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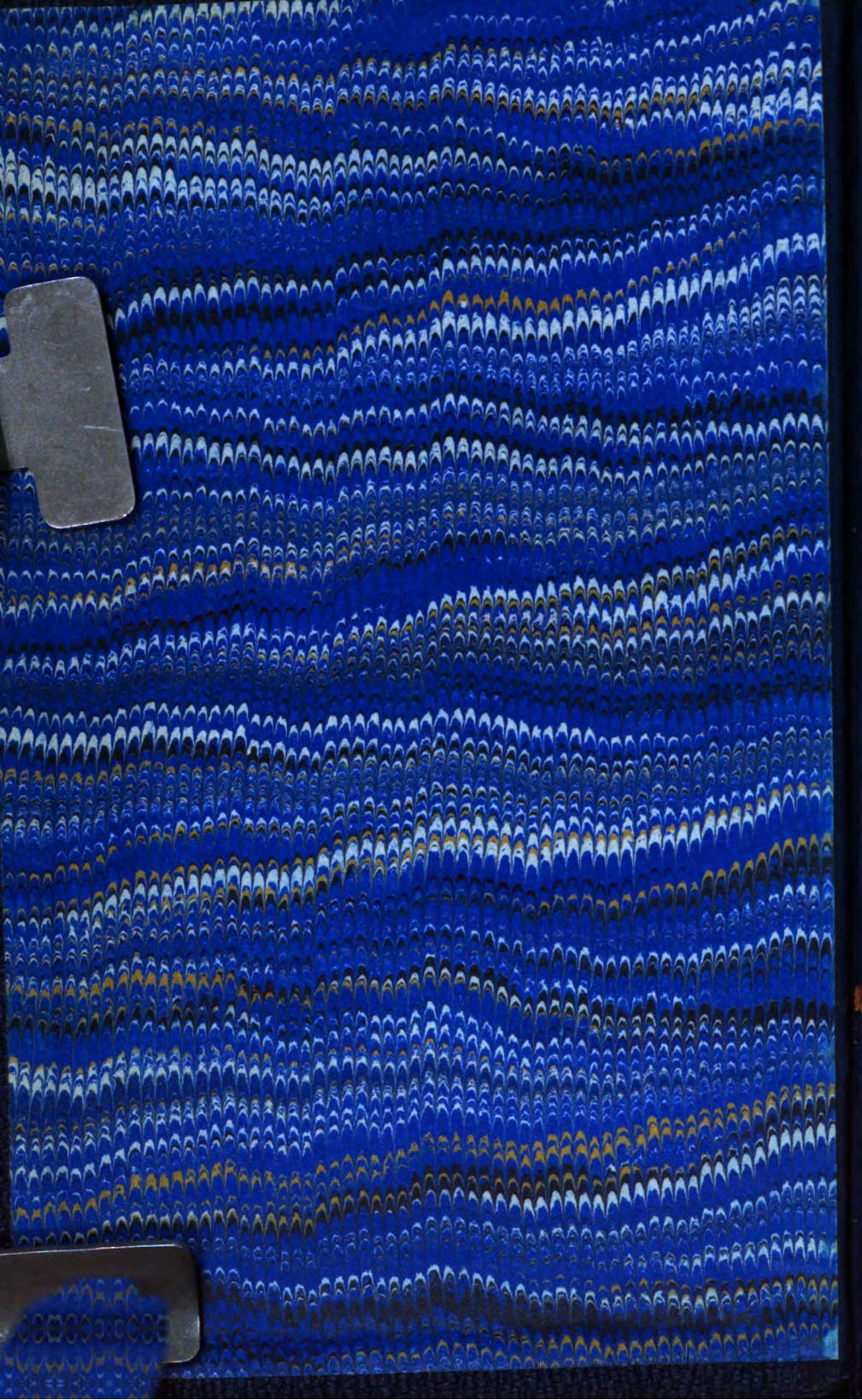

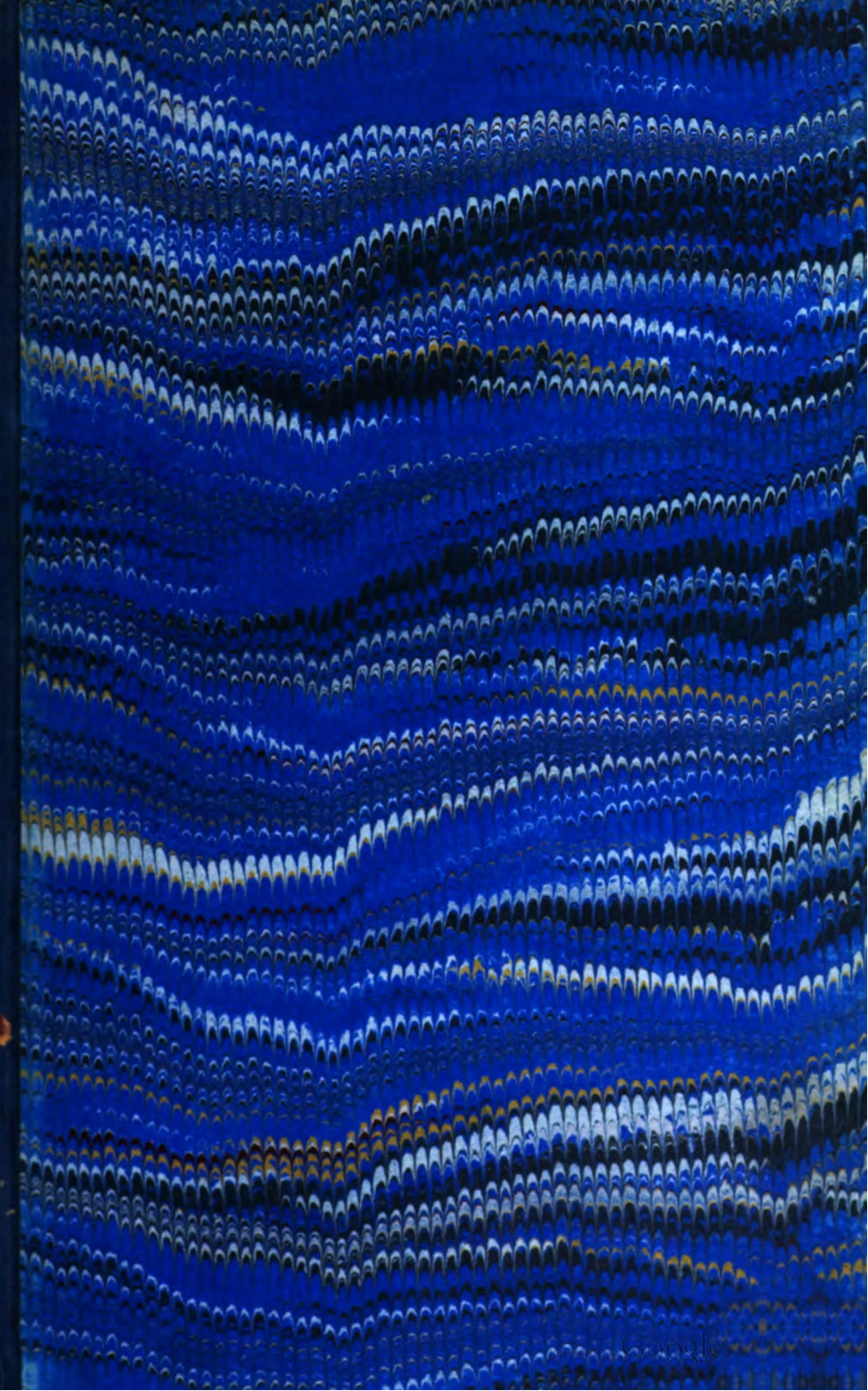

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THE

# BOOK OF COMMON PRAYER,

IN ITS

# HISTORY

AND

# INTERPRETATION;

WITH

SPECIAL REFERENCE TO POINTS DISPUTED IN THE PRESENT DAY.

"Her foundations are upon the holy hills."

BY

THE REV. R. P. BLAKENEY, LL.D.

INCUMBENT OF CHRIST'S CHURCH, CLAUGHTON, BIRKENHEAD.

LONDON:

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# INTRODUCTION.

Archbishop Laud was unable to effect any innovation in the formularies of the Church of England, but aided by the arbitrary power of the King, he produced an impression upon the Church which is felt to this day.

The Reformers of 1552 and 1559 were thorough Protestants, who, if they now lived, would be regarded as *ultra* in their views. They pulled down altars and crosses in the reign of Edward the Sixth, and they pulled them down again in the reign of Elizabeth.

When the fires of martyrdom were kindled under Mary, they rose superior to fear and sealed their testimony with their blood. When days of worldly prosperity succeeded under Elizabeth, they yielded not to Royal favour. The Queen was desirous of restoring altars and crosses, and gorgeous ceremonials, but the Reformers withstood her to the face. Their letters and protests to Elizabeth are convincing proofs of their fidelity to truth. The Lord blessed their efforts, *and altars and crosses were pulled down everywhere*, and the peculiar vestments of the Papacy, allowed by the first book, were never restored.

The Reformers were Calvinistic in doctrine, and Episcopalian in Church Government. Including Cranmer and Ridley, as is evident from *the Catechism of* 1553, and the *Reformatio Legum*, they held election unto life, and the doctrine of justification by free and sovereign grace. While holding and professing the Episcopal form of Government, they never thought of denying the validity of the orders of the foreign Churches. They unanimously regarded the Pope as



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the Man of sin, and the Church of Rome as Babylon. These features in their theology appear in all the great works, private or public, of the latter part of the reign of Edward the Sixth, and throughout the Elizabethan period.

But Laud arose, and, aided by the King, with a high hand, set himself to reverse what the Reformers had done. He restored altars and crosses. He introduced unauthorized ceremonies into public worship. And while he denied the validity of the orders of the foreign Reformed Churches, he taught that the Church of Rome is not Babylon, nor the Pope the Man of sin. And with all this, he craftily attached the epithet of Puritan to all who held fast to the views of the Reformers, and who were in fact the successors of those *who had fought the battle of the Church in the days of Elizabeth.* It was no wonder that the Romanists were in an extacy of delight, and that an offer of a *Cardinal's hat* was made to the occupant of the Archiepiscopal See of Canterbury, who was so cleverly doing their work.

The result is well-known; the great rebellion broke out, and Church and Throne were swept away.

As we have said, the influence of Laud is still felt. Some of his party, though exercising little power, returned at the Restoration. In the Revolution of 1688, they seceded, and formed themselves into a distinct sect, which soon died out. Unhappily, Laudianism has been revived in the Oxford tract movement of recent times.

But the influence of the *Arch-innovator* is especially felt in the *position* which his party has been allowed to assume. Laud, at first, had to fight for *toleration*, but having won the prize, he advanced, with the aid of the King, to an ascendancy in which he refused toleration to men of the *old* church school. Since the Restoration, happily, that ascendancy has ceased, but the successors of the Edwardian and Elizabethan churchmen, are too

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often regarded as Puritans, whom it is necessary to tolerate.* The terms *High Church*, as assumed by Laudians, and *Low Church*, as applied to their opponents, are calculated to foster the idea that the former are the true churchmen. It is a misnomer to apply the designation of Catholic to the Romanist, of Unitarian to the Socinian, and, no less so, of High Church to the Laudian. The Romanist is most un-Catholic, and the Laudian, in his theology and views, is diametrically opposed to the teaching of the Reformers, and the formularies of the Church, which is THOROUGHLY EVANGELICAL AND PROTESTANT.

It is the author's object to bring out plainly and fully the views of the Church in her Reformers and standards, and doing so, he has kept closely to authorities, citing only those which admit of no dispute.

* The Bishop of Exeter and others have endeavoured to drive them out of the Church.

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## CHAP. I.

### [INTRODUCTORY.]

### THE BRITISH CHURCH AND ITS INDEPENDENCE.

BRITAIN having become a regular Roman Province, large numbers of persons from Rome, and various parts of the empire settled in it. Seneca owned property in Britain to the amount of £300,000, and in an insurrection which took place in the year 61 a vast number of foreigners perished. BRITISH INDEPENDENCE.

Christianity had at this time spread far and wide in the empire. Gildas, the earliest British Historian, (born A.D. 511), says, that the religion of Jesus found its way into this island at the time of the defeat of Boadicea by the Romans, or about the year 61.*

*Paul probably preached in Britain.*

Clement and Justin Martyr testify to the spread of Christianity in their time in every part of the empire, Barbarian or Grecian.† Theodoret, Bishop of Cyprus, a historian of the fifth century, says, that Paul, after his release, went to Spain and other nations to preach the Gospel, and to "islands lying in the ocean."‡ Eusebius, Bishop of Cæsarea, expressly enumerates the *British* isles amongst the places visited by Apostles.§ Jerome says, that Paul went even unto "the Spains," the common name of the western regions.‖ Venantius, Bishop of Poictiers, in the fifth century, bears a similar testimony, alluding by name to Britain.¶ There is good reason, therefore, to believe that Christianity was preached in the British isles by the Apostle Paul.

*Christianity in Britain at a very early date.*

Whoever was the Preacher, there is clear evidence of the fact, that Christianity existed in this island at a very early date. Tertullian, who lived in the second century, says, that places in Britain into which the Roman arms had not penetrated were "subject to Christ."** Origen, who lived in the third century, speaks of Britain as "consenting together in Christ."†† The persecution of Diocletian extended to the

* See Authorities, No. 1. † No. 2. ‡ No. 3. § No. 4.
‖ No. 5. ¶ No. 6. ** No. 7. †† No. 8.



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STATUS OF THE BRITISH CHURCH.

British Church. It was then that Alban received the crown of martyrdom, with many others.

*British Councils.*

Representatives from this Church took part in the Council of Arles, and were present also at the Councils of Sardica and Ariminum, held respectively in the years 347 and 359. Jerome and Chrysostom testify to the orthodoxy of the faith of British Christians.* Numerous Councils were held in Britain, of which those of Verulam, Brevi, and Vectory were the most noteworthy. Pelagianism was the subject of special condemnation in the above.†

*Independence of Rome. Augustine, the monk.*

The British Church was *not subject to the Roman,* nor to any other foreign authority. This is evident from circumstances which occurred on the arrival of Augustine in Britain. The British had sought the assistance of the Saxons against the Picts and Scots—a step which proved injurious to their own independence. The Saxons preferred the British to their native soil, and ultimately established themselves in it by the sword. They were Pagans; and certain monkish writers have said that "the heathen invaders left not the face of Christianity wherever they prevailed;" but this was not so, for the British Church flourished in the West and North, and, though oppressed, continued to exist even in the midst of the Saxons.

The Venerable Bede, who lived in the 8th century, and was a strong partisan of Rome, testifies that Ethelbert, King of Kent, had a Christian wife of the Royal family of the Franks, and that she was permitted to attend the old British Church of St. Martin, which was close to the city of Canterbury, and which had been built in the times of the Romans.‡ Augustine and his companions, who arrived on a mission from Gregory, A.D. 596, were favourably received by the King, who, soon after, was admitted into the Church by baptism. The work of evangelization was carried on both by the Britons and Augustine.

*Assumption of Augustine.*

The independence of the British Church appears in a remarkable manner from the attitude assumed towards it by the Roman emissary. Gregory, who had protested against the title of Universal Bishop, when taken by John of Constantinople, entertained high and unwarrantable notions of his own Patriarchal authority.

Augustine, amongst others, put the following question to

* No. 9. † No. 10. ‡ No. 11.

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Gregory:—"How are we to deal with the Bishops of France and Britain?" Gregory took upon himself to commit the British Bishops to his care,* and Augustine lost no time in attempting to subjugate the native Church. By the assistance of King Ethelbert, he induced the British Prelates to meet him in conference under an oak, long after called "Augustine's Oak." Augustine proposed that the Bishops should ratify what he termed "a Catholic peace," and join him in preaching to the Anglo-Saxons. After much disputation, they rejected his proposals, on the ground that such a peace would subject them to Augustine, and the Bishop of Rome, and involve the surrender of their own customs. A second conference took place, but with a similar result. Bede, though he writes with a strong bias in favour of Rome, and alleges that a miracle was wrought on the occasion, says that the British would do none of the things which Augustine required, nor receive him as Archbishop.†

*British Church Anti-Roman.*

*Unwarrantable conduct of Gregory.*

*The British Bishops reject Augustine's overtures.*

Henceforth, Britain for a long period had in it *two* distinct Churches—the one, the ancient British Church, and the other established by Augustine. It is remarkable that Bede himself speaks of the community of Augustine as a *new* Church.‡ Laurentius, who succeeded to the see of Canterbury on the death of its first occupant, essayed in vain to reduce the British to subjection. He found that the Irish as well as the British would hold no intercourse with the members of his communion.§

*The two Churches, the Roman the new.*

The efforts of the Irish for the conversion of the Saxons were eminently successful, while those of the Augustinian Church were confined for the most part to Kent, and even there had nearly failed. Bede testifies that the kingdom of Northumbria was converted by the Scots.‖ In this work Aidan, Finan, and Colman in succession took the lead.¶

*Successful evangelization by the British Church.*

The kingdoms of Mercia, of the East Saxons, and others of the Heptarchy were indebted for their Christianity mainly to the Irish Church, and yet the cause of ecclesiastical independence in this realm was lost under the following circumstances. Oswald, King of Northumbria, having introduced Christianity into his kingdom, A.D. 633, established Aidan as Bishop of

*The Kingdom of Mercia loses its ecclesiastical independence.*

* No. 12. † No. 13. ‡ No. 14. § No. 15.
‖ The ancient name of the Irish, see No. 14. ¶ No 16.



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BRITISH CHURCH ANTI-ROMAN.

Lindisfarne. Aidan, being of the Scots, was not in communion with Rome, but Bede bears testimony to his character and zeal, alleging, however, that the latter was "not according to knowledge." In this see Aidan was succeeded by Finan, and again by Colman, who were of the same faith, and it was by these Bishops and their ecclesiastics that the whole of the kingdom from the Humber to Edinburgh was converted to the faith.

In the reign of Oswy, however, things took an unfavourable turn for the old Church. Enfleda, the wife of the king, had been brought up in Kent, and in the communion of the new Church. She was accompanied by a warm zealot named Romanus, a priest of the Augustinian communion.

Visitors from Kent and France assailed the British mode of observing Easter, and a violent controversy broke out in the Court itself, for it happened that while the king was keeping Easter, the queen was observing Lent.* The monarch wearied with the difference determined to reduce all into a state of uniformity. A synod was held at Whitby, A.D. 664, in which a discussion took place between Colman, as the advocate of the old, and Wilfrid as the champion of the new Church. Wilfrid had been educated in Rome, and was himself the tutor of Alchfrid, now associated with his father Oswy on the throne. Alchfrid was a strong advocate of the new Church. The result was as might be expected; the king gave a decision in favour of Wilfrid, a result to which his wife and son had mainly conduced. Colman now retired to his country. The low ebb to which the Augustinian party had been reduced ere this appears from the fact that *only one* Bishop, Uini, had been canonically ordained in the estimation of the Romanizers.† Ceadda and Wilfrid now consecrated, "brought," says Bede, "into the English Church, very many rules of Catholic observance." Thus the so-called "Catholic institution" daily gained strength.‡ And so the new Church, when it was on the point of failure, triumphed over the old. Oswy and the king of Kent agreed to send a man to Rome to be ordained Bishop, that he, says Bede, "having the rank of an Archbishop, might ordain Catholic prelates for the churches of the English nation throughout all Britain."§ The Pope, in return, addressed a letter of congratulation to

*Decline of the Augustinian Church before this.*

* No. 17. † No. 18. ‡ No. 19. § No. 20.

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Oswy. Urghard, arriving in Rome, died, and it therefore remained for the Pope to select a man. Hadrian, a monk, to whom the post was offered, declined, but recommended Theodore, a Greek, who was accepted on the condition that Hadrian should accompany him into Britain, lest he should introduce "any custom contrary to the true faith."* British Church Anti-Roman.

Theodore proved himself to be a powerful agent in forwarding the views of the Augustinian Church. He enforced conformity to Roman usages, though not subjection to Rome. He convened a Synod at Hertford, A.D. 673, at which a national code of ecclesiastical jurisprudence was ordained, the Roman Easter and other points being established. It was Theodore's object "to settle," as Lathbury observes, "the Anglican Church according to the Roman model." † *Proceedings of Archbishop Theodore.*

It seems, however, that he was not prepared to yield implicit obedience to the Pope. Wilfrid, Bishop of York, appealed to the Pontiff against the decision of Theodore. The Pope pronounced in favour of Wilfrid, and, backed by a Council, directed that he should be restored to his see, from which he had been deposed. Wilfrid returned, but was not restored during the existing primacy. Bede testifies that Theodore was the first Archbishop to whom the whole Church submitted,‡ but he does not include the British Bishops in this estimate, for they were not present at the synod at Hertford, and the old Church maintained its independence long after.§ *British Bishops still independent.*

Romanism was not yet developed. Transubstantiation, the worship of the Host, and other Romish dogmas were not established, and yet the British Church resisted the pretensions of Rome.

## Summary.

The Gospel was preached in Britain, probably by Paul; at all events at a very early date.

The British Church suffered in the persecution of Diocletian. British Bishops attended the councils of Arles, Sardica, and Ariminum. Jerome and Chrysostom testify to the orthodoxy of the British Church. Numerous synods were held in Britain.

The Saxons, who were Pagans, settled in this island, and oppressed the British Church. Gregory of Rome sent Augustine

* No. 21. † Hist. of Convocation, p. 35. ‡ No. 22. § No. 23.

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British Church Anti-Roman.

and his agents into Britain for the conversion of the *Saxons*. The British Church, after a conference with Augustine, refused to submit to the customs and authority of Rome. This is proved by Bede, himself a partisan of Rome.

Two Churches now co-exist, the British the ancient, and the Roman the modern, the latter designated as the *new* Church. The new Church almost failed in its mission to the Saxons, but Colman, Aidan, and other Irish anti-Roman missionaries were successful in their work of evangelization.

Owing to political circumstances, the new Church acquired the ascendancy in the discussion at Whitby, and the Irish clergy resigned. Theodore was the first Archbishop to whom the whole Saxon Church submitted, but the old British Church maintained its independence long after.

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## AUTHORITIES REFERRED TO IN CHAPTER I.

*Independence of the British Church.*

*Gildas.*

No. 1. Gildas refers to the defeat of Boadicea by the Romans, and says :—" In the meantime, Christ, the true Sun, afforded his rays, that is, the knowledge of his precepts, to *this Island* frozen with icy cold, and separated at a great distance from the visible Sun, shining, not from the temporal firmament, but from the supreme everlasting power of heaven. For we certainly know, that in the latter end of the reign of Tiberius, that Sun appeared to the whole world with his glorious beams, in which his religion was propagated without any impediment, against the will of the Roman Senate, death being threatened by that Prince to all who should inform against the soldiers of Christ. And although their religion was embraced with tepidity by the inhabitants of the country, yet it continued among some in its integrity, and among others less so, even till the persecution of Diocletian."—De Excid. Brit. Stillingfleet's Antiquities of the British Church, p. 4. London, 1710.

*Clement.*

No. 2. Clement says :—" Paul obtained the reward of patience, having been thrown into prison seven times, beaten with rods, and stoned, and having been a preacher in the East and in the West, received the illustrious honour of his faith, having taught righteousness to the whole world, and having come to the *boundary of the West*, and suffered martyrdom under our rulers, thus departed from the world, and went to the holy place."—Epis. ad Cor. p. 8. Oxon. 1633.

*Theodoret.*

No. 3. Theodoret says :—" Our fishermen and publicans, and *the tent-maker*, brought the law of the Gospel to all men—and persuaded not only the Romans and the subjects of Rome, but the Scythians and Sauromatæ, the Indians and Seres, the Hircanians and Bactrians, the *Britons*, Cimbrians, and Germans, and, in a word, every nation and every race of men, to adopt the laws of the Crucified One."—Opp. tom. iv. p. 610. Par. 1642.

*Eusebius.*

No. 4. Eusebius says :—" It was indeed possible that they might flatter

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themselves with the hope of success among their own countrymen, but that they should aspire moreover to the conversion of the whole human race—that, dividing the earth among them, they should have taken, for their several portions, some the Empire of the Romans, and some that of the Armenians—others the nation of the Parthians, and then again that of the Scythians, moreover that some individuals should have gone even to the very extremities of the earth, and have penetrated into the country of the Indians, and *others have passed over the Ocean to those called the British Islands*—all this," he says, "is what appears to me to be beyond any human power to accomplish," &c.—Dem. Evang. Lib. III. Cap. 7. p. 112. Par. 1628.

No. 5. Jerome says, that Paul was "called by God, and sent forth to preach with the whole world before him, that he preached from Jerusalem to Illyricum, and that, not wishing to build upon another man's foundation, he directed his journey towards Spain, running in imitation of his Lord, the Sun of righteousness, his course from the Red Sea, or rather from the Eastern to the Western Ocean."—Opp. tom. II. p. 838. Ed. Vallars. *Jerome.*

No. 6. Venantius says, "He (Paul) crossed the ocean, and landed and preached in the countries which *the Briton* inhabits, and in the utmost Thule."—Stillingfleet, p. 25, ut supra. *Venantius.*

No. 7. Tertullian says, "In whom also but that Christ, who is already come, have all these nations believed! * * * All the borders of Spain, the divers nations of Gaul, and those places of *Britain* into which the Roman arms have not yet been able to penetrate, but which are subject to Christ."—Tract Adversus Judæos, c. 7. p. 212. Paris, 1634. *Tertullian.*

No. 8. Origen says, "When did the land of Britain, before the coming of Christ, consent together in the worship of one God."—Opera, tom. III. p. 370. Bened. Ed. *Origen.*

No. 9. Jerome says, "The Churches of *Gaul and Britain*, with those of Asia and the East, adore one Christ, observe one rule of truth."—Tom. i. p. 103. Stillingfleet's Antiq. p. 109, ut supra. *Jerome.*

Chrysostom says:—"Though thou shouldest go to the Indians, whom the rising sun first beholds, though thou shouldest go to the Ocean, and even to the very *British Islands*—though thou shouldest sail to the Euxine Sea—though thou shouldest go the Southern parts of the world—thou shouldest hear all men everywhere philosophising of the things of Scripture, with a different voice indeed, *but not with a different faith*—with a discordant language, but with a *harmonious sentiment*."—Op. tom. I. p. 575. Ben. Ed. *Chrysostom.*

No. 10. Bede, in reference to the Council of Verulam, says:—"The Holy Priests Germanus and Lupus permitted their adversaries to speak first, who took up much time, and filled the ears with empty words. Then the venerable Prelates poured forth the torrent of their apostolical and evangelical eloquence. * * * The people, who were judges, could scarcely refrain from violence, but signified their judgment by their acclamations."—Eccles. Hist. Lib. I. chap. xvii. Cantab. 1722. *Bede.*

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BRITISH INDEPENDENCE.

No. 11. Bede says: "For he (the King) had before heard of the Christian religion, having a Christian wife of the royal family of the Franks, called Bereta, whom he had received from her parents upon condition that she should be permitted to retain her religion with the Bishop Luidhard, who was sent with her as an assistant, to preserve her faith." . . . "There was near the east side of the city, an ancient church dedicated to the honour of St. Martin, built whilst the Romans were still in the island, wherein the Queen, who, as has been said before, was a Christian, used to pray."—Eccles. Hist. Lib. I. c. 25, 26, ut supra.

*Assumption of Gregory.*

No. 12. Bede. "But as for all the Bishops of Britain, we commit them to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority."—Eccles. Hist. Lib. I. c. 27, ut supra.

*Conference with the British.*

No. 13. Bede says:—"In the meantime Augustine, having employed the assistance of King Aedilberct, drew together to a conference the Bishops, or Doctors, of the nearest province of the Britons, at a place which is to this day called Augustine's Ac—that is, Augustine's Oak, on the borders of the Huiccii, and West Saxons; and began by brotherly admonitions to persuade them, that preserving Catholic unity with him, they should undertake the common labour of preaching the Gospel to the Gentiles, for the Lord's sake. For they did not keep Easter Sunday at its proper time, but from the fourteenth to the twentieth of the moon: which computation is contained in a cycle of eighty-four years. *Besides, they were in the habit of doing several other things which were against the unity of the Church.* When, after a long *disputation, they did not comply* with either the entreaties, or the exhortations, or the rebukes of Augustine and his companions, but preferred their own traditions before all the Churches in the world, which in Christ agree among themselves, the holy father Augustine put an end to this troublesome and tedious contention, saying, "Let us beg of God, who makes men to be of one mind in his Father's house, that He will vouchsafe, by His heavenly tokens, to declare to us which tradition is to be followed; and by what means we are to find our way to His heavenly kingdom. Let some infirm person be brought, and let the faith and practice of those, by whose prayers he shall be healed, be looked upon as acceptable to God, and be adopted by all." The adverse party unwillingly consenting, a blind man of the race of the Angles was brought, who, having been presented to the Priests of the Britons, found no benefit or cure from their ministry; at length, Augustine, compelled by real necessity, bowed his knees to the Father of our Lord Jesus Christ, and prayed that the lost sight might be restored to the blind man, and by the corporeal enlightening of one man, the light of spiritual grace might be kindled in the hearts of many of the faithful. Immediately the blind man received sight: and Augustine was by all declared to be the preacher of the Divine truth. The Britons then confessed, that it was the true way of righteousness, which Augustine taught; but that *they could not cast off their ancient customs without the consent and leave of* THEIR PEOPLE. They therefore desired that a Synod

*Ancient British not Romanists.*

*Spurious Miracle.*

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might be again appointed, at which more of their number would be present.

This being decreed, there came (as is asserted) seven bishops of the Britons, and many most learned men, particularly from their most noble monastery, which, in the language of the Angles, is called Bancornaburg, over which the Abbot Dinoot is said to have presided at that time. They that were to go to the aforesaid Council, repaired first to a certain holy and discreet man, who was wont to lead an eremetical life among them, consulting with him, whether they ought, at the preaching of Augustine, to forsake their own traditions. He answered, "If he is a man of God, follow him."—"How shall we prove that?" said they. He replied, "Our Lord saith, Take my yoke upon you, and learn of me, for I am meek and lowly of heart (Matt. xi. 29); if therefore this Augustine be meek and lowly of heart, it is to be believed that he has taken upon him the yoke of Christ, and offers the same to you to take upon yourselves. But, if he be stern and haughty, it is plain that he is not of God, nor are we to regard his words." They again asked, "And how shall we discern even this?"—"Do you contrive," said the anchorite, "that he may first arrive with his company at the place where the Synod is to be held; and if at your approach he shall rise up to you, hear him submissively, being assured that he is the servant of Christ; but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you."

They did as he directed, and it happened that when they came, Augustine was sitting on a chair, which they observing, were in a passion, and, charging him with pride, endeavoured to contradict all he said. He said to them, "*You act in many particulars contrary to our custom*, or rather, to the custom of the Universal Church; and yet, if you will comply with me in these three points, viz. to keep Easter at the due time; to perfect the administration of Baptism, by which we are again born to God, according to the custom of the holy Roman and Apostolic Church; and jointly with us to preach the Word of God to the nation of the Angles, we will readily tolerate all the other things you do, though contrary to our customs."

*Proposals of Augustine.*

They answered, *they would do none of those things, nor receive him as their archbishop;* for they alleged among themselves, that "if he would not now rise up to us, how much more will he contemn us as of no worth, if we shall begin to be under his subjection?" To whom the man of God, Augustine, is said, in a threatening manner, to have foretold that in case they would not join in peace with their brethren, they should be warred upon by their enemies; and if they would not preach the way of life to the English nation, they should at their hands undergo the vengeance of death. All which, through the dispensation of the Divine judgment, fell out exactly as he had predicted."—Book II. chap. 2, ut supra.

*The British do not yield.*

Bede goes on to narrate how twelve hundred British ecclesiastics perished by the sword of the Saxons—which he regards as a Divine judgment upon them for their resistance to Augustine and Rome.

No. 14.—Bede says: "In short, he (Laurentius, successor to Augustine)

*The New Church.*

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BRITISH INDEPENDENCE.

not only took care of the *new* Church formed among the English, but *endeavoured* also to exercise his pastoral solicitude over the ancient inhabitants of Britain, as also the Scots, who inhabit the island of Ireland, which is next to Britain."—Lib. II. chap. 4, ut supra.

*Opposition of the Irish to Rome.*

No. 15.—"We (Laurentius) have been informed, however, by Bishop Dagan coming into this aforesaid island, and Abbot Columbanus in France, that *the Scots in no way differ from the Britons* in their behaviour; for Bishop Dagan coming to us, *not only refused to eat with us, but even to take his repast in the same house* where we were entertained."—Bede, Lib. II. chap. 4, ut supra.

*The Irish Clergy in Britain.*

No. 16.—"The same Oswald, as soon as he ascended the throne (being desirous that all the nation over which he had begun to rule should be imbued with the grace of the Christian faith, whereof he had already found happy experience in vanquishing the barbarians) sent to the elders of the Scots, among whom himself and his fellow-soldiers when in banishment had received the sacrament of baptism, desiring they would send him a bishop, by whose instruction and ministry the English nation, which he governed, might be taught the advantages of faith in the Lord, and receive its sacraments. Nor were they slow in granting his request, but sent him Bishop Aidan, a man of singular meekness, piety, and moderation; zealous in the cause of God, *though not altogether according to knowledge*, for he was wont to keep Easter Sunday according to the custom of his country, which we have before so often mentioned, from the fourteenth to the twentieth moon. * * *

"From that time many from the region of the Scots came daily into Britain, and with great devotion preached the Word of faith to those provinces of the English over which King Oswald reigned, and those among them that had received priests' orders administered to the believers the grace of baptism."—Bede, Book III. chap. 3, ut supra.

*Contrariety of Customs.*

No. 17.—"Queen Eanfled and her followers also observed the same as she had seen it practised in Kent, having with her a priest from Kent, who followed the Catholic mode, whose name was Romanus. Thus it is said to have happened in those times, that Easter was twice kept in one year; and that when the King, having ended the time of fasting, kept his Easter, the Queen and her followers were still fasting and celebrating Palm Sunday."—Bede, Lib. III. c. 25, ut supra.

*Low ebb of the new Church.*

No. 18.—"For at that time there was *no other Bishop in all Britain canonically ordained, besides that Uini.*"—Lib. III. c. 28, ut supra.

*The Irish depart.*

No. 19.—"Wilfrid also having been made Bishop, came into Britain, and in like manner by his doctrine brought into the English Church very many rules of Catholic observance. Whence it followed that the Catholic institution gained strength, and all the Scots that dwelt among the Angles, either submitted to these persons, or returned into their own country."—Lib. III. c. 28, ut supra.

*The new Church triumphs.*

No. 20.—"At this time, the most noble King of the Angles, namely, Oswy, of the province of the Northumbrians, and Egberet of Kent, having consulted together as to what should be done about the state of the

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English Church (for Oswy, *though educated by the Scots*, perfectly understood that the Roman was the Catholic and Apostolic Church), with the election and consent of the Holy Church of the English nation, made choice of a good man and a priest fit to be made a Bishop, called Uighard, one of Bishop Deusdedot's clergy, and sent him to Rome to be ordained Bishop, to the end that he having received the rank of an Archbishop, might ordain Catholic Prelates for the churches of the English nation throughout Britain."—Bede, Lib. III. c. 29, ut supra. BRITISH INDEPENDENCE.

No. 21.—"As also that being his fellow-labourer in doctrine, he (Hadrian) might take special care that Theodore should not, according to the custom of the Greeks, introduce any thing contrary to the true faith into the Church over which he presided."—Bede, Lib. IV. c. 1, ut supra.

No. 22.—"This was the first Archbishop, whom all the English Church obeyed."—Bede, Lib. IV. c. 2, ut supra.

No. 23.—(A.D. 731.) "The *Britons*, though they for the most part, through domestic hatred, are adverse to the nation of the Angles, and wrongfully and from wicked custom, *oppose the appointed Easter of the whole Catholic Church*, yet, from both the Divine and human power firmly withstanding them, they can in no way *prevail as they desire*, for though in part they are their own masters, yet partly they are also brought under subjection to the English."—Bede, Book V. c. 23, ut supra. *The British long maintain independence.*

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## CHAP. II.

### [INTRODUCTORY.]

### THE NECESSITY FOR THE REFORMATION.

REFORMATION IN GOVERNMENT.

THE Christian Church in Britain having gradually fallen under the yoke of Rome, was reduced to a state of servile subjection in the middle ages. Good men uplifted their voices against abounding iniquity, and sealed their testimony with their blood, without immediate and visible results, but not in vain. The time of deliverance at length came, and the yoke of superstition, which had been gradually introduced, was by degrees removed.

Before we pass on to the history of the Reformation, it is desirable, in the first instance, to prove its necessity, which we do, briefly, under three heads, (1.) Church Government, (2.) Morals, and (3) Doctrine.

*Encroachments of the Pope.*

I. The Pope, having assumed the right of governing the Universal Church, at length established his power in England, as in other countries in western Christendom. As we have already seen, the ancient British Church yielded no subjection to any foreign Prelate.

The Bishop of Rome at first acquired Patriarchal authority over the suburbicarian provinces in Italy and Sicily, but, as Palmer says, "his jurisdiction did not extend to any part of the eastern Church, nor to Africa, Gaul, Spain, Britain, or Ireland, in the west, as Du Pin and others have admitted and proved."* The greater part of the Anglo Saxons were converted, says Palmer, by "Missionaries and Bishops from Ireland."† In all probability, the evangelization of Britain would not have been accomplished, but for them.

*The Pope's jurisdiction in Britain inconsistent with the Council of Ephesus.*

Even if the conversion of England were due to the Bishop of Rome, it would not follow that he had a right to rule the national Church. The Council of Ephesus, A.D. 431, decreed that "every province should preserve pure and inviolate the rights which it had from the beginning;" adding, "that the

* Origines Liturg. p. 260. Vol. II. Oxford, 1832.
† Origines Liturg. p. 262, ut supra.

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pride of worldly dominion may not enter in under the pretence of the sacred ministry." REFORMATION IN MORALS.

Despite of this decree, the Pontiff, in the 7th century, began to exercise Patriarchal jurisdiction in this land, and found Augustine and his successors too subservient. It was not, however, until after the Norman conquest that the Papal supremacy was developed in Britain. The country long groaned under the yoke, and, in the Reformation, the Church of England went back to her *primitive* and proper independence.

II. Romanists themselves have admitted the necessity of reformation in morals and discipline. Many authorities may be given; we refer to a few. Bridget, who lived in the 14th century, and was *canonized* in the year 1391, denounces in the strongest language the pollutions of the Church in its *head* and *members*. She represents the Most High as addressing the Pope as "a slayer of souls," "a disperser and lacerator," as "worse than Lucifer," "more unjust than Pilate," "more merciless than Judas," "more abominable than the Jews," instead of being "a Pastor and Preserver of the sheep."* Having thus dealt with the Pope, Bridget represents Christ as addressing his body, the Church, complaining that "the instruments of his house are carried into Babylon." "What are the furniture and the different vessels of my Church, but the conduct and conversation of the clergy and monks?" With much to the same effect, she represents Christ as saying:—"The law of my ten commandments is lost."† *Romish authorities admitting the necessity for a reformation in morals.* *Testimony of Bridget.*

Passing from the 14th to the 15th century, we find Dr. John Gerson addressing the Council of Pisa, A.D. 1409, and referring to the body (the Church) "as bloodless, pitiable, neglected, rough, and spoiled of its fragrant garments," and attributing this state of things to "the foul pollutions of the *clergy*."‡ This speech was delivered in the presence of the Pope. *Testimony of Dr. John Gerson.*

The Council of Pisa had endeavoured to heal the schism by deposing Gregory and Benedict, who had assumed the Papal office, and electing Alexander, but their efforts proved of no avail, as the two former Popes refused to obey its decisions. "Therefore," says Bzovius, "whereas this schism in the beginning had only two heads, and the Council was anxious to *Efforts of the Councils of Pisa and Constance to reform.*

* No. 1. † No. 2. ‡ No 3.

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REFORMATION IN MORALS.

cut them both off, all at once three were in existence at the same time."* The Council of Constance endeavoured to grapple with the evil, A.D. 1414, and raised Martin V. to the chair. The Council passed the following decree, in which it recognizes the necessity of a reformation not only in morals but in *faith*: "To the honour, praise, and glory of the most holy Trinity . . . . . also that the same holy Council ought not and may not be dissolved until the thorough rooting out of the present schism, and until the Church be reformed in faith and morals, in the *head* and *members* (in fide et moribus, in capite et membris)."†

*Testimony of Pope Julius and Anthony Pucci.*

In the 16th century, Pope Julius, in his bull setting forth the objects for which the 5th Council of Lateran was assembled, declares that he had nothing more at heart "than the reformation of the Roman Church."‡ Bishop Simon Begninus, in the same Council, spoke in the strongest terms of the pollutions of the Church, alleging that "the priests and the ancients have despised God."§ The Most Rev. Anthony Pucci spoke in similar terms of prevailing corruptions, and even referred to Rome as Babylon.‖ The Council of Trent itself, in the decree of the first session for beginning the Council, speaks of "the reformation of the clergy and the Christian people" as one of its objects.¶

*Testimony of the Council of Trent.*

In the advice of the Legates of the Apostolic See to the Fathers of Trent, "*the reformation of ecclesiastical discipline and morals*," is stated as one of its objects, and they are exhorted to confess themselves as "guilty before the tribunal of God's mercy of all these evils by which the flock of Christ is oppressed."** The Bishop of Bitonto delivered a speech in the Council in which he refers to "the *monsters* of baseness," "the heap of filth," and "the pestilence," with which the priests and people are corrupted.†† It is unnecessary to quote further; these testimonies prove the point beyond doubt, Bishops, Popes, and Councils being the witnesses.

*Testimony of the Bishop of Bitonto.*

*Reformation in doctrine needed.*

III. A reformation was needed not only in government, morals, and discipline, but in doctrine. The Invocation of Saints, Purgatory, Transubstantiation, the Sacrifice of the Mass, the Supremacy of the Roman Bishops, the Tribunal of Penance, and other gross errors had grown up, and were at

* Annals, An. Dom. 1411. Colon. 1616. † Manse's Con. An. Dom. 1415.
‡ No. 4. § No. 5. ‖ No. 6. ¶ No. 7. ** No. 8. †† No. 9.

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length established as articles of faith and terms of communion. In short, the worship of the Church was perverted into the grossest idolatry, in many respects worse than that of Pagan Rome. REFORMATION IN DOCTRINE.

The creature-worship of the middle ages may be divided into three kinds, that of Saints, Images, and the Host.

1. *Saints.*—The ancient litanies were addressed to God alone, and contain no prayers to Saints. Such petitions appear for the first time in the litanies of the 8th century. Hardwick says:— *Idolatry as to Saints.*

"The worship of the Virgin, which had been developed in preceding centuries to an appalling height, was carried even higher by the sensuous and impassioned writers of the present; she was invoked, not only as the Queen of Heaven, our Advocate, our Mediatrix, and, in some degree, the moving cause of our Redemption, but as the all-powerful, the single and all-prevailing intercessor. High and low, the scholar and the peasant, generally esteemed an 'Ave Maria as equivalent to a Pater Noster.'"*

It is to be regretted that the Church of Rome still clings to the same creature-worship, and with greater intensity, as exhibited in "the glories of Mary" and the reception of the dogma of the Immaculate Conception.

2. The primitive Church abhorred the use of images for ornament as well as for worship. In course of time they were introduced for ornament, and at length became objects of worship. Images in the Church of Rome are adored. The following is a specimen:— *Idolatry as to Images.*

"Prayers being ended, the priest approaches the epistle side, his chasuble being laid aside, and there in the lower part of the corner of the altar, receives from the deacon a cross prepared on the altar, which, turning his face to the people, he gradually uncovers from the top, beginning alone the Antiphon, ***behold the wood of the cross;*** and then in the remainder he is assisted in singing by the ministers, until the venite adoremus. But when the choir sings, 'Come, let us adore,' ***all prostrate themselves,*** except the person who performs the service. Then the priest proceeds to the front of the corner of the same epistle side, and, uncovering the right arm of the cross, and raising it

* Hist. of the Christian Middle Ages, p. 451. Cambridge, 1841.

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REFORMATION IN DOCTRINE.

a little higher than before, he begins, 'Behold *the wood* of the cross,' the others singing and *adoring* as above. Then he proceeds to the middle of the altar, and totally uncovering the cross and elevating it, he begins a third time more loudly, 'Behold the *wood* of the cross upon which the salvation of the world hangs. Come, let us adore.' Then the priest alone, bears the cross to a place prepared for it before the altar, and kneeling, places it there. Presently putting off his shoes, he approaches to adore the cross, thrice kneeling, before he kisses it. When he has done this he returns, and receives his shoes; and afterwards the ministers of the altar, and then the other clergy, and laity, two by two, thrice kneeling, as is aforesaid, *adore the cross.*"*

*Idolatry as to the Host.*

3. The consecrated elements were not worshipped in the primitive Church. Even Maskell, with all his Roman tendencies, states that he cannot find any trace of the elevation of the Host in the ancient sacramentaries, and yet that elevation and adoration are leading features in the Mass. The worship of the Host is founded upon the doctrine of transubstantiation, and stands or falls with it. If there be no transubstantiation, the worshipper is guilty of idolatry in adoring the works of his own hands. Upon his own principles, no Romanist can be certain of the validity of consecration which is dependent upon the intention of the priest. Numerous defects may occur of which the layman can know nothing, and which are treated of in the Missal. The Pope himself does not venture to receive the consecrated Host until it has been tasted by an officer appointed for the purpose.†

*Romanism, the Apostacy.*

The Church of Rome, instead of acknowledging her errors, added them to the Nicene Creed in twelve articles, which were never heard of as articles of the Creed until the 9th of December, 1564. On that day Pope Pius IV. issued his Bull, solemnly appending the twelve articles to the old Creed.

Lastly, There is good reason to believe that the Church of Rome in her apostacy from truth, had become the Babylon of the Revelation—the Antichristian system foretold by Daniel, St. Paul, and St. John. The Reformers saw in the Bishop of Rome "the man of sin." Many Roman Catholics even in mediæval times acknowledged the same. "And I heard

* Roman Missal, for Good Friday. † No. 10.

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another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." NECESSITY FOR THE REFORMATION.

SUMMARY.

The Reformation was needful in three respects, Church Government, Morals, and Doctrine. (1.) The Bishop of Rome had no authority over the British Church in early times. (2.) Morals in the middle ages were in a very low condition, according to Romish authorities. (3.) Rome had introduced novelties into the Creed, and had become idolatrous in the worship of Saints, Images, and the Host.

At the Reformation the Church went back to her original position.

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AUTHORITIES REFERRED TO IN CHAPTER II.

No. 1.—Bridget says: "I am the Creator of all. I was begotten of the Father before Lucifer. * * * Now, therefore, I complain of the head of my Church, who sitteth in my seat, which I delivered to Peter and his successors, to sit in with a threefold dignity and authority. * * * For I appointed Peter the pastor and preserver of my sheep, but you are their disperser and lacerator. You are worse than Lucifer. For he envied me and desired to slay me only in order that he might rule in my place. But you are worse than him, forasmuch as you not only slay me by removing me from thee by thy evil works, but you also slay souls by your bad example. I redeemed souls with my blood, and committed them to thee as to a faithful friend. But thou betrayest them to the inveterate enemy from whom I redeemed them. You are more unjust than Pilate, who sentenced no one besides me to death. But you not only condemn me as if I were the Lord of no one, and as if I were worthy of no good thing, but you also condemn innocent souls, and dismiss the guilty. You are more merciless than Judas, who sold me only; but you not only sell me, but also the souls of my elect, for thy vile gain, and for an empty name. You are more abominable than the Jews. They crucified my body only, but you crucify and punish the souls of my elect, to whom your malice and wrong are more bitter than my sword. Therefore, because thou art like unto Lucifer, more unjust than Pilate, more cruel than Judas, and more abominable than the Jews, I justly complain of thee."—Revelations of St. Bridget, Book I. chap. 41. Cologne, 1632. *St. Bridget.*

No. 2.—Bridget again says: "Secondly, I complain that the instruments of my house are carried into Babylon. What are the furniture and the different vessels of my Church, but the conduct and conversation of the clergy and monks? Their good spirit and grace are transferred from my temple to the pride of the world, and to their own amusement.



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APOSTACY OF THE ROMAN CHURCH

My wisdom and precepts appear vain to them, my commands are burdensome, they violate their profession, they have profaned my law and the institutions of my friends and precursors, and they contrive and follow as their law their own fancies. Thirdly, I complain because the law of my ten commandments is lost."—Ibid.

*Dr. Gerson.*

No. 3.—Dr. Gerson says, to the Council of Pisa:—"I had rather that the church herself should utter the words of her saints, should say what roots she desires to have cut off, and what to have planted. Behold! she speaks. Attend not to me, but rather to her. Ah, woe is me! unhappy me! from what a height of dignity am I dragged down by the hands of the wicked, how is my beautiful complexion changed, and the splendour of my countenance obscured? My heavenly beauty is polluted with earthly stains, my body is rendered bloodless, pitiable, neglected, rough, and spoiled of its fragrant garments."—Manse's Councils. An. Ch. 1409, p. 414. Venice, 1784.

*Pope Julius.*

No. 4.—Pope Julius says, in his "Bull of the declaration of the objects of the Holy General Council of Lateran:"

"*Julius, bishop, and servant of the servants of God, &c.*

"Who shares in such an error as to accuse us of negligence in calling this council, when for the last eleven years that we have enjoyed the office of cardinal, we have had nothing more at heart than to behold the assembling of a general council, and *that the state of the Roman church should be reformed?*"—Labbe's Councils, An. Ch. 1512.

*Simon Begninus.*

No. 5.—Simon Begninus, in the 5th Council of Lateran, says: "I have always deemed it to be necessary first of all that the head of our faith, I mean the Roman church, be quieted, restored and reformed. * * *

"It is a matter of regret and sorrow that faith, piety, and religion have grown so cold, I might almost say, have become so corrupted, that scarcely any vestiges of them remain; and that the faith and fervour which dwelt in the minds of our forefathers have so cooled in us, when the church, free from the persecutions of heretics, enjoys the greatest peace and liberty, that we may truly say with Jeremiah, 'From the daughter of Sion all her beauty is departed,' the beauty, namely, of innocence and chastity. 'Her princes have become like rams; enemies have entered her sanctuary.' They have polluted the churches; her virgins and young men have gone into captivity. *The priests and the ancients have despised God.* There is no law or commandment; judgment is perverted."—Idem. An. Ch. 1513.

*A. Pucci.*

No. 6.—The Most Reverend A. Pucci, in the same Council, says: "Truly if the kindness of our mother had not induced her in her wisdom to relax a little from the very great severity of the ancient canons, where would such clergy have taken refuge in our times? Where would they have hid their faces, conscious of so many acts of wickedness? Whose aid or pity would they have dared to implore? For when, after thus running through the ranks of the church, I direct my attention to the city herself, *which the chief of the apostles inspired by the Divine Spirit called Babylon*, and demand of the pastors who dwell within her, and who

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are set over the whole world for the salvation of souls, the cause of such great errors: Behold! I appear to see, I know not by what perception, that divine spouse, the Jerusalem that is above, shining in the splendour of her mystical body, or resplendent with the brightness of the human nature of her husband, but attired in a mournful garment, all covered *with filth* and bathed in tears, descending to visit her humble body below, which is represented by this union of the faithful, and, cast at the Pope's most holy feet, to hear her with dishevelled hair deploring these things with many sighs, 'Am I, O sweetest husband, once your only beloved and beautiful, become such, that I may now exclaim, Look not on me, for I am dark? Is this my renowned and celebrated house, which I now behold frequented by none, almost deserted and in a *filthy* state? Is this the flourishing vine, which when expecting it to produce grapes, I perceive to have produced thorns and thistles? Where, O beloved husband, is my well-watered garden? Where are my white lilies? Where are my never-fading roses? Have not all these things vanished, the glory of Lebanon and the beauty of Carmel deserting me? Where are the pastures of my flock, which I now survey as the parched fields of the desert? Where are the *shepherds of the flock*, whom I understand command rather than profit, disperse rather than collect, slay rather than save? Where lastly are the dear sons to whom I gave birth, whom I brought up, cherished, and beautified? They also have despised me, and have set up their horns against me, as against a little one not arrived at maternal stature. Come to me, O father, succour me, O son, hasten to me, O husband. For I reverence you, in your character as the vicar of God, as a father, in your character as a man I love you as a son, in your character as the governor of the universal church I embrace you as a husband. You have heard, O fathers, the sighs of your mother, you have beheld her tears, you have understood her vociferations, you have perceived her entreaties of your pity and your piety. Exert yourselves, therefore, O venerated fathers, for it is expedient to call upon you before all others. To this so necessary and salutary reformation of morals, apply, direct, steadfastly turn and fix all your thoughts, vigilance, counsel, industry, work, and efforts."—Labbe's Councils, An. Ch. 1514.

APOSTACY OF THE ROMAN CHURCH.

No. 7.—The first session opened with this decree:—"Is it your pleasure to decree and declare that the holy and general Council of Trent shall begin, and that it is begun, to the praise and glory of the holy and undivided Trinity, of the Father, Son, and Holy Ghost, to the increase and exaltation of the faith and Christian religion, to the extirpation of heresies, to the peace and union of the Church, *to the reformation of the clergy and the Christian people*, and to the depression and extinction of the enemies of the Christian name? They answered, it is our pleasure."—Idem. An. Ch. 1545.

*The Council of Trent.*

No. 8.—The advice of the Legates was as follows:—"In order, therefore, to begin with that of which we ought first of all to be admonished, each of us ought in the first place to set before his eyes the things



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APOSTACY OF THE ROMAN CHURCH.

which are expected from this Council, whence every one will easily understand what a responsibility rests upon him. To comprehend all things in a few words, they are the same which are contained in the bull for the appointment of the Council, namely, the extirpation of heresies, and *the reformation of ecclesiastical discipline and morals*, and, finally, the eternal peace of the whole Church.

"* * * That we should at length do this, justice requires of us, namely, *that we should confess ourselves as guilty before the tribunal of God's mercy of all these evils by which the flock of Christ is oppressed*, and transferring to ourselves, not so much from a feeling of piety *as from a sense of justice*, the sins of all, because in truth we are in a great measure the cause of these evils, we should implore the divine mercy through Jesus Christ. But if any one thinks that what we have said, namely, that we who are pastors have given rise to the evils by which the Church is oppressed, is too severe and an exaggeration rather than truth, experience, which cannot deceive, will prove it. Let us observe, therefore, a little the evils by which the Church is oppressed, and at the same time also our own sins. But can any one number these, which *with the other ills surpass in number the sea-sand*, and cry out even to heaven?"—Idem. An. Ch. 1545.

*Bishop of Bitonto.*

No. 9.—The Bishop of Bitonto, in the Council of Trent, says:—"For with what *monsters of baseness*, with what a *heap of filth*, with what a *pestilence* are not both the priests and the people corrupted in the holy church of God? I place my case in your hands, O fathers, begin with the sanctuary of God, and see if *any modesty, any shame, any hope, or reasonable expectation remains of good living*; if there be not *unrestrained and unconquerable lust, a singular audacity, and incredible wickedness.* Alas! 'How is the gold obscured, and how is its fine colour changed.' There are those two bloodsuckers, which always exclaim, Bring, bring; the one the mother, the other the nurse of all evils—I mean, *covetousness* and *ambition*, each a subtle evil, each a secret poison, a pestilence, and the monster of the world; also, whilst virtue and learning are neglected by those whom we ought to follow as living and breathing laws, vice and ignorance are raised in their stead to the highest honours, and it has at length been brought to pass, that edification has made place for destruction, example for scandal, morals for corruption, the observance of the law for its contempt, strictness for laxity, mercy for impunity, piety for *hypocrisy and smoke*, preaching for contention and pride and for the vilest gain, and to sum all in one sentence, which it is grievous to utter, the odour of life for the *odour of death*."—Idem. An. Ch. 1545.

*The poisoned host.*

No. 10.—When the Pope is a communicant, the following ceremony takes place:—"The cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He then takes one of the three hosts, touches with it the other two, and gives it to M. *Sagrista;* he then takes another of the hosts, and touches it with the paten, and the chalice inside and outside, and gives it also to the *Sagrista*, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the *Sagrista*, who drinks from it. This ceremony is called the *proba*."

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The following explanation is given by the *Calendar* of these ceremonies: —"Meursius shows, that at the regal banquets it was customary to have persons who tasted the meats, in order to remove the suspicion of poison. By the Romans they were called *prægustatores*, and the chief of them in the emperor's household was named Procurator prægustatorum. Claudius is said to have been poisoned 'per Halotum spadonem prægustatorem.' Suetonius in Claud. cap. XLIV. This year an inscription has been found at Cervetri beginning thus: M. Claudius Aug. lib. Prægustator. triclinar. proc. a muneribus proc. aquar. proc. castrensis. As men have sometimes sacrilegiously mixed poison with the bread and wine used at mass, the Cæremoniale Episcoporum prescribes, that when a bishop sings mass, they should be tasted first by the Credentiarii, or butlers, and afterwards by the sacristan. Lambert, an old writer quoted by Fleury, says that a sub-deacon attempted to poison Pope Victor II. at mass. A Dominican friar was falsely accused of having poisoned the emperor Henry VII. at mass. Gonzalez de Castiglio, an Augustinian friar, was poisoned at the altar, by a widow in 1479. Unhappily, even in our own times, this abominable sacrilege has been attempted."—Dublin, *Roman Catholic Calendar*, p. 146, for 1842.

THE POISONED HOST.

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## CHAP. III.

### NOTICE OF THE REFORMATION IN THE REIGN OF HENRY VIII.

THE PAPAL SUPREMACY ABOLISHED.

In the year 1534, the Church of England, in Convocation, solemnly renounced the Papal supremacy. In addition to this, the clergy of the kingdom signed the following declaration:—"Quod Romanus Episcopus not habet majorem aliquam jurisdictionem a Deo sibi collatam in hoc regno Angliæ, quam quivis externus Episcopus. That the Bishop of Rome hath not any greater jurisdiction conferred upon him by God in this realm of England, than any other foreign Bishop."*

*Proposal by Convocation to translate Scripture.*

Convocation also addressed the King upon the subject of a translation of the Bible, praying that his Majesty "would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue."† As yet, however, no indication was given of a reformation in worship, or doctrine, but, on the contrary, Convocation called upon the King to require his subjects to deliver up all books suspected of heresy. The request as to the translation of Scripture was not carried into effect until 1537.

*Articles of 1536.*

In the year 1536 certain articles on religion were subscribed, which, though retaining much error, contained some germs of truth. Five of them related to faith, and five to ceremonies. The first asserts that all things contained in the Bible and the three creeds are necessary to salvation. On the subject of baptism, penance, the invocation of saints, transubstantiation, and justification, the articles are thoroughly Romish. They retain images, and creeping to the cross on Good Friday; but reject censing, kneeling, and offering to them.‡ Romish vestments, exorcisms, sprinkling with holy water, and other like ceremonies, are approved. The article on Purgatory is as follows:—"That Christians are to pray for souls departed, and to commit them in their prayers to God's mercy, and cause others to pray for them in masses and exequies; and to give alms to others to pray for them, that they may be relieved,

* Strype's Cranmer, p. 36, vol. i. Oxford, 1812. † No. 1.

‡ It appears that they created a distinction between kneeling to the cross on ordinary occasions and Good Friday.

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and holpen of some part of their pain. But because the place where they be, the name thereof and kinds of pain there, is to us uncertain by Scripture, therefore we remit this, with all other things, to Almighty God; unto whose mercies it is meet to commend them. That such abuses be put away, which, under the name of purgatory, have been advanced; as to make men believe, that, through the Bishop of Rome's pardon, souls might clearly be delivered out of purgatory, and the pains of it: or that masses said at *scala cœli*, or otherwise in any place, or before any image, might deliver them from all their pains, and send them straight to heaven."*

CHURCH FORMULARIES.

The renunciation of the Papal supremacy by the Church and realm of England naturally excited great interest in Germany. Bucer addressed a letter to the Archbishop, commendatory of his zeal and character, and urging him to a further reformation. Alesius, a Scotchman, introduced into Convocation by Cromwell who had received the title of vicegerent to the King, maintained that of the sacraments, baptism and the Lord's Supper were alone of divine institution.† This significant circumstance occurred in the year 1536.

*The Bishop's Book—the Institution of a Christian man.*

In 1537, a commission was appointed by the King, consisting of the primate, and several bishops, and clergymen, to prepare an exposition of the Christian truth. A book was published, as the result of their deliberations held at Lambeth, commonly called "the Bishop's book," but properly entitled:—"The Institution of a Christian man,"‡ containing the exposition or interpretation of the Common Creed, of the Seven Sacraments, of the Ten Commandments, and of the Pater Noster, Ave-Maria, Justification, and Purgatory. It contained also, with other matter, the book of articles before published. It taught the former errors of Purgatory, Transubstantiation, the Mass, &c., but, in other respects, it was advanced in its views. It defines the Catholic Church as consisting of the elect who shall never perish. Cranmer had, in his travels on the Continent, imbibed the views of Luther on this and other points.§

* Strype's Cranmer, p. 62, vol. i. ut supra.

† Lathbury, Hist. of Convocation, p. 133. London, 1842.

‡ Calvin published his famous work, the *Institutes*, in 1535, and it is not unlikely that the title of the Bishops' book is derived from it.

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CHURCH FORMULARIES.

Gardiner, Bishop of Winchester, had much influence with the King, and, by his means, the Institution was superseded, A.D. 1543, by "the necessary doctrine and erudition of a Christiam man," which was retrogressive in its character.*

*English Bible printed.*

In the year 1538, the Bible was published in English, and a royal warrant went forth for its general use. At this event Cranmer rejoiced, expressing his belief in a letter to Cromwell, that "the day of Reformation was now risen in England since the light of God's word did shine over it without any cloud." All incumbents were commanded, in the King's name, to set up the Bible publicly in the church.†

*Suppression of Monasteries.*

In the year 1539, an act of Parliament was passed for the suppression of monasteries. The Pope himself had given a precedent for this in the bull which he issued for the dissolution of *some* monasteries and the erection of bishoprics out of them.‡

In the year 1540, on the printing of a new edition of the Bible, a royal proclamation required all curates and parishioners to provide themselves with a copy of the Scriptures.

*Melancthon's opinion of the Pope and Popery.*

Melancthon, who was held in high esteem in England, addressed a letter (April, 1539) to the King, urging him to further reformation. He speaks of the Pope as Antichrist, and implores his Majesty, who had taken away "some idols, which were impiously worshipped, that he would remove the remaining Roman impiety from the churches," holding out the example of the godly kings of the Jews, who destroyed idolatry. It appears that Melancthon was invited to come into England to aid in the good work.

*The Six Articles.*

The Reformation, in its progress, encountered much opposition from the Romanizers who, at length, succeeded in setting up the notorious six articles, affirmatory of transubstantiation, communion in one kind, celibacy, vows, private masses, and confession.§ The act provided, that whosoever was convicted of denying any of these articles was to be burned as a heretic. Cranmer opposed the passing of this measure, and was himself saved from destruction by the personal favour of the King. Shaxton and Latimer resigned their sees of Salisbury and Worcester, and many Protestants perished at the stake.

* No. 3. † No. 4. ‡ No. 5. § No. 6.

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PROGRESS IN REFORMATION.

In the year 1544, the friends of the Reformation were hopeful that the King was "again opening his ears to motions for reformation, to which they had been shut now about six years." This hope was created by the fact, that the King, on his departure for Calais, commanded that the litanies and prayers for processions should be translated into English. His Majesty issued a mandate to the Primate for their use by himself, and all bishops of his province.* This was the first step† in use of *public* prayers in the vernacular. The alteration in the missals, breviaries, and other offices, were so few that there was no need of reprinting them. The prayer for the Pope, Thomas Becket, and some offices were deleted, and the mass book remained.

The leading circumstances favourable to the Reformation were:—(1.) Abolition of the Papal supremacy. (2.) The translation and circulation of Scripture. (3.) The suppression of monastic institutions. (4.) The use of prayers in the English tongue. (5.) The general spirit of enquiry which was excited. It is said that the King, when dying, expressed his regret that religious affairs were in so unsettled a state, and that he had resolved to change the mass into a communion.‡

## SUMMARY.

The Papal supremacy was abolished by Convocation in 1534. The Bible was printed in 1537. In 1536 ten articles of religion were published, which, with much error, contained some germs of truth. In 1537, "the institution of a Christian man" was published; but "the Erudition, &c." commonly called the King's book, appeared in 1543, retrogressive in its character. In 1539 monasteries were abolished, In 1544 the Litany was published in the vulgar tongue for *public* use. Cranmer, the advocate of the Reformation, was strongly opposed by Gardiner, and others.

* A translation of the Litany had long before been given in the Primer, but it was not enjoined for *public use* until this date. The old form was revised by Cranmer, who left out the long list of Saints to whom invocation was made, but retained the prayers for the Virgin, the Angels, Patriarchs, and Prophets. This revised form was the basis of our present Litany.

† Burnet's History of the Reformation, p. 26, vol. ii. London, 1681.

‡ No. 7.

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## AUTHORITIES REFERRED TO IN CHAPTER III.

FORMULARIES IN THE REIGN OF HENRY VIII.

No. 1. Convocation petitioned the King:—"And that moreover his Majesty would vouchsafe to decree, that the Scriptures should be translated into the vulgar tongue, by some honest, and learned men, to be nominated by the King, and to be delivered unto the people according to their learning."—Strype's Memoirs of Cranmer. Book I. chap. 6, p. 43, vol. i. ut supra.

*Translation of Scripture. The Institution of a Christian man.*

No. 2. On the ninth article of the Creed, "the Institution of a Christian Man," states:—

"*First*, That this word *Church*, in Scripture, is taken sometime generally for the whole congregation of them that be Christened, and profess Christ's Gospel; and sometime it is taken for *the Catholic congregation, or number of them only which be chosen, called and ordained to reign with Christ in everlasting life.*

*Second*, It is to be noted, that the Church, in the first signification, is in Scripture compared sometime unto a field full of good corn and naughty weeds mingled together; and sometimes unto a net full of good fish and bad; &c. . . .

*Thirdly*, It is to be noted, that by these parables, and certain such other, rehearsed in Scripture, is signified, that *among them which be Christened, and do profess Christ's Gospel*, and live in the common society and communion of the sacraments of the Church, divers be indeed the very quick and living members of Christ's mystical body, and shall reign with Him everlastingly in honour. And that the congregation or society of them, *is the very field;* and they be the very good corn or seed, which Christ himself did sow. And *divers be indeed chaff*, and stinking and naughty weeds sown by the devil; . . . . the very members of the synagogue of the devil, and not the living members of Christ's mystical body." . . .

"In the *tenth article*, it is to be noted, that divers interpreters of Holy Scripture do divinely interpretate the first part thereof, that is to say, communion of saints. For some of them do refer it unto the ninth article, and do take it, as a clause added, to declare and explain what is signified by these words, *the Catholic Church;* and so they do conjoin this clause with that that went before in this sense; I believe that this Catholic Church is the communion, that is to say, the multitude, or the commonalty, or the commonwealth *of saints only*, that is to say, of those that be under the kingdom of Christ, and be governed, and sanctified with his Holy Spirit, and be prepared to come to everlasting life. . . . And some Doctors do expound it to signify that treasure of the Church which is common equally unto all the members of the same. And those Doctors which be of this opinion, do interpretate that treasure to be nothing else but the grace, that is to say, the mercy, the goodness, and the favour of God in this world, and glory in the world to come. They say also, that this grace of God is the common treasure of all *the elect people of God*, and

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that our poverty is so extreme, that of ourselves, without this grace, we should be utterly nothing. They say further, that the effect and virtue of this grace is to make us able to rise from sin, and flee from sin, to work good works, to receive the reward of everlasting glory, to have and retain the true sense and understanding of holy Scripture, and to endue us with Christian faith, hope, and charity.

*Finally*, They say that, *this grace worketh all those effects to* THE ELECT PEOPLE OF GOD, *by two special* instruments, which be the word of God, and His sacraments. And forasmuch as both the word of God, and the sacraments, have all their efficacy by and through the might and operation of the Holy Ghost, and for as much also as this Holy Ghost dwelleth and abideth *only in the Catholic Church, and in the members of the same*, and worketh none of these effects out of the Church; they think that by this clause, *communion of saints*, is meant here the treasure of the Church; and that this treasure is nothing else but the Holy Ghost himself, and His grace," &c. &c.—Quoted in Goode's "Effects of Infant Baptism," p. 46. London: 1850.

*The Erudition of a Christian man.*

No. 3. "The additions, however, were a retrograde movement; and instead of advancing in the work of reformation, there was in the new work a greater approximation to the errors of Popery. This movement was probably brought about by the influence of Gardiner. Collier calls it a *review and alteration* of the *Institution*, and remarks that it was *supplemental in some articles*. The preface was composed by his Majesty, and the book was called the King's Book. "Where the *Erudition*," says Collier, "differs from the *Institution*, it seems mostly to lose ground, to go off from the primitive plan, and reform backwards." The authority of the two books too was different; the *Institution* having been sanctioned by Convocation, while the *Erudition* had only the authority of his Majesty. It is observable, that both these works assert Bishops and Priests to be the same order, the former being superior only in degree."—Lathbury's History of Convocation, p. 137. London: 1842.

*Declaration as to the reading of Scripture.*

No. 4. The declaration to be read by all Curates upon the publishing of the Bible in English ran as follows:—"Where it hathe pleased the Kinges Majestie, oure most dreadde Sovereigne Lord and Supreme Hed under God of the Churche of England, for a declaratyon of the great zeale he bereth to the setting forth of God's woorde, and to the vertuous mayntenance of his Commonwealthe, to permyt and comaunde the Bible being translated into our Mother tongue, to be sincerely taught and declared by us the Curats, and to bee openly layde furthe in every parrishe Churche: to thintent, that all his good subjects, as wel by reading thereof, as by hering the true explanation of the same, may first lerne their dieuties to Almightie God, and his Majesty, and every of us charitably to use other." Having exhorted the people to conform to the same, it directs that in case of doubts, the people shall have recourse to "such learned men as be, or shall be auctorized to preache, and declare the same." Memorials of Cranmer. Appendix, No. 23, p. 735, Vol. xi., ut supra.

*Translation of Scripture.*

The joy of the Archbishop at the printing of the Bible is thus referred to

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FORMULARIES OF THE REIGN OF HENRY VIII.

by Strype:—"He was now at Ford; and it was in the month of August when something fell out, that gave the good Archbishop as much joy as ever happened to him in all the time of his prelacy. It was the printing of the Holy Bible in the English tongue in the great volume: which was now finished, by the great pains and charges of Richard Grafton the printer. Osiander who knew the Archbishop well, when he was the King's Ambassador in Germany, saith of him that he was sacrarum literarum studiossimum. Indeed he always had a great value for the Scriptures, because they were the word of God: and extraordinary desirous he was from the very first entrance upon his bishopric, that the people might have the liberty of reading it; and, for that purpose, to have it interpreted into the vulgar language. And so by Cromwel's means, he got leave from the King that it might be translated and printed. The care of the translation lay wholly upon him; assigning little portions of this holy book to divers bishops and learned men to do; and, being dispatched, to be sent back to him. But he could not see his desire effected by these men, till it was happily done by other hands: and, to his inexpressible satisfaction, he saw the work finished in this year, about July or August." —Strype's Memorials of Cranmer, chap. xv. Book 1, p. 81, ut supra.

*Abolition of Monasteries.*

No. 5. Burns says:—"Not long after (the year 1515) Cardinal Wolsey by licence of the King and of the Pope, obtained a dissolution of above thirty religious houses (most of them very small), for the founding and endowing his Colleges at Oxford and Ipswich.

"About the same time, a bull was granted by the same Pope to Cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of 8000 ducats a year for endowing Windsor and King's College in Cambridge; and two other bulls were granted to the Cardinals Wolsey and Campeius, where there were less than twelve monks, and to annex them to the greater monasteries; and another bull to the same Cardinals to inquire about abbeys, to be suppressed in order to be made Cathedrals; although nothing appears to have been done in pursuance of these bulls.

"And afterwards another bull was granted to the same two Cardinals, with further powers relating to the new Cathedrals; for some of the dioceses were thought too large and wanted much (as it was said,) to be reduced, that the bishops might the better discharge their office.

"But the promoting of learning seems to have the chief intent of Cardinal Wolsey, and of most others in suppressing these houses, though probably some persons both then and afterwards promoted it with other views.

"Archbishop Cranmer particularly is said to have been much for it, because he could not carry on the Reformation without it."—Ecclesiastical Law, p. 532, Vol. ii. London, 1824.

*The Six Articles.*

No. 6. "*First*, That in the sacrament of the altar after the Consecration, there remained no substance of bread and wine, but under these forms, the natural body and blood of Christ were present.

"*Secondly*, That Communion in both kinds was not necessary to salvation to all persons by the law of God; but that both the flesh and blood of Christ were together in each of the kinds.

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"*Thirdly*, That Priests after the order of Priesthood might not marry by the law of God. FORMULARIES IN THE REIGN OF HENRY VIII.

"*Fourthly*, That vows of Chastity ought to be observed by the law of God.

"*Fifthly*, That the use of private masses ought to be continued; which as it was agreeable to God's law, so men received great benefit by them.

"*Sixthly*, That auricular Confession was expedient, and necessary, and ought to be retained in the Church."—Short's Hist. of the Ch. of Eng. p. 99. London, 1855.

No. 7. "This was the last year of King Henry. And the two last things the Archbishop was concerned in by the King were these. The King commanded him to pen a form for the alteration of the mass into a communion. For a peace being concluded between Henry and the French King, while that King's Ambassador, Dr. Annebault, was here, a notable treaty was in hand by both Kings for the promoting that good piece of reformation in the churches of both kingdoms, of abolishing the mass. The Kings seemed to be firmly resolved thereon, intending to exhort the Emperor to do the same. The work our King committed to the Archbishop, who no question undertook it very gladly: but the death of the King prevented this taking effect."—Strype's Cranmer, p. 198, Vol. i. ut supra. *Intentions of Henry VIII.*

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## CHAP. IV.

### THE PRAYER BOOK IN THE REIGN OF EDWARD VI.

PROGRESS OF THE REFORMATION.

On the death of Henry, affairs took a turn favourable to the reformation. Gardiner, Bishop of Winchester, a supporter of former errors, had had great influence with the deceased monarch, and counteracted the efforts of Cranmer, and other friends of the truth. "But now," observes Burnet, "they that were weary of the Popish superstitions, observing that Archbishop Cranmer had so great a share of the young King's affection, and that the Protector and he were of the same interests, began to call for a further reformation of religion."*

*The Reformers against images.*

The question of images first arose; the late King had removed some, but Cranmer and his party were for a general removal of *all* images. There was much controversy upon the subject every where, Gardiner and others strongly maintained their use. Injunctions were issued in 1547, directing that "images, *abused* with pilgrimages and offerings thereunto, be forthwith taken down and destroyed."

*The Homilies published and other steps in the Reformation.*

In the same year, the first book of Homilies were published by authority, and the paraphrase by Erasmus upon the New Testament was set up, with the Bible, in every Parish Church. Visitors were appointed to carry out certain articles and injunctions, amongst which it was ordained that, at matins, a chapter should be read out of the New Testament, and at even song, another from the Old Testament, while, at mass, the Epistle and Gospel were to be read in English; a pulpit was to be provided, and the Homilies were appointed to be read in every Church. Gardiner objected to the doctrine of the Homilies on Justification, and refusing to carry out the injunctions was committed to the Fleet.†

The six articles set up in the former reign, were repealed by Act of Parliament, Nov. 4th, 1547. On the 20th of the same month private masses were abolished, and communion in both kinds established.

*Total removal of images.*

An order from the Council was issued, A.D. 1548, for the *total* removal of images. In almost every place, a contention

* Hist. of the Refor. p. 9, Vol. ii. ut supra. † No. 1.

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had arisen as to whether images had been abused or not, "men go about," [redacted] order, "contending whether this or that image hath been offered unto, kissed, censed, or otherwise abused," and therefore it is "His Highnesses pleasure with the advice and consent of us the Lord Protector, and the rest of the Council, that *all* images remaining in any church or chapel within your diocese be removed or taken away."* PROGRESS OF THE REFORMATION.

Towards the close of the year 1547, a Committee was appointed to examine the offices of the Church, and to reform them, consisting of the Archbishops of Canterbury and York, the Bishops of London, Durham, Worcester, Norwich, St. Asaph, Salisbury, Coventry and Lichfield, Carlisle, Bristol, St. David, Ely, Lincoln, Chichester, Hereford, Westminster, and Rochester, and Doctors Cox, May, Tailor, Heins, Robertson, and Redmayn. *A Committee to reform the public services.*

They set out by adding an office of communion to the Mass. The proclamation with which it was accompanied made known that, "forasmuch as an act had passed for the administration of communion in both kinds and to avoid diversity, the blessed sacrament should be administered only after this form." The office opens with an exhortation, to be read the day before, similar to that now in use, adding that those who were desirous of making auricular confession should not censure those who were satisfied with an humble confession to God, and the general confession of the Church. Then followed the rubric, prescribing that "the time of the communion should be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless, and consecrate so much as will serve the people: so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup, or cups, full of wine, with some water put into it; and that day, not drink it up all himself, but taking only one sup, or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the communion, and shall thus exhort them as followeth." Then follows the exhortation, beginning, "Dearly beloved in the Lord," being, with little variation, the same as that now used. *The new order of Communion.*

* No. 2.

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PROGRESS OF THE REFORMATION.

After an address to blasphemers and other unworthy persons to withdraw, and after the further exhortation, "ye that do truly," and the confession and absolution, the comfortable words, and the prayer, "we do not presume," all of which varies little from our present forms, the communion was to be administered in both kinds with the address:—"The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life." "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life." This office was merely designed as a supplement to the Mass, which, as the above rubric states, was in other respects to be retained until other order.

The Romish party were much dissatisfied with this change, and especially at the liberty which was given as to confession. The order, which was published with a proclamation, March 8th, A.D. 1548, was generally received.

*The first Prayer Book.*

The Committee now proceeded to carry out the original design of a complete book of Common Prayer. This was accomplished in 1548, and an act of uniformity was passed, commanding it to be used from and after the feast of Pentecost, June 9, 1549.

In this book, the service began, morning and evening, with the Lord's Prayer, without any Scripture sentences, address, confession, or absolution. The Litany was placed after the Communion Office, and said preparatory to the second service. It seems that it constituted a distinct service, until the last review, in 1661. The invocation of Mary and the saints, which did not appear in any Litany until the 8th century, was now left out. The Communion Service began with an introit, or psalm, which was sung while the Priest was approaching the table. The Commandments were not added until the next review. "The Priest, standing humbly *afore* the midst of *the altar*," commenced the service with the prayer "Almighty God, unto whom all hearts be open." Then followed an introit, the suffrages, "Lord, have mercy," &c. the Glory be to God on high, the Collect for the day, for the King, the Epistle and Gospel, the Creed, the Sermon or Homily, the exhortation to communion, "Dearly beloved in the Lord, ye that mind, &c." In case of negligence on the part of the people in coming to the table, the first exhortation in our present service was

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enjoined with a statement as to confession, in which auricular confession is no longer insisted upon, but left to the discretion of the people, as before noticed in the order of communion. Then follow the offertory and sentences; then those who intend to communicate are directed to tarry still in the quire, or convenient place; the men on the one side and the women on the other, and all others to depart from it. Then the minister, laying the bread upon the corporas (cloth) or paten, and putting the wine into the chalice, and adding water thereto, was to give thanks, saying, "Lift up your hearts," &c. "It is very meet, right, and our bounden duty, &c.," with the preface for the day; after which followed, "Therefore with angels and archangels," &c., and "Holy, holy, holy Lord God of hosts," &c. Then the priest, turning to the altar, was to say, "Let us pray for the whole state of Christ's Church." The first part of the prayer was the same as the prayer now offered for "the whole state of Christ's Church." But after the commendation of "this congregation here assembled," special thanks were presented for the grace and virtue declared in the Virgin and saints, and prayer offered that mercy and peace might be unto all who have died "with the sign of faith." To this, the prayer of consecration, now used, was added, but containing an oblation of the elements (now left out) as follows:—"With thy Holy Spirit vouchsafe to ble+ss and san+ctify these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son." The thanksgiving, now distinct, closed the prayer of consecration. It contained, however, a sacrifice of the elements as well as of our souls and bodies. All elevation of the wafer was forbidden. The Lord's prayer followed, and after certain suffrages, the priest, turning to the people, said, "Ye that do truly," &c., after which, the confession, absolution, and comfortable words followed, with the prayer "we do not presume," &c. The communion was then administered according to the office before noticed. Sentences of Scripture were said or sung in the post communion. The service closed with the prayer, now the second of our thanksgiving, "and with the peace."

In the baptismal services great changes were also made, but chrism, exorcism, and trine immersion were retained. In



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THE FIRST BOOK.

other respects the service was substantially the same as that now in use.

In the services for confirmation, marriage, and the visitation of the sick, the sign of the cross was retained. Anointing was administered to the sick if he desired it; and in the burial of the dead, prayer was offered for the deceased. The sacramental elements were to be reserved for the communion of the sick.

*The book generally received.*

The book, though strongly objected to by the Romish party, was generally received—four of the commissioners, Norwich, Hereford, Chichester, and Westminster protesting against it. On the other hand, many Protestants considered that it was incomplete; and Cranmer, and the friends of the Reformation amongst the Bishops, were well disposed to advance still further.

*Romish books forbidden.*

On the arrest of the Duke of Somerset in October, the report was circulated that the old service was now to be restored. To correct this notion, and to give greater effect to the Prayer Book, an order from Council was published, declaring that there was "no intention of bringing in again Latin service, conjured bread and water, nor any such abrogated ceremonies," and all ecclesiastical authorities were required to collect "all antiphoners, missals, &c., and that they be defaced and abolished, that they be no let to that godly and uniform order set forth."*

*Influence of Foreigners for further Reformation.*

The influence of Calvin, and other foreign Reformers, was employed in favour of a further revision. Calvin wrote to the Protector, 29th of October, 1549, encouraging him to go on with the Reformation after the manner of Hezekiah. He objected to prayers for the dead, the use of chrism, and extreme unction. He urged the Protector to proceed with boldness and decision.

A correspondence was carried on between Calvin and Cranmer. It appears that the Genevan Reformer stood high in the estimation of the King, for Cranmer stated to Calvin that "he could not do any thing more profitable than to write often to the King."

*Altars taken down.*

Heylin states that the great business of the year 1550

* Strype's Memorials of Cranmer, p. 276. Oxford, 1812.

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was the taking down of altars, "the principal motive whereunto was, in the first place, the opinion of some dislikes which had been taken by Calvin against the first liturgy." The *interim*, so adverse at the time to the Reformation in Germany, was the occasion of much advantage to the cause of truth in England. Burnet says, that "when the news of the changes which were made here in England were carried beyond sea, and after Peter Martyr's being with Cranmer was more copiously written by him to his friends, Calvin and Martin Bucer, who began to think the Reformation almost oppressed in Germany, now turned their eyes more upon England."* PROGRESS OF THE REFORMATION.

At the opening of the present reign, Cranmer invited Peter Martyr to England, with whom he became most intimate, and for whom he formed a warm friendship. Calvin, in a letter to Cranmer, expressed his joy at the fact that the Archbishop availed himself of the counsels of that "excellent man."† Soon after, an invitation was conveyed to Bucer, also the friend of Calvin. The Archbishop expresses his desire to secure his services in carrying on the Reformation.‡ *Foreign Reformers come to England.*

Bucer did not at once accede to the request, and a more pressing letter followed from the pen of Alexander, at the direction of Cranmer, urging him to come over.§ Bucer at length accepted the invitation, the affairs of the *interim* compelling him to leave home. He was accompanied by Fagius, who also received an invitation with others. Archbishop Parker states that Cranmer invited these foreign divines "*that* he might strengthen the evangelical doctrine." They arrived in England at that very critical period when the Church was in a state of transition from Romanism to the truth.‖

Both Martyr and Bucer exercised a considerable influence in the English Reformation. For some time, they resided with the Archbishop at Lambeth, but soon afterwards settled, as Divinity Professors, in Cambridge and Oxford.

Hitherto Cranmer and the English Reformers were for the most part Lutherans, but now they experienced a great change *Cranmer renounces Lutheran views.*

* History of Reformation, p. 87, Vol. ii. ut supra.

† No. 3. ‡ No. 4. § No. 5. ‖ No. 6.



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PROGRESS OF THE REFORMATION.

in their convictions. Traheron, afterwards Dean of Chichester, writing to Bullinger, Sep. 28, 1548, announces that Latimer with Cranmer had abandoned the Lutheran view of the eucharist.* It appears that Ridley was the first to adopt the doctrine of the Reformed, as contradistinguished from the Lutheran, on this point. Reading the work of Bertram, his convictions were shaken, and communicating his sentiments to Cranmer, they gave such a consideration to the subject as issued in result as above.

*Cranmer's book on the Eucharist.*

Cranmer published a work upon the Eucharist in the year 1550, in refutation of a bodily presence in any sense. This called forth works from Gardiner and Smith, in which they indulged in severe animadversions, upon the Archbishop.

Cranmer published a reply to his assailants, under the King's privilege, which was considered most satisfactory. The reason stated by the Archbishop for his having entered upon this subject, is an evidence of the decisiveness of his views on the point—"that the taking away of beads, pilgrimages, pardons, and such like Popery, was (as he wrote in his preface,) but the lopping off a few branches; which would soon spring up again, unless the *roots* of the tree, which were transubstantiation and sacrifice of the mass, were pulled up. Therefore, out of a sincere zeal to the house of God, he would labour in his vineyard to cut down that tree *root and branch.*"†

*Martyr and Bucer dispute publicly with Romanists.*

Martyr at Oxford, and Bucer at Cambridge, boldly propounded their views on this, and other points, and public disputations were held under the sanction of the Privy Council. At the close of the disputation, Ridley summed up in a learned determination against the corporal presence.‡ The two propositions under dispute were as follows:—

"Transubstantiation can not be proved by the plain and manifest words of Scripture; nor yet confirmed by the consent of the ancient Fathers.

"In the Lord's supper there is none other oblation and sacrifice than of a remembrance of Christ's death, and of thanksgiving."§

It was now seen that a further revision of the book of Common

* No. 7. † Strype's Cranmer, p. 364, Vol. i. ut supra.
‡ Burnet's Hist. Refor. p. 107. Vol. ii. ut supra. § Ut supra.

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Prayer was necessary to bring it into harmony with more advanced views. *Progress of the Reformation.*

The King appointed a Committee to review the book, the Archbishop of Canterbury taking the lead.

The Committee took much time to deliberate; they commenced their labours in the autumn of 1550, and brought them to a close in 1552.

The advice of Bucer was sought. He presented his report to the Bishop of Ely, January 5, 1551. In it, he objected to the signing of the elements with the cross, to the delivery of the bread into the mouth, instead of the hand, to the prayer that the elements might become to us the body of Christ, to prayer for the dead, and the expression, "the sleep of peace;" to chrisom* and chrism, to exorcism in baptism, and extreme unction. On all these points, his views were carried out, though, in other respects, his suggestions were not taken. *The advice of Bucer sought in revision.*

Meanwhile, measures were employed by those in authority to correct Romanizing practices which had been introduced, in connexion with the existing Prayer Book. Ridley issued an injunction, A.D. 1550, directing that no Minister do counterfeit the Popish Mass in kissing the Lord's board, breathing on the bread, washing his hands or fingers after the Gospel, *showing the sacrament openly before the distribution,* or making *any elevation* thereof, or setting *any light* upon the Lord's board, &c. &c.† *Romanizers reproved.*

In the same injunction, he directs that, as some use the Lord's board after the form of a table, and some of an altar, that it be erected after the form of an honest table, decently covered, and he states, as a reason, that the table may move, and turn the simple from the old superstitious opinion of the Popish Mass. Previously to this he had destroyed "the altars of Baal" in his diocese, when Bishop of Rochester. *Order in Council against altars.*

In this, Ridley was aided by an order of Council in November, and reasons were circulated with the order to reconcile the people to the change.‡ The revised book was completed in 1552.

A controversy as to vestments arose on the appointment of Hooper to the see of Gloucester. The Bishop elect refused *Troubles with Hooper.*

* The putting on of a white garment.

† No. 8.

‡ No. 9.

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PROGRESS OF THE REFORMATION.

to comply with the directions of the Prayer Book in this matter, and gave great offence by complaining of the King's counsellors. Hooper was committed to the Fleet, Jan. 1551. Bucer, Martyr, and other foreign divines urged him to comply with a custom, which was in itself indifferent; Hooper, at length, gave way, and was consecrated March 1551.

Hardwick observes, that "many of the changes that resulted from the criticism of the revisors may be traced directly to the animadversions offered by that school in England, who had sympathized with Bishop Hooper, and admired the worship of the French and German refugees."*

*The 2nd Book.*

Many of the vestments of the former book were laid aside. The sentences, exhortation, confession, and absolution were prefixed to the Morning and Evening Prayer. In the Communion Service several changes were made to exclude the notion of a corporal presence. The *invocation* upon the elements, and the *offering* of them after consecration, with prayers for the dead, were wholly omitted. The word *altar* was expunged, and a rubric inserted allowing the table to stand in the body of the church. In baptism, trine immersion, chrism, chrisom, and exorcism were left out. In the visitation of the sick, permission to anoint was withdrawn, and, in the burial of the dead, prayer for the deceased was omitted. The exhortation in the Communion Service which gave an option as to auricular confession was expunged, and the principle was introduced that absolution is to be obtained by the ministry of God's holy *word*. These are merely examples of the changes which were effected; many others will be noticed as we proceed in the exposition of the offices of the Church.† But the declaration against the notion of a bodily presence in the Eucharist is worthy of special remark. The Act of Uniformity was passed on the 6th of April, 1552, but the revised book did not come into use until the Feast of All Saints. Burnet states‡ that, on the 27th of October, a letter was written to the Lord Chancellor to add the above declaration, which was evidently designed to satisfy the scruples of those who objected to kneeling in the communion. It was expected that the reformation of the laws, which was then in hand, would be concluded about

* History of the Refor. p. 224. Cambridge, 1856.

† See Chapter on Revisions for details.

‡ Burnet, History of the Refor. p. 316, ed. Nares.

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All Hallows, and it was considered desirable to postpone the enforcement of the liturgy until then. PROGRESS OF THE REFORMATION.

The 42 Articles of Religion were now agreed to, and thus, as Burnet observes, "the reformation of doctrine and worship were brought to their perfection."

### SUMMARY.

The injunctions of 1547 provided for the removal of images that had been abused. An order from Council in 1548 commanded their total removal. An office for communion was published in March, 1548, and the first book of Common Prayer was adopted throughout the country on the 9th of June, 1549. This service book being censured by Calvin, Bucer, and others, and Cranmer and the Reformers advancing in their views, a revision was completed in 1552, by which the corporal presence, the altar, and the sacrifice of the altar, prayers for the dead, and other Romish opinions and practices were rejected. An Act of Uniformity, April 6th, 1552, provided that the new book should be received by the whole Church on the feast of All Hallows. The 42 Articles having been agreed to, the Reformation was complete.

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### AUTHORITIES REFERRED TO IN CHAPTER IV.

*Gardiner objects to the Homilies.*

No. 1.—Gardiner addressed a letter to the Duke of Somerset in which he strongly objects to the Homilies. He asserts that the doctrine of that book on salvation is contrary to that of "the Erudition of a Christian man," established by Act of Parliament. The Erudition, no doubt, was a retrogression from "the Institution of a Christian man," a retrogression effected by Gardiner himself in opposition to Cranmer.* Complaining of the Homilies, Gardiner says:—"The book of Homilies, in the sermon of salvation, teacheth the clear contrary to the doctrine established by Act of Parliament;† even as contrary as includeth is contrary to excludeth. For these be the words of the doctrine established by Parliament, where, in a certain place, faith doth *not exclude*. The doctrine of Parliament speaketh how they be joined in justification. The Homily speaketh the virtues to be present in the man justified, and how faith excludeth them in the office of justifying; which can never be proved, and is in the meantime contrary to the Act."—Strype's Cranmer, Appendix, No. xxxvi. ut supra.

* See p. 27. No. 3.

† In "the Erudition."

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ALL IMAGES REMOVED

No. 2.—An order in Council for the removing of IMAGES: "After our right hearty commendations to your good lordship, where now of late, in the King's Majesty's visitation, among other godly injunctions commanded to be generally observed throughout all parts of this His Highness Realm, one was set forth for the taking down all such images as had at any time been abused with pilgrimages, offerings, or crossings. Albeit that this said injunction hath in many parts of the realm been well and quietly obeyed and executed; yet in many other places much strife and contention hath arisen, and daily ariseth, and more and more increaseth, about the execution of the same, some men being so superstitious, or rather wilful, as they would by their good-wills, retain all such images still, although they have been most manifestly abused; and in some places also the images which by the said injunctions were taken down, be now restored and set up again; and almost in every place is contention for images, whether they be abused or not. And while these men go about on both sides contentiously, to obtain their minds, contending whether this or that image hath been offered unto, kissed, censed, or otherwise abused, parties have in some places been taken, in such sort, as further inconvenience is very like to ensue, if remedy be not provided in time. Considering, therefore, that almost in no places of the realm is any sure quietness, but where all images be wholly taken away and pulled down already; to the intent that all contention in every part of the realm for this matter may be clearly taken away, and that the lively images of Christ should not contend for the dead images, which be things not necessary, and without which the Churches of Christ continued most godly many years, we have thought good to signify unto you, that His Highness pleasure, with advice and consent of us, the Lord Protector, and the rest of the Council is, that immediately upon the sight hereof, with as convenient diligence as you may, you shall not only give order that *all the images* remaining in any Church or Chapel within your Diocess *be removed and taken away*, but also by your letters signify unto the rest of the Bishops within your Province, this His Highness pleasure, for the like order to be given by them, and every of them, within their several Diocess; and in the execution hereof we require both you and the rest of the said Bishops, to use such foresight as the same may be quietly done, with as good satisfaction of the people as may be. Thus fare your good lordship well.

"From Somerset, the 21st February, 1547. (old style.)

"Your Lordship's assured friends,

"E. SOMERSET, "T. SEYMOUR,

"JO. RUSSELL, "ANTHONY WINGFIELD," &c.

Burnet's Hist. of the Refor. p. 130. Vol. II. Lon. 1681.

No. 3.—Strype says: "As for the learned Italian, Peter Martyr . . . there was not only an acquaintance between him and our Archbishop, but a great and cordial intimacy and friendship; *for of him he made particular use in the steps he took in our Reformation;* and whenever he might be spared from his public readings in Oxford the Archbishop used to

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send for him, to confer with him about the weightiest matters. This Calvin took notice of, and signified to him by letter how much he rejoiced that he made use of the counsels of that excellent man. And when the reformation of the Ecclesiastical Laws was in effect wholly devolved upon Cranmer, he appointed him and Gualter Haddon, and Doctor Rowland Taylor, his Chaplain, and no more, to manage that business. . . . And in that bold and brave challenge he made in the beginning of Queen Mary's reign, to justify, against any man whatsoever, every part of King Edward's Reformation, he nominated and made choice of Martyr therein to be one of his assistants in that disputation, if any would undertake it with him."—Strype's Memorials of Cranmer, chap. xxvi. Book III., ut supra.

*Invitations to foreign Reformers.*

No. 4.—Cranmer writes to Bucer: "I doubt not that God will hear this and similar groanings of the pious; and will preserve and defend *the true doctrine, which has been hitherto faithfully propagated in your Churches* against all the ragings of the devil and the world. . . . To you, therefore, my Bucer, our kingdom will be by far the safest refuge in which, by the blessing of God, the seeds of true doctrine have begun to be sprinkled with great success. *Come therefore to us, and give yourself to us as a labourer in the Lord's harvest.* You will not be of less use in the Catholic Church of God when with us, than if you retained your old place of abode. . . . . Therefore, laying aside all delay, come to us as soon as possible. We will show that nothing can be more pleasant or acceptable to us than the presence of Bucer."—Strype's Memorials of Cranmer. Appendix, No. XLIII., ut supra.

*Cranmer and Bucer.*

No. 5.—Strype says: "To this letter Bucer wrote an answer, seeming, upon some considerations, to decline the Archbishop's invitation. This letter coming to the Archbishop's hands, he showed to Peter Alexander, who, by the Archbishop's order, wrote back to Bucer, in the said Archbishop's and the Protector's name, to call him again over, which letter was dated March 24, from Lambeth, telling him withal that the good old man, Latimer, saluted him."—Strype's Cranmer, p. 280, ut supra.

No. 6.—Parker says: "Archbishop Cranmer, that he might strengthen the evangelical doctrine in the Universities of Cambridge and Oxford, from which an infinite number of teachers go forth for the instruction of the whole kingdom, called into England the most celebrated divines from foreign nations, Peter Martyr Vermilius, a Florentine, and Martin Bucer, a German, from Strasburg. The former taught at Oxford, the latter at Cambridge. With the latter, also, Paul Fagius became Professor of Hebrew at Cambridge. And, besides these, Immanuel Tremelius, Bernardine Ochine, Peter Alexander, Valerandus Pollanus, all of whom, with their children and wives, he liberally maintained. Philip Melancthon, also, and Musculus were invited, but being kept back by their countrymen, they sent letters to excuse themselves."—Antiq. Britann. p. 508. ed. 1729.

*Parker on the influence of the foreigners.*

No. 7.—Traheron, in a letter to Bullinger, Sept. 28, 1548, says: "That you may add yet more to the praises of God, you must know that Latimer

*The Bishops renounce Lutheranism.*

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ROMANIZING FORBIDDEN.

has come over to *our opinion* respecting the true doctrine of the eucharist, together with the Archbishop of Canterbury and the other Bishops, who heretofore seemed to be Lutherans."—Quoted by Goode in his Effects of Infant Baptism, p. 56, ut supra.

In another letter, December 31, 1548, he says: "On the 14th of December, if I mistake not, a disputation was held at London concerning the eucharist, in presence of almost all the nobility of England. The argument was sharply contested by the Bishops. The Archbishop of Canterbury, contrary to general expectation, most openly, firmly, and learnedly maintained *your opinion* upon the subject. . . . . I perceive that *it is all over with Lutheranism*, now that those who were considered its principal and almost only supporters, have altogether come over to our side." Ut supra.

Bishop Hooper, in a letter to Bullinger, December, 1549, says: "The Archbishop of Canterbury entertains *right* views as to the nature of Christ's presence in the supper, and is now very friendly towards myself. He has some articles of religion, to which all preachers and lecturers in Divinity are required to subscribe, or else a licence for teaching is not granted them; and in these *his sentiments respecting the eucharist are* pure and religious, and *similar to yours in Switzerland.* We desire nothing more for him but a firm and manly spirit." Ut supra.

*Ridley forbids Romanizing.*

No. 8.—"Injunctions given in the visitation of the Reverend Father in God, Nicholas, Bishop of London, for an uniformity in his Diocese of London, in the 4th year of our Sovereign Lord King Edward the 6th, by the Grace of God, King of England, &c.

"LONDON ANNO DOM. 1550.

"First, that there be no reading of such injunctions as extolleth and setteth forth the Popish mass, candles, images, chauntries; neither that there be used any superalteries, or trentals of Communions.

"Item, That *no minister do counterfeit the Popish mass*, in kissing the Lord's board; washing his hands or fingers after the Gospel, or the receipt of the Holy Communion; shifting the book from one place to another; laying down and licking the chalice after the Communion; blessing his eyes with the sudarie thereof, or patten, or crossing his head with the same; holding his forefingers and thumbs joined together towards the temples of his head after the receiving of the Sacrament; breathing on the bread, or chalice; saying the agnus before the Communion; shewing the Sacrament openly before the distribution, or making any elevation thereof; ringing of the sacrying bell; *or setting any light* upon the Lord's board. And finally, that the minister, in the time of the holy Communion, do use *only* the ceremonies and gestures appointed by the Book of Common Prayer, and *none other*, so that there do not appear in them any counterfeiting of the Popish Mass.—Item, That none be admitted to receive the holy Communion but such as will, upon request of the Curate, be ready with meekness and reverence to confess the articles of the creed.—Item, That none make a mart of

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the holy Communion, by buying and selling the receipt thereof for money, as the Popish Mass in times past was wont to be.—Item, whereas in divers places some use the Lord's board after the form of a table, and some of an altar, whereby dissension is perceived to arise among the unlearned, therefore wishing a godly unity to be observed in all our dioceses, and for that the form of a table may more move and turn the simple from the old superstitious opinions of the Popish Mass, and to the right use of the Lord's Supper, we exhort the Curates, the Churchwardens, and Questmen here present, to erect and set up the Lord's board after the form of an *honest table*, decently covered, in such place of the quire or chancel as shall be thought most meet by their discretion and agreement, so that the Ministers, with the Communicants, may have their place separated from the rest of the people,* and to take down and abolish all other *by-altars or tables*.—Item, That the Minister in the time of the Communion, immediately after the offertory, shall monish the Communicants, saying these words, or such like, *now is the time, if it please you, to remember the poor men's chest with your charitable alms*.—Item, that the Homilies be read orderly, without omission of any part thereof.—Item, The Common Prayer be had in every church upon Wednesdays and Fridays, according to the King's Grace's ordinance; and that all such as conveniently may shall diligently resort to the same.—Item, that every curate be diligent to teach the Catechism, whensoever just occasion is offered, upon the Sunday or Holyday, and at least every six weeks, once shall call upon his parishioners, and present himself ready to instruct and examine the youth of the parish, according to the Book of Service touching the same.—Item, That none maintain Purgatory, Invocation of Saints, the six articles, Bedrowls, images, reliques, Rubrick Primers, with invocation of Saints, Justification of man by his own works, holy bread, palms, ashes, candles, sepulchre paschal, creeping to the cross, hallowing of the fire or altar, or any such like abuses and superstitions, now taken away by the King's Grace's most godly proceedings.—Item, That all ministers do move the people to often and worthy receiving of the Holy Communion.—Item, That every minister do move his parishioners to come diligently to the church; and when they come not to talk or walk in the sermon, Communion, or Divine Service time, but rather at the same to behave themselves reverently, godly, and devoutly, in the church: and that they also admonish the churchwardens to be diligent overseers in that behalf.—Item, That the churchwardens do not permit any buying, selling, gaming, outrageous noise, or tumult, or any other idle occupying of youth in the church, church-porch, or churchyard, during the time of Common Prayer, Sermon, or reading of the Homily.—Item, That no persons use to minister the sacraments, or in open audience of the congregation presume to expound the Holy Scriptures, or to preach, before they be first lawfully called and authorised in that behalf.

ROMANIZING FORBIDDEN.

Ridley's Works, p. 319. P. S.

* The Rubic, as *it is*, permits the table to stand in the body of the church.

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ALTARS ANTI-CHRISTIAN.

No. 9.—Amongst the arguments employed by the Council are the following:—"Our Saviour introduced the sacrament of his body and blood at a table. The disciples sat in their usual posture at meals at that supper. It does not appear that the Apostles used anything but a table in their ministrations. An altar is for sacrifice, which has passed away with the Mosaic law. A table is for eating, and is, therefore, more proper for the solemnity of the Lord's Supper."—Collier, Eccles. Hist. p. 410, vol. v.

Becon, in the time of Mary, thus refers to the altars which were restored:—"Heretofore we were taught to beat down the idolatrous and heathenish altars which antichrist of Rome, intending to set up a new priesthood and a strange sacrifice for sin, commanded to be built up, as though calves, goats, sheep, and such other brute-beasts should be offered again, after the priesthood of Aaron, for the sins of the people, and to set in their stead, in some convenient place, a seemly table, and, after the example of Christ, to receive together at it the holy mysteries of Christ's body and blood, in remembrance that Christ's body was broken and His blood shed for our sins.—But now, the sacrificing sorcerers shame not, both in their private talk and in their open sermons, spitefully to call the Lord's table an oyster-board; and therefore have they taken, out of the temples, those seemly tables which we, following the examples of Thy dearly-beloved Son, and of the primitive Church, used at the ministration of the holy communion; and they have brought in again their bloody and butcherly altars; and upon these they sacrifice and offer daily, say they, (that is, they kill, slay, and murder) Thy dear Son, Christ, for the sins of the people."—An humble supplication unto God for the restoring of His holy Word, &c.—Works, p. 229. P. S.

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## CHAP. V.

### NOTICE OF THE REIGN OF MARY.

Policy of Mary.

Lady Jane Grey was called to the throne, according to the will of the late Monarch, but Mary still maintained her rights, and on her accession to the throne, July 1553, when asked, if she would alter the religion set up in Edward's time, replied, that "she would never make any innovation or change, but be contented with the private exercise of her own religion."*

Hopes were entertained by many that Mary, though a decided Romanizer, would act with forbearance towards the established Church. During her father's reign, she had conformed to the national religion, and, in the times of Edward, requested only that she might worship at the Mass as in the preceding reign. It does not appear that she had avowed herself as a Papist, or supporter of the Papal supremacy.

*Mary's zeal for the Pope.*

On her accession to the throne, Gardiner and others advised that the Queen should at first restore religion to the position in which it was in the reign of Henry, but she showed her real sentiments by desiring to re-establish at once the authority of the Pope. Gardiner, however, who was now appointed Lord Chancellor, was successful in inducing her to proceed with some degree of caution. A Royal proclamation was published, August 18, 1553, in which Mary declared that she was "of that religion that she had professed from *her infancy*, and that she would maintain it in her time, and be glad that all her subjects would charitably receive it: yet she did not intend to compel any of her subjects to it, till public order should be taken in it by common consent," meanwhile, requiring that none should use the terms Papist or Heretic. In the same proclamation, assemblies were forbidden, and it was provided that none should preach or publish without special license. This allusion to the religion of her infancy proved that she intended to return to the Papal system.

And now, the Romanists, without waiting for an act of Parliament, or Royal authority, began to restore images; and

* Burnet's Hist. Refor. p. 237, Vol. ii. ut supra.

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PERSECUTION OF PROTESTANTS.

their wonted ceremonials. Judge Hales, who endeavoured to maintain the laws still in force, was sent to the Marshalsea. Hooper and others were cast into prison, and the Reformed perceived that severe measures would soon be employed against them.

*Boldness of Cranmer.*

Cranmer boldly stood out for the truth, and, in allusion to a report that he had sanctioned the Mass, composed a paper which was read at Cheapside, in which he announced his readiness, with Peter Martyr and others, "to defend not only the book of Common Prayer, and the other rites of their service, but the whole doctrine and order of religion set forth by the late King." In this document, he speaks of the Mass as the "Devil's invention."* He, with Latimer and others, was now committed to the Tower. Several of the Reformed, amongst whom were Grindal, Cox, Saunders, and Horn, sought an asylum on the continent. Peter Martyr and A. Lasco were allowed to return home. The Queen still retained in public writs the title of Supreme Head of the Church. Acts of Parliament were immediately passed declaring the legitimacy of Mary, but the illegitimacy of Elizabeth.

*Versatility of Gardiner.*

Gardiner, who had been an adviser of Henry VIII., showed extraordinary versatility in bringing about these measures. It was also enacted that from the 20th of December, there should be no form of divine service, but what had been in use in the last year of Henry. An act was passed against those who should break altars, crucifixes, or crosses. In course of time, steps were taken to restore the Pope's authority. Commendone, subsequently a Cardinal, came secretly into England as an emissary from the Papal Legate, and procured a private interview with the Queen. By him, she wrote to the Pope, and requested that Pole might be sent to England as Papal Legate. This was delayed at the suggestion of Gardiner and others, who considered wisely that precipitation might defeat their object.

*Protestant Bishops deprived.*

In the beginning of 1554, the Reformed Bishops were everywhere cast out of their sees, and the Papal service was restored.

*Public Debate.*

On the 16th of April, 1554, a disputation was opened in Oxford, in which Cranmer, Ridley, and Latimer took their share. On the 24th November, Cardinal Pole made his entry into

* No. 1.

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London, but without the solemnities of a Legate, as the Pope's authority was not yet set up. PERSECUTION OF PROTESTANTS.

The Parliament now having petitioned the King and Queen to reconcile the nation to the see of Rome, the Cardinal granted a full absolution, and acts were immediately passed in restoration of the Papal supremacy. On the 25th of January, 1555, a procession was made in London of a large number of Priests and Bishops in full canonicals to return thanks for reconciling them to the Church.

The prosecution of heretics now commenced in earnest. Rogers, Hooper, Taylor, Sanders, Ferrar, Bradford, Philpot, Ridley, Latimer, and Cranmer, and many others, male and female, laid down their lives at the stake. The death of Mary, December 1st, 1558, delivered the Reformed from a reign of terror.

Heylin, referring to the persecutions of this reign, says:— "By all which several ways and means, the martyrs in all parts of the kingdom amounted to the number of two hundred and seventy-seven persons of all sorts and sexes; but, more particularly, there are said to have perished in these flames five Bishops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred husbandmen, servants, and labourers, twenty-six wives, twenty widows, nine virgins, two boys, and two infants: * * * sixty-four more in those furious times were persecuted for their faith, whereof seven were whipped, sixteen perished in prison, twelve buried in dunghills, and many more lay in captivity, condemned, which were delivered by the opportune death of Queen Mary."*

Two circumstances occurred in this reign which were indicative of trouble to the Reformed from *within*, the one was the disturbance which took place in the English congregation at Frankfort, on the subject of the book of Common Prayer, and the other the disputes which arose between the professors of the Gospel on the subject of free-will.

Protestants, in great numbers, sought an asylum on the continent from the persecution which raged in England. It has been computed that no less than 800 learned Englishmen, as well as many others of less note, had fled across the Channel from their own shores. To them, the foreign Churches in *Large numbers of Protestants fly from England.*

* Hist. of the Refor. p. 224. Vol. ii. Cambridge, 1849.

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THE FRANKFORT TROUBLES.

Geneva, Zurich, Frankfort, Wezel, &c. &c., stretched a brotherly and helping hand.

*The first open dispute between Protestants about the Prayer Book.*

On the 14th July, 1554, the English refugees in Frankfort were permitted by the magistrates to worship in the church allotted to the French, with the condition annexed that they should conform as much as possible to the French service. Knox, at Geneva, was invited to take the pastorate of the congregation, but, before his arrival, differences broke out in the flock. A circular had been issued to the English in other places, inviting them to avail themselves of the privileges which they enjoyed. From Zurich a reply was returned, that they would not come to Frankfort except on the understanding that they were allowed to use King Edward's service. They considered that to depart from that ritual would lay them open to the charge of mutability. Two parties were at once formed, one in favour of the Prayer Book and the other antagonistic to it. The matter was laid before Calvin, who urged both parties to a compromise.* This produced the desired effect, and a service was composed in part from the English liturgy.

On the arrival of Cox from England, the dispute broke out again. Cox was a strong advocate for the unlimited use of the Book of Common Prayer. In the end, Knox being discharged, returned to Geneva. As it has been observed:—"The troubles at Frankfort present in miniature a striking picture of that contention which was afterwards on a larger scale in the mother country." In fact, the controversy as to ritual then began.

One thing is certain as to this disturbance, that whether Cox and the majority of the congregation were judicious or not, English churchmen were warmly attached to the Prayer Book. It is evident from this circumstance that the Reformation was not the mere result of state craft. Here were

* It had been represented to Calvin that the English exiles at Frankfort retained lights and crosses, but they, in a letter to that eminent Reformer, repudiated the notion. They say:—"You object to our 'lights and crosses.' As for lights, *we never had any*; and with respect to crosses, if we *ever* made use of them, these friends of yours have not imposed upon you. But consider again in what estimation they must have held you, when they presumed to assault you with so many *manifest falsehoods*."—*Original Letters*, p. 758. P. S.

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many leading members of the Church of England who chose exile rather than conformity to Rome, and who were now at perfect liberty, if they were in any wise dissatisfied with the Prayer Book, either to modify it, or to lay it aside altogether. Indeed, they might have been excused, indebted as they were for an asylum to foreign churches, if they had acceded to the wish of the magistracy, and conformed, in some measure, to the French service; but, no, they stood out for the Prayer Book as it was, declaring their unfaltering attachment to it.*

THE FREE WILL CONTROVERSY.

The dispute which arose amongst the prisoners for the Gospel on the subject of free-will, was indicative of future trouble to the Church of England on doctrinal points. Some held free-will, and the nature of their views appears from the complaint which they made of Bradford, who held many conferences with them. They said: "He was a great slander to the word of God in respect of his doctrine, in that he believed and affirmed the salvation of God's children to be so certain, that they should assuredly enjoy the same. For they said, it hanged partly upon our perseverance to the end. Bradford said, it hung upon God's grace in Christ, and not upon our perseverance in any point; for then were grace no grace."† A congregation of free-willers had existed in London in the reign of Edward VI., whose teachers were brought into the Ecclesiastical Courts. They confessed, amongst other things, "that God's predestination was not certain but conditional." These were the first separatists from the Church of England. The free-willers who occasioned the controversy in prison were of little note; the names even of the leaders being known only in connection with the controversy itself.‡ Bradford, apprehensive that their tenets might be very injurious, addressed a letter to Cranmer, Ridley and Latimer on the subject—a letter which was signed also by Ferrar, Taylor, and Philpot. Bradford and his companions describing the doctrines of the free-willers as follows:—"The effects of salvation, they so mingle and confound with the cause, that if it be not seen to, more hurt will come by them than ever came by the Papists; inasmuch as their life com-

*First disputes among Protestants about Predestination.*

* See McCrie's Life of John Knox, p. 76. Edinburgh, 1811.

† Memorials of Cranmer, p. 503, vol. i. ut supra.

‡ Trew, Abingdon, Kemp, Gibson, and Chamberlain.



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THE FREE WILL CONTROVERSY.

mendeth them to the world more than the Papists."* Upon this occasion Ridley wrote a treatise upon election and predestination, which has since been lost. Bradford also wrote upon the same subject, and sent his treatise to Cranmer, Ridley and Latimer "for their approbation, and theirs being obtained," says Strype, "the rest of the eminent divines, in and about London, were ready to sign it also."† Great efforts were made to convert the free-willers, and not without some success. On the subject of grace and predestination, the Reformers were of one mind, and the free-willers were regarded as schismatics.‡ It was not until many years after that, by the efforts of Laud, this very system received toleration in the Church of England.

## SUMMARY.

False hopes were at first entertained that Mary would not persecute, but these were soon dissipated by the imprisonment of Protestants. Cranmer at this crisis boldly came forward, and offered, with Peter Martyr, to maintain in public the Reformed faith. Cardinal Pole entered London on the 24th of Nov., 1554; Parliament soon after restored the Papal supremacy. Many Protestants, men, women and children, suffered at the stake.

Two significant events occur in this reign—the dispute at Frankfort about the Prayer Book, and in England about predestination. The conduct of Cox, and others, proved that English Churchmen, though free from state influence, loved their ritual, and the conduct of Bradford and others, in the discussion of predestination, proves that free-willers had as yet no *locus standi* in the Church.

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## AUTHORITIES REFERRED TO IN CHAPTER V.

*Cranmer's challenge.*

No. 1.—A declaration of the Reverend Father in God, Thomas Cranmer, Archbishop of Canterbury, condemning the untrue and slanderous report of some, which have reported, that he should set up the mass at Canterbury, at the first coming of the Queen to her reign, 1553.

"As the devil, Christ's ancient adversary, is a liar, and the father of lying, even so hath he stirred his servants and members to persecute Christ, and his true word and religion, which he ceaseth not to do most

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* Strype's Memorials of Cranmer, p. 958, vol. ii ut supra,
† Memorials of Cranmer, p. 503, vol. i. ut supra. ‡ No. 2.

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earnestly at this present, for whereas the most noble Prince of famous memory, King Henry VIII. seeing the great abuses of the Latin Mass, reformed something herein in his time; and also our late Sovereign Lord King Edward VI. took the same whole away for the manifold errors and abuses thereof, and restored in the place thereof *Christ's holy Supper*, according to Christ's own institution, and as the apostles in the primitive Church used the same in the beginning; *the devil* goeth about, by lying to overthrow the Lord's holy Supper, and to restore *the Latin satisfactory Masses, a thing of his own invention and device.* And, to bring the same more easily to pass, some have abused the name of me, Thomas Archbishop of Canterbury, bruiting abroad that I have set up the Mass at Canterbury, and that I offered to say mass before the Queen's Highness, and at Paul's Church, and I wot not where. I have been well exercised these twenty years to suffer and bear evil reports and lies, and have not been much grieved thereat, and have borne all things quietly; yet when untrue reports and lies turn to the hindrance of God's truth, they be in no wise to be tolerated and suffered. Wherefore, this is to signify to the world, that it was not I that did set up the mass at Canterbury, but it was a false, flattering, lying and dissembling monk which caused the mass to be set up there, without my advice or counsel. CRANMER'S CHALLENGE.

"And as for my offering myself to say mass before the Queen's Highness, or in any other place, I never did, as her Grace knoweth well. But if her Grace will give me leave, I shall be ready to prove against all that will say to the contrary; and that the Communion Book set forth by the most innocent and godly Prince, King Edward the VI. in his high Court of Parliament, is conformable to the order which our Saviour Christ did both observe and command to be observed, and which his apostles and primitive Church used many years. Whereas the mass in many things not only hath no foundation in Christ, his apostles, nor the primitive Church, but also is manifest contrary to the same, *and containeth many horrible blasphemies in it.* And although many, either unlearned or maliciously, do report that Mr. Peter Martyr is unlearned: yet if the Queen's Highness will grant thereunto, I and the said Peter Martyr, and other four or five, which I shall choose, will, by God's grace, take upon us to defend, that not only our Common Prayers of the Churches, ministrations of the Sacraments, and other rites and covenants, but also that all the doctrine and religion by our said Sovereign Lord King Edward VI. is more pure and according to God's Word than any that hath been used in England these thousand years; so that God's Word may be the judge, and that the reasons and proofs may be set out in writing. To the intent, as well all the world may examine and judge them, as that no man shall start back from their writing; and what faith hath been in the Church these fifteen hundred years, we will join with them in this point; and that the doctrine and usage is to be followed, which was in the Church fifteen hundred years past, and we shall prove that the order of the Church, set out at this present in this Church of England by Act of Parliament, is the same that was used in the Church fifteen hundred years



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THE FREE WILL CONTROVERSY.

past. And so shall they never be able to prove theirs."—Memorials of Cramner, p. 437. Oxford, 1812.

No. 2.—Philpot wrote to Careless, in which he said, "that he was sorry to hear of the great trouble which these schismatics did daily put him to, and wished that he were with him in part to release his grief."—Strype's Memorials of Cranmer, p. 504, vol. i. ut supra. Careless had taken a leading part in opposing the views of the Anti-Predestinarians.

Laurence, Hardwick, and Browne refer to the following passage from Ridley in elucidation of his views on Predestination:—"In those matters, I am so fearful that I dare not speak further, yea, almost none otherwise than the text doth, as it were lead me by the hand." But this passage in itself shows that Ridley did not deny the doctrine of election to life.

1. Such caution would not be needed on the Arminian hypothesis.

2. The above passage is taken from a letter of Ridley to Bradford, who was *the opponent* of the free-willers, and the whole tone of the letter shows that Ridley agreed with Bradford.

3. Bishop Coverdale describes Ridley's treatise on predestination, to which he refers above, as "godly and comfortable," an observation which proves, as Goode observes, that "Ridley took, in the main, the same ground as Bradford on this subject, for there can be little doubt that Miles Coverdale would not otherwise have called it a godly and a comfortable treatise."

But the fact that Ridley noted many things for Ponet's Catechism, and gave his *approval* to it, is conclusive as to his views.*

* See Chap. VIII.

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## CHAP. VI.

### HISTORY OF THE PRAYER BOOK IN THE REIGN OF ELIZABETH.

*Accession of Elizabeth.*

When the accession of Elizabeth to the throne was intimated to the Pope, he declared "that England was held in fee of the Apostolic see, that she (Elizabeth) could not succeed, being illegitimate, nor could he contradict the declarations made in the matter by his predecessors, Clement the Seventh, and Paul the Third. He said it was great boldness in her to assume the crown without his consent; for which in reason she deserved no favour at his hands; yet if she would renounce her pretensions, and refer herself wholly to him, he would show a fatherly affection to her, and do everything for her that could consist with the dignity of the Apostolic see."*

*Elizabeth's disregard of the Pope's pretensions.*

This did not concern the Queen, who had maintained her faithfulness to the Reformed faith under the most trying circumstances, and who now gave decisive indications of her intentions. The prisoners for the Gospel were at once set at liberty, and the Queen directed that the Litany, the Creed, the Lord's Prayer, the Gospels and Epistles should be read in English; she forbade the elevation of the Host. She issued an injunction on the 27th of December, forbidding any further changes until the meeting of Parliament, which was summoned for the 23rd of January.

*Papal supremacy soon abolished.*

Parker, formerly chaplain to Anne Bullen, was chosen to fill the vacant see of Canterbury. Parliament soon proceeded to abolish the Papal authority. The bill of supremacy was passed on the 25th of March, in which it was provided that all in authority, civil and ecclesiastical, should swear that they acknowledged the Queen to be "the supreme governor in all causes, as well ecclesiastical as temporal, within her dominions, that they renounced all foreign power and jurisdiction, and should bear the Queen faith and true allegiance."

The promptitude with which the Queen and Parliament renounced the Papal authority contrasted with the slowness of Mary in restoring it. Both Queens were equally attached to their respective principles; but, in the former instance, it is

* Burnet's Hist. Refor. p 374, vol. ii. ut supra.

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PROGRESS OF THE REFORMATION.

evident that Elizabeth had the support of the country, while in the latter it is clear that Mary had not the sympathy of the majority of her subjects.

*How it was that Convocation was unfavourable to the Reformation.*

Convocation was not so ready to fall in with the Queen's views. As a large number of the clergy had been deprived in the reign of Mary, it is no wonder that the national synod was not favourable to the Reformation. The lower House prepared an address to the Queen, in which transubstantiation, the mass, and other Papal doctrines were affirmed. This was presented to the Lord Keeper, but nothing more was done.*

The Reformers were naturally desirous of immediate and decisive changes, but the Queen, says Jewel, "excellent as she is, and earnest in the cause of true religion, notwithstanding she desires a thorough change as early as possible, can not, however, be induced to effect such a change without the sanction of law; lest the matter should seem to have been not so much by the judgment of discreet men, as in compliance with the impulse of a furious multitude."†

*Public disputation.*

By order of the Queen, a public disputation took place at Westminster, on the subject of prayer in an unknown tongue, the right of every Church to ordain ceremonies, and the sacrifice of the mass. The result was unfavourable to the Romanists, and the Bishops of Winchester and Lincoln, having stated that the Queen had incurred the sentence of excommunication, by permitting such a debate to take place in the presence of the multitude, were sent to the Tower.

*Commission to revise the Prayer Book.*

In December, a Committee of Divines was appointed to revise the Book of Common Prayer. It consisted of Parker, Bill, May, Cox, Pilkington, Grindal, Sandys, Guest, and Sir Thomas Smith. The two books in use in King Edward's reign were before the Commissioners, all of whom were favourable to the second,‡ which was adopted, with a few trivial alterations. The deprecation in the litany, "from the tyranny of the Bishop of Rome and all his detestable enormities," was omitted. The

*Second book of King Edward adopted.*

* History of Convocation (Lathbury), p. 156. London, 1842.

† Jewel to Peter Martyr. Zurich Letters, p. 18. P. S.

‡ Elizabeth's Act of Uniformity having repealed the Act of the former reign, which "took away" the book authorized by Parliament in the 5th and 6th years of the reign of Edward VI., in the third section provides as follows:—"And further be it enacted by the Queen's Highness, with the consent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all

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address in the delivery of the sacrament was brought to its present form by the union of the two addresses, the one in the first and the other in the second Prayer Book of King Edward, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving;" so also in the delivery of the cup. The declaration appended to the communion service in the second Prayer Book against the corporal presence, was omitted. Transubstantiation was expressly condemned in the Articles, and the whole current of the service is opposed to any corporal presence *in* or *with* the bread. Let us be thankful, however, that this declaration was restored in 1661. The act of uniformity of Common Prayer, sent up from the Commons, passed the Upper House, April 28, 1559.

PROGRESS OF THE REFORMATION.

It has been sometimes asserted that the Prayer Book was reformed in the spirit of compromise, but this is a misrepresentation. The Reformers *acted up* to their principles, and boldly carried out their convictions. Elizabeth, indeed, retaining as she did some false notions as to altars and ceremonials, was willing to recede in some measure from the principles which guided the Reformation in the latter part of the reign of Edward VI., but in this she was *overruled* by her Bishops. They consented to omit the deprecation in the litany, which was not necessary, and also the post-communion declaration, seeing that the doctrine of the Church on the subject was clearly propounded in the Articles and Services, but they took a firm stand against the re-introduction of images and altars.

*The Prayer Book not a compromise.*

The Queen retained an image in her own chapel, with lights on the table. The Bishops remonstrated strongly against this,

*The Bishops resist images.*

and singular ministers in any cathedral or parish church, or other place within the realm of England, Wales, and the Marches of the same, or other the Queen's dominions, shall from and after the feast of the Nativity of St. John Baptist, next coming, be bounded to say and use the mattens, evensong, celebration of the Lord's Supper, and administration of each of the sacraments, and all other common and open prayer, in such order and form as is mentioned in the said book so authorized by Parliament in the said *fifth and sixth year of the reign of King Edward the Sixth*, with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the litany altered and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other, or otherwise."

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THE REFORMATION NO COMPROMISE.

and Cox was with difficulty induced to officiate in her Majesty's presence while the obnoxious practice was continued.* The Bishops addressed her Majesty, setting forth reasons for the removal of *all* images, and beseeching her to "consider that God's word doth threaten a terrible judgment unto us, if we, being pastors and ministers in his Church, should assent unto the things which in our learning and conscience, we are persuaded doth tend to the confirmation of error, superstition, and *idolatry;* and finally to the *ruin of souls* committed to our charge, for the which we must give an account to the Prince of Pastors in the last day."† This bold speech had the desired effect, for her Majesty, says Burnet, "put into her *injunctions* to have all images removed out of the Church."‡ The Queen took away the cross for a time in her own chapel, in deference to the advice of the Bishops, but relapsed. As Dr. Lushington observes, "Monarchs of those days were not distinguished for their strict regard to constitutional law, and Queen Elizabeth was not an exception;" but it is not credible, adds the same judge, "that the Bishops of the day would have dared to remonstrate with their sovereign—nay, to have insisted on the removal, if the law and feeling of the people had not been with them."§

*The reasons of the Bishops against altars.*

The action taken by the Bishops on the subject of altars gives further proof of the fact that the Bishops boldly carried out their convictions, and would not compromise the truth. They drew up a paper of reasons to induce her Majesty to take down altars. This interesting document deals with the subject in the clearest manner. It shows that Christ instituted the supper at a *table,* not an altar, that an altar was suitable to the Old Testament, the sacrifices of which typified Christ's one offering on the cross; that the New Testament speaks of the table; that the old Fathers often use the expression *mensa,* and speak only of an altar "*abusive et improprie;*" that an altar implies a sacrifice; that the setting up of the altar would be inconsistent with the order of King Edward; that most or almost all the preachers favourable to the Reformation had spoken against altars and could not now defend them; that the

* No. 1. † No. 2. ‡ Hist. Refor. p. 398, vol. ii. ut supra.
§ Judgment in the case of Westerton and Liddel, delivered December 5th, 1855.

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mass priests are building their hopes upon the retention of the altar, intending to make their communion as *like the mass as possible*; that great numbers would refuse to receive the sacrament at an altar, and schism be created thereby; that the service book, approved by Parliament, recognises the table; that altars were not established by authority in the second year of King Edward; that the Reformed churches, with the exception of the Lutheran, which in other respects is imperfect, reject altars; that Dr. Cranmer, Ridley, Latimer, and other blessed martyrs did stand in defence of that book, so that by the restoration of altars, which the book rejects, they should join in condemning part of their doctrine; that her Majesty's own preachers and learned men would with one mind and one mouth be suitors to her Majesty that they might not be required to return to devices of men, which are calculated to nourish "the superstitious opinion" of the propitiatory mass in the minds of the simple, or else to minister an occasion of offence and division among the godly-minded.* "From this notable paper of address to the Queen," says Strype, "she yielded to the taking away altars, as by the effect it appeared."† The royal injunctions sanctioned the removal of altars, and the setting up of a table.‡

THE REFORMATION NO COMPROMISE.

*The Queen yields to the Bishops.*

Besides the injunctions, fifty-six articles were proposed, the title of which explains their object:—"Articles to be enquired in the visitation, in the first year of the reign of our most dread Sovereign Lady Elizabeth, by the grace of God of England, France, and Ireland, Queen, Defender of the Faith." The Queen now appointed various commissioners to hold visitations throughout England. In St. Paul's, London, the injunctions were opposed, and, therefore, the visitors required that "the cathedral church should be purged and freed from all and singular their *images*, *idols*, and *altars*, and in the place of those altars to provide a decent table in the Church for the ordinary celebration of the Lord's Supper (et in loco ipsarum altarium ad providendam mensam decentem in ecclesia pro celebratione cœnæ domini ordinaria)."§ The roods in St. Paul's were pulled down, and the high altar and other things per-

*Visitation articles.*

* No. 3. † Annals of the Reformation under Elizabeth, chap. xii. Oxford, 1824.
‡ No. 4. § Strype's Annals, chap. xii. vol. i. part 1. ut supra.

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RISE OF PURITANISM.

taining spoiled (Aug. 15). Roods and images were committed to the flames, "then they also took away a cross of wood that stood in the church-yard."*

Strype observes, that "this visitation did much good, and brought forward the religion very considerably throughout the nation."† In this visitation, all beneficed clergy were obliged to subscribe to the Royal supremacy, the book of Common Prayer, and the Queen's injunctions. In all this the Reformers acted with great decision, and royal favour towards altars and images was over-ruled.

*The dispute about vestments.*

Unhappily the subject of vestments occasioned much trouble to the Reformed; *some* of the exiles on their return from the continent brought with them decided prejudices to the use of the surplice. Horn, Bishop of Winchester, refers to this matter in a letter to Gualter. Alluding to the assertion of the Romanists that there was no unanimity amongst Protestants, he says:—"This calumny has gained strength from the Act of Parliament for repressing the impiety of the Papists which passed before our return; by which, though the *other* habits were taken away, the wearing of square caps and surplices was yet continued to the clergy, though without any superstitious conceit, which was expressly guarded against by the terms of the Act. This Act can not be repealed unless by the agreement and consent of all the estates of the kingdom, by whose concurrence it was enacted."‡ It then became a question amongst many whether it was not their duty to retire from the ministry, rather than yield in this point.

*Moderation of the foreign Reformers.*

Bullinger, and other foreign Reformers, being consulted on this subject, counselled their English friends to conform, lest Lutherans or Papists should take their place to the great detriment of the Church.§ Indeed, Bullinger justified the use of vestments by the example of the primitive church,‖ and drew down upon himself the severe animadversions of Cartwright.

As time rolled on, the controversy, which at first had been confined to the subject of vestments, took a wider range, and

* Annals. ut supra. † Ut supra. ‡ Zurich Letters, p. 142. P. S.
§ Bullinger to Horn, Zurich Letters, p. 342. P.S
‖ Zurich Letters, p. 350, ut supra.

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extended to that of ecclesiastical *polity* in general. Bishop Pilkington, in a letter to Gualter (A.D. 1573), writes as follows: —"Not only the habits, but the whole ecclesiastical polity, discipline, the revenues of the Bishops, ceremonies, or public forms of worship, liturgies, vocation of ministers, or the ministration of the sacraments; all these things are now openly attacked from the press, and it is contended with the greatest bitterness that they are not to be endured in the Church of Christ; *the doctrine alone* they leave untouched. As to every thing else, by whatever name you call it, they are clamorous for its removal."* It was impossible to satisfy such sweeping demands.

Rise of Puritanism.

In the year 1566 an address appeared, entitled "A brief and lamentable Consideration of the Apparel now used by the Clergy of England," which probably emanated from the pen of Jewell or Cox, in which the writer shows that the abuse of vestments is no argument against their use, and then closes with this stirring and Christian appeal:—"You have the Gospel of Christ sincerely preached unto you: why are you then offended? Have you the sacred Scriptures read unto you, and at your will to be perused; why are you displeased? Idolatry is reproved; why are you not contented? Papistry is overthrown; why are you moved? Concerning such as do wear the apparel, were they not banished for the profession of the Gospel? Lost they not, therefore, their goods, and that willingly? If for preaching, who hath done it more painfully? If for writing, who did more effectually? And that the Gospel may have his course, who do watch more dutifully than they? You talk of reformation; they *do* it *indeed*. But some things, say you, is amiss. And I say, some things ever will be amiss. But yet the Church by this discord is shaken. Let us cease; our friends do mourn. Be at unity; our enemies do inwardly rejoice. Away with these contentions. Wherefore, dear brethren, join hands; help forward the Lord's building: let us be faithful labourers, for we have of proud loiterers too many. To work, to work, the harvest is great and the workmen are few. Love you Christ? Feed his sheep. Love yourselves? Brawl not in his vineyard. Love your brethren? Disturb not

*Christian appeal for unity amongst those who agreed on essentials.*

* Letter of Pilkington to Gualter. Zurich Letters, p. 287. P. S.

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PURITANISM.

their quietness. Let every one of us help the others burthens. Let us bewail our lives; let us fall to earnest prayers: and let us proceed in all good works. And so shall our enemies quail, Satan shall be resisted, and sects prevented. So shall our friends be glad, the whole Church shall joy, and true godliness shall increase. So shall we and you, so shall all good men, receive an incorruptible crown, not of gold but of glory, and that when the Chief Shepherd shall appear."* What excellent advice! Happy were it for the Church, if such wise counsel had been duly received!

*The controversy as to vestments and polity extends to doctrine.*

Grindal, writing to Zanchius, says: "As for *doctrine*, hitherto we retain it unshaken and unadulterated in our churches. And, therefore, since all our controversy has flowed from discipline, these are the usual grounds of complaint."†

But, at length, the discordance which first began upon the subject of vestments, and then extended to the question of Church government, found a wider field in the discussion of doctrine.

Soames observes truly that (A.D. 1595), "Puritanism, hitherto, had been a mere contest for *externals, discipline, and power*. In doctrine, the defensive and objecting parties professed *a complete identity*. But a wide separation upon other questions occasioned, perhaps imperceptibly, theological discordance."‡ Hitherto *Puritans and Churchmen agreed in holding what are commonly called Calvinistic views*:§ but now, says Hardwick, (A.D. 1595) "England was producing a *new race* of scholars and divines."‖ Amongst these, he mentions Overal and Andrews. Overal had succeeded "Whittaker at Cambridge, where, without materially receding from the principles of St. Augustine, or exposing himself to the reproach of Pelagianism, he advocated doctrines extruded from the Calvinistic system."¶ This is undoubtedly true, but it is also a fact that the old theology maintained its supremacy until the triumph of Laud, a triumph so fatal to himself and the Church.

The preponderance of the old teaching is apparent from the creation of the Lambeth articles. Barret preaching *ad clerum*

* Strype's Parker, No. L. Appendix. † Remains, p. 339. P. S.
‡ Soame's Elizabethan History, p. 455. London, 1839.
§ See Chap. VIII. ‖ History of the Chris. Ch. p. 262. Camb. 1856.
¶ Ut supra.

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in Cambridge, assailed the received doctrines, and pointed invidiously to Calvin. "The Seniors," says Soames, "heard indignantly such reflections upon their own principles and venerated authorities."* The offender was summoned before them, and required to make a public retractation. This did not satisfy the authorities, who foresaw, says the same unfriendly historian, "that a party was rising up which would not take doctrine from Geneva, any more than discipline."† They called upon the Archbishop to interfere. "He," continues Soames, "seems to have imbibed that general persuasion of the Calvinistic system which was usual among Protestants of his standing."‡ Whitgift "readily came into measures for asserting the supremacy of received opinions."§ In the autumn of 1595, a meeting of leading men took place at Lambeth, in which nine articles were composed of a highly Calvinistic character.‖ These were approved by the Archbishop of York, and forwarded to Cambridge, with a letter from Whitgift, requesting the heads of "houses to take care that nothing be publicly taught to the contrary."¶ CALVINISM.

These articles were not designed to supersede, or to be added to the 39, but to *support* them. The Irish Church formally adopted them in 1615.

One of the most remarkable indications in the reign of Elizabeth of the views of the Church was the fact, that Bullinger's Decades ***were approved by Convocation.*** Every clergyman was required to possess himself of a copy of the work, and to make it the subject of special study. And, yet, these Decades were an able exposition of truth according to the Helvetian Churches. They were Zuinglian as to the sacraments, and Calvinistic as to election and predestination.**

## SUMMARY.

The accession of Elizabeth brought liberty to the Gospel and its professors. The promptitude of the Queen in renouncing the Papal supremacy contrasts with the tardiness of Mary in establishing it, and was indicative of the views of the nation.

* Elizabethan Hist. p. 464. Lond. 1839. † p. 465, ut supra. ‡ Ib. § Ib.
‖ See Chap. VIII. ¶ Strype's Whitgift, p. 280, vol. ii. Oxford, 1822.
** See Chap. VII.

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THE IRISH CHURCH.

The second Book of King Edward was adopted by a Committee, appointed in December 1559. It was the natural wish of the Queen to win over the Romanists, but the Reformation was not a compromise. Parker and the Bishops nobly stood out against altars and images, and succeeded in procuring their removal, despite of the royal prepossessions.

The controversy which arose about vestments, in course of time extended to polity in general, but there was no difference as yet about doctrine. An able letter was addressed to the Puritans, written, it is supposed, by Jewell or Cox, showing that the Bishops and Conformists had been valiant for the common faith in times of persecution.

Differences as to doctrine were at length introduced by Overal, Andrews, and others. Calvinism, however, maintained its ascendancy in the Church of England throughout the reign of Elizabeth, as it is evident from the creation of the Lambeth articles, and other circumstances.

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## ADDENDUM.

### THE IRISH CHURCH AND THE REFORMATION.

*The Irish Church and the Reformation.*

Christianity existed in Ireland prior to the mission of either Patrick, or Palladius. This is evident from the testimony of Prosper, who says, in his Chronicle of the year 430, that Palladius was sent as Bishop to "the Scots believing in Christ."

*The Irish called Scots.*

The reader, turning to No. 14 of the authorities of the 1st chapter, will see that Bede speaks of the Irish as Scots.

Archbishop Usher has proved that Ireland was known by the name of Scotia up to the 12th century. Ireland never formed a part of the Roman empire, and yet Tacitus says, that its coasts and harbours were better known in his days to foreign merchants than those of Britain.

Prior to the time of Patrick, there were some Bishops in Ireland, but Christianity was not generally diffused, the whole of the northern and western provinces being Pagan. Palladus, A.D. 430, was sent as a missionary to Ireland, but failing, he returned to Scotland, where he died, on his way to Rome.

*Patrick the apostle of Ireland.*

Immediately after this, Patrick, with a band of missionaries, arrived in that island. Dr. Lanigan, a Romish writer, disposes

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of the story of St. Patrick's consecration by Pope Celestine as follows:—"The account of St. Patrick's consecration by Pope Celestine is not to be met with in any of the lives, except those two compilations of *all stories*, namely, Jocelin's, and the Jupertate; whence it made its way into some Breviaries and other late documents."* THE IRISH CHURCH.

There is no reason whatever to believe that Patrick derived his authority from the Pope. It is certain that the Church which he succeeded in establishing, was independent of the Bishop of Rome. Proof will be found of this in Nos. 14, 15, 18, 19 of authorities appended to Chap. I. In short, the Irish Church was not brought into subjection to Rome until the conquest of the island by Henry II., and the synod of Cashel held in 1172.† It is remarkable, says Hardwick, "that a country which had been ostensibly at least deprived of its political independence by the force of Papal instruments, should afterwards become extravagant in its devotion to the Pontiffs."‡ The renunciation of the Papal authority by the English Church and nation in 1534, was followed in Ireland in 1537 by a similar act, and the Church of Ireland went back to its original independence of Rome. The Reformed book, however, was not used by authority until Easter Sunday 1551, when it was read for the first time in Dublin.

*The ancient Irish Church independent of Rome.*

*England introduced Popery into Ireland.*

Unhappily, no real effort was made to instruct the Irish people in the principles of the Reformation; on the contrary, spiritual promotions were given only to those who spoke English, and the vernacular tongue was forbidden in the parish schools, as though it were of more importance to Anglicize than to Protestantize! Browne, Archbishop of Dublin, and Bale, Bishop of Ossory, however, laboured earnestly in the cause of the Reformation. Mary restored the Papal authority in Ireland as well as in England; but on the accession of Elizabeth to the throne, ***the whole bench*** of Irish Bishops, with only two exceptions, gave in their adherence to the Reformation. In 1560 the Irish Church synodically accepted the English Prayer Book.§ "For several years after the

*False Policy of England.*

*The Irish Church returns to her primitive position.*

* Eccles. Hist. p. 191, vol. i. † No. 5.

‡ Hist. of the Refor. p. 263. Cambridge, 1856.

§ Until the year 1615, the eleven articles composed by Parker, in 1559, were adopted as tests of orthodoxy in Ireland; the 39 articles were not authorized.

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THE IRISH CHURCH.

accession of Elizabeth, it was the custom, even of the Romish party, to frequent the services of the Church; but active emissaries of the Pope soon endeavoured to reduce the number of conformists."* In 1570, Pius V. issued his Bull against Elizabeth, absolving her subjects from their allegiance —a Bull which fell as a *brutum fulmen* in England, but produced some effect in Ireland, where the people, from national prejudices, were ready enough to listen to the suggestions of treason. In 1568, two Romish Bishops, Cashel and Emly, were sent, by certain rebels, as a deputation to implore the assistance of the King of Spain, and O'Neal, instigated by the Pope, headed a formidable rebellion at the close of the same century.† The Pope thus succeeded in creating a schism in Ireland which has been fostered by national prejudice, and has ever been a source of trouble to England, whose true policy is to evangelize that country. The Irish Church is the successor, in order and essential doctrine, of the old Church, and in the present century is going forth with great energy on her high mission. Unhappily, England is now, by national endowments, propping up the Papal system in Ireland, and so perpetuating a gigantic evil.

*The Pope and treason.*

*Status of the Irish Church.*

The Churches of England and Ireland since the Conquest, have been intimately associated. Indeed, the Irish Church contributed largely to the conversion of the Saxons in Britain. By the union between England and Ireland, lately effected, the two Churches became *one*.

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## AUTHORITIES REFERRED TO IN CHAPTER VI.

*The Bishops oppose the Queen.*

No. 1.—Sir John Dodson says: "That the crucifix, and cross, and lights were confined to the Queen's Chapel, would appear from the fact that at about that time, or a little later, Cox, being appointed to minister the sacrament before the Queen in her own chapel, made it a matter of conscience to do it in a place which he thought so dishonoured by images, and could scarcely be induced to officiate therein, refusing it for a great while, and when he at length consented, declared that it was with a trembling conscience; and, in order to plead for himself, he wrote

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In 1615 the Irish Church drew up articles of her own, embodying those of Lambeth. How she was led practically to lay these aside, and to adopt the 39 is referred to in the notice of Laud in the reign of Charles I. (See Chap. IX.)

* Hardwick's History, p. 267, ut supra.

† See Mant's History of the Church of Ireland.

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a most humble letter to the Queen, acquainting her with his conscientious scruples."—*Judgment of Sir J. Dodson in the Court of Arches, 20th December*, 1856.

THE REFORMATION NO COMPROMISE.

No. 2.—An address made by some Bishops and Divines to Queen Elizabeth against the use of images:—

"*To the Queen's Most Excellent Majesty,*

*The Bishops oppose the Queen as to Images.*

"We knowing your gracious clemency, and considering the necessity of the matter that we have to move, the one doth encourage us, and the other compel us (as before) to make our humble petition unto your Highness, and to renew our *former* suits, but in any respect of self-will, stoutness, or striving against your Majesty (God we take to witness), for with David, we confess that we are but as 'canes mortiæ aut pulices' in comparison. But we do it only for that fear and reverence which we bear to the majesty of Almighty God, into whose hands to fall 'tis terrible; for it lieth in His power to destroy for ever, and to cast both body and soul into hell fire, and lest in giving just offence to the little ones, in setting a trap of errors for the ignorant, and digging a pit for the blind to fall into, we should not only be guilty of the blood of our brethren, and deserve the wrathful woe and vengeance of God, but also procure, to our reclaiming conscience, the biting worm that never dieth, for our endless confusion. For in what thing soever we may serve your excellent Majesty, not offending the Divine Majesty of God, we shall, with all humble obedience, be most ready thereunto, if it be even to the loss of our life; for so God commandeth of us, duty requireth of us, and we with all conformity have put in proof. And as God, through your gracious government, hath delivered unto us innumerable benefits, which we most humbly acknowledge, and with due reverence daily give Him thanks. So we do not doubt, but that of His mercy, He will happily finish in your Majesty that good work, which of His free favour, He hath most graciously begun; that following the examples of the godly princes which have gone before, you may clearly purge the polluted Church, and remove all occasions of evil. And for so much as we have heretofore, *at sundry times*, made petition to your Majesty concerning the matter of images, but at no time exhibited any reasons for the removing of the same. Now, lest we should seem to say much, and prove little, to allege consciences without the warrant of God, and unreasonably require that for which we can give no reason, we have at this time put in writing, and do most humbly exhibit to your gracious consideration these authorities of the Scriptures, reasons, and pithy persuasions, which, as they have moved *all* such our brethren as now bear the office of Bishops, to think and affirm images not expedient for the Church of Christ; so *will they not suffer us, without the great offending of God and grievous wounding of our own consciences* (which God deliver us from) *to consent* to the erecting or retaining of the same in the place of worshipping; and we trust, and most earnestly ask it of God, that they may also persuade your Majesty, by your regal authority, and in the zeal of God,



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THE REFORMATION NO COMPROMISE.

*utterly to remove this offensive evil out of the Church* of England, to God's great glory and our great comfort."

[Here follows the reasons against them, of which I have given a full abstract in the history, and therefore do not set them down here, for they are very large. The address concludes in these words]:—

*Reasons against Images.*

"Having thus declared unto your Highness a few causes of many which do move our consciences in this matter, we beseech your Highness most truly, *not to strain us any further*, but to consider that *God's word doth threaten a terrible judgment* unto us, if we, being pastors and ministers in His Church, should assent unto the things, which in our learning and conscience, we are persuaded doth tend to the confirmation of error, superstition, and idolatry; and, finally, to the ruin of the souls committed to our charge, for which we must give an account to the Prince of Pastors at the last day. We pray your Majesty also not to be offended with this our plainness and liberty, which all good and Christian princes have ever taken in good part at the hands of godly Bishops."

"St. Ambrose, writing to Theodosius the Emperor uses these words:—'Sed neque imperiale est libertatem dicendi negare, neque sacerdotale quod sentiat non dicere;' and again, 'in causa vero Dei quem audies, si Sacerdotem non audies, cujus majore peccatur periculo? Quistitie verum audebit dicere, si Sacerdos non audeat?' These, and such like speeches of St. Ambrose, Theodosius, and Valentinianus, the Emperor did take in good part, and we doubt not but your Grace will do the like, of whose, not only clemency but also beneficence, we have largely tasted.

"We beseech your Majesty also, in these and such like controversies of religion, to refer the discussment and deciding of them to a Synod of the Bishops and other godly and learned men, according to the example of Constantinus Magnus, and other Christian Emperors, that the reasons of both parties being examined by them, the judgment may be given uprightly in all doubtful matters. And to return to this present matter; we most humbly beseech your Majesty to consider, that besides weighty causes in policy, which we leave to the wisdom of the honourable Counsellors, the establishing of images by your authority shall not only utterly discredit our ministries, as builders of the thing *which we have destroyed*, but also blemish the fame of your most godly brother, and such notable Fathers as have given their lives for the testimony of God's truth, who by public law removed all images.

"The Almighty and Everlasting God, plentifully endue your Majesty with His Spirit and heavenly wisdom; and long preserve your most gracious reign, and prosperous government over us, to the advancement of His glory, to the overthrow of superstition, and to the benefit and comfort of all your Highnesses loving subjects. Amen."—Burnet, Hist. of the Reformation, 6th record, Book III. p. 348, Vol. ii. ut supra.

*Reasons against altars.*

No. 3.—REASONS "Why it was not convenient that the Communion should be ministered at an altar!—First. The form of a table is most

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agreeable to Christ's example, who instituted the Sacrament of his Body and Blood, at a table, and not at an altar.—Secondly. The form of an altar was convenient to the Old Testament, to be a figure of Christ's bloody sacrifice upon the Cross; but, in the time of the New Testament, Christ is not to be sacrificed, but his body and blood spiritually to be eaten and drunken in the ministration of the Holy Supper. For representation whereof, the form of a table is more convenient than an altar.—Thirdly. The Holy Ghost, in the New Testament, speaking of the Lord's Supper, doth make mention of a table. (1 Cor. x. 21.) *Mensa Domini*, that is, the table of the Lord; but in no place nameth it an altar.—Fourthly. The old writers do use also the name of a table: for Augustine oftentimes calleth it *Mensa Domini*, that is, the Lord's Table. And, in the Canons of the Nicene Council, it is divers times called *Divina Mensa*. And Chrysostom saith, *Baptismus unus est, et Mensa una*, that is, there is one Baptism and one Table.—And, although the same writers do sometimes term it an altar, yet, are they to be expounded to speak *abusive et improprie*. For, like as they expound themselves, when they term the Lord's Supper a sacrifice, that they mean by this word *sacrificium* (a sacrifice), *recordationem sacrificii*, that is, the remembrance of a sacrifice: or *Similitudinem sacrificii*, that is, the likeness of a sacrifice, and not properly a sacrifice; so the same reason enforceth us to think, that, when they term it an altar, they mean a representation or remembrance of the altar of the cross, and not of the form of a material altar of stone. And when they name it a table, they express the form then commonly in the church, used according to Christ's example.—Fifthly. Furthermore, an altar hath relation to a sacrifice: for they be *correlativa*: so that, of necessity, if we allow an altar, we must grant a sacrifice: like as if there be a father, there is also a son; and if there be a master, there is also a servant. Whereupon divers of the learned adversaries themselves have spoken of late, that there is no reason to take away the sacrifice of the mass, and to leave the altar standing: seeing the one was ordained for the other.—Sixthly. Moreover, if the Communion be administered at an altar, the godly prayers, &c. spoken by the minister cannot be heard of the people, especially in great churches: and so the people should receive no fruit of this part of English service: for it was all one to be in Latin, and to be in English not heard nor understood by the people."

The Reformation no Compromise.

"And, admitting that it were a thing which in sometime might be tolerated, yet, at this time the continuance of altars would bring marvellous inconveniences.

"First: The adversaries will object unto us (as they have accustomed) inconstancy:—in that the order established by King Edward of famous memory, with the assent of so many learned men, is now again reversed and altered.—Secondly. Moreover, the most part or almost all the preachers of this realm, which do heartily favour this your Majesty's reformation in religion, have oftentimes in their several sermons (and that upon the ground of God's word, before rehearsed and other) spoken and preached against altars both in King Edward's days and sithence

*Altars rejected.*



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THE REFORMATION NO COMPROMISE.

(since): and therefore cannot (with good conscience and without confession of a fault committed before) speak now in defence of them: for, as St. Paul saith, *Si quæ destruxi ea rursùm ædifico, transgressorem meipsum constituo:* that is, if I build up again those things which I destroyed, I make myself a transgressor.—Thirdly. Furthermore, whereas your Majesty's principal purpose is utterly to abolish all the errors and abuses used about the Lord's Supper, especially to root out the Popish Mass and all superstitious opinions concerning the same, the altar is a means to work the contrary, as appeareth manifestly by experience: for, in all places, the mass Priests (which, declare, by evident signs, that they conform themselves to the order received, not for conscience but for their bellies' sake) are most glad of the hope of retaining the altar, &c.; meaning thereby to make the Communion as like a Mass as they can, and so to continue the simple in their former errors.—Fourthly. And, on the other side, the consciences of many thousands which, from their hearts, embrace the Gospel, and do most earnestly pray to God for your Grace, shall be wounded by continuance of altars; and great numbers will abstain from receiving the Communion at an altar which, in the end, may grow to occasion of great schism and division among the people: and the rather, because that, in a great number of places, altars are removed, and a table set up already, according to the rites of the Book now published.—Fifthly. And whereas her Majesty hath hitherto declared herself very loath to break ecclesiastical laws established by Parliament, till they were repealed by like authority, it will be much mused at, if any commandment should come forth now for the re-edification of altars; seeing there be special words in the Book of Service allowed by Parliament, and having force of a law, for the placing and using of a table, at the ministration of the Communion—which special words cannot be taken away by general terms.—Sixthly. Moreover, the altars are none of those things which were established by Act of Parliament, in the second year of King Edward of famous memory. For Dr. Ridley, late Bishop of London, procured taking down of altars in his diocese, about the third year of the said King, and defendeth his doings by the King's first book, set forth *anno* 2nd Edward VI. And immediately after the King's Majesty and his Council gave a general command, throughout the whole realm, to do the like, before the second book was made. And Dr. Day, Bishop of Chichester, was committed to prison because he would not obey the said order, which thing they would not have done if altars had been established by authority of the said Parliament.—Seventhly. It may please your Grace also to call to remembrance, that the greatest learned men of the world, as Bucer, Œcolampadius, Zuinglius, Bullinger, Calvin, Martyr, Joannes Alasco, Hedio, Capito, and many more, have in their Reformed churches in Sabaudia (Savoy), Helvetia, Basle, Geneva, Argentine, Worms, Frankfort, and other places, always taken away the altars. Only Luther and his churches have retained them: in the which churches be some other more imperfections, as gilding of images—the Service of the Church half Latin, half Dutch—and elevation of the Sacrament of the altar. All which things Melancthon,

*Altars rejected.*

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when he is called to council for a reformation to be had in other places, doth utterly remove. And in Saxony they are tolerated hitherto, only because of Luther's fame; but are thought that they will not long continue, being so much misliked of the best learned.—Eighthly. It may also please your Majesty to join hereunto the judgment of the learned and godly martyrs of this realm, who, of late, have given their lives for the testimony of the truth; as of Dr. Cranmer, Abp. of Canterbury, who protested in writing (whereupon he was first apprehended) that the order, appointed by the last book of King Edward, was most agreeable to the Scriptures and the use of the Primitive Church: and also of Dr. Ridley, Bishop of London, who travailed especially in this matter of altars, and put certain reasons of his doing in print, which remain to this day: of Mr. Latimer, Mr. Hooper, Mr. Bradford, and all the rest, who, to the end, did stand in defence of that book. So that, by re-edifying of altars, we shall also seem to join with the adversaries that burnt those good men, in condemning some part of their doctrine.—And, last of all, it may please your Majesty to tender the consent of your preachers and learned men as now do remain alive, and do earnestly and of conscience, and not for living's sake, desire a godly reformation. Which, if they were required to utter their minds, or thought it necessary to make petition to your Grace, would, with one mind and one mouth (as may be reasonably gathered), be most humble suitors to your Majesty, that they might not be enforced to return unto such ordinances and devices of men, not commanded in God's word; being also once abrogated, and known by experience, to be things hurtful; and only serving either to nourish the superstitious opinion of the propitiatory mass in the minds of the simple; or else to minister an occasion of offence and division among the godly-minded."—Strype's Annals, p. 237, Vol. i. Oxford, 1824.

*The Reformation no Compromise.*

*The Martyrs against Altars.*

No. 4.—The injunctions of Elizabeth contained the following direction:— "That the holy table, in every Church, be decently made and set up in the place where the altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the visitors;—and so to stand, saving when the Communion of the Sacrament is to be distributed, at which time the same shall be so placed, in good sort, within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number communicate with the said minister: and after the Communion done, from time to time, the same holy table to be placed where it stood before."—See Wilkins' Concilia, Vol. iv. p. 188.

*Injunctions of Elizabeth as to the position of the table.*

No. 5.—The following is the Bull of Pope Adrian, authorising Henry II. to invade Ireland.

*Bull of Adrian as to Ireland.*

"Adrian, Bishop, servant of the servants of God, to his dearest son in Christ, the illustrious King of England, sends greeting and apostolical benediction. The desire your magnificence expresses to extend your glorious name upon earth, and crown yourself with the great reward of eternal felicity in heaven, is very laudable, and abundantly profitable to you; while, as a good Catholic prince, you purpose to enlarge the bounds

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THE IRISH CHURCH.

of the Church, to declare the true Christian faith to rude and barbarous tribes, and to pull up by the roots the nurseries of vice from the field of the Lord: which, to execute more becomingly, you require the encouragement and support of the apostolic see. That in the accomplishing of this work, you will have a success proportioned to the depth of counsel and wisdom with which you proceed, we are fully confident; God performing it for you; because, whatever takes its rise from ardour of faith and love of religion, is always wont to have a good and prosperous issue. Of course, that Ireland, and all the islands on which Christ the Sun of Righteousness hath shone, and which have received the rudiments of the Christian faith, belong of right to St. Peter and the most holy Roman Church (a right which your own nobility acknowledges), there is no manner of doubt. And hence it is that we so much the more gladly plant in them the nurseries of faith, and sow that seed therein which is acceptable to God; as we foresee it will be the more strictly required of us in the last judgment. Since, then, you have signified to us, most dear son, that you desire to enter into the island of Ireland, in order to subdue that people to the obedience of laws, and extirpate thence the nurseries of vice; and since you are willing also to pay an annual pension to St. Peter of one penny from every house therein, and to preserve the rights of the Church in that land inviolate and entire; therefore we, seconding your pious and praise-worthy intention with the favour it deserves, and granting a gracious assent to your petition, are thankful, and are well pleased that, for the enlargement of the bounds of the Church, for the restraint of vice, the correction of evil, and the planting of good manners, and for the advancement of the Christian religion, you do enter into that island, and execute there whatever may tend to the honour of God and the health of that land; and that the people of that country receive you with honour, and reverence you as their Lord; provided, as I have said, that the ecclesiastical rights therein remain inviolate and entire, and that to St. Peter and the most Holy Roman Church the annual pension of a denarius from every house be reserved. If, therefore, you will follow up your design with full completion, let it be your aim to instruct that nation in good morals, and to do your utmost, as well personally, as by those whom you know to be fit for that work, in faith, and word, and life, that the Church may there be adorned, the Christian religion planted and made to grow; and that whatsoever appertains to the honour of God and the salvation of souls be so ordered by you, that it may entitle you to an eternal reward from God, and a glorious name upon earth for ever. Given at Rome, &c., anno 1155."—Quoted by Foye, Early Irish Church, p. 87. London, 1845.

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## CHAP. VII.

### THE INFLUENCE OF FOREIGN REFORMERS IN THE ENGLISH REFORMATION.

1.—CALVIN, born at Noyon, 1509, stood high in the estimation of King Edward, the Protector, and the Reforming Bishops, and his influence was much felt in England. CALVIN.

He wrote to the Lord Protector, on the 29th of October, 1548, encouraging him to proceed in the work of Reformation, notwithstanding the wars. He expresses his disapproval especially of prayers for the dead, and the use of chrism, and extreme unction. In allusion to the excuse that the times would not bear a more thorough renovation, he says, "that this is to do the work of God by political maxims."*

*Calvin urges King Edward to further Reformation.*

Calvin wrote to King Edward, January 1, 1551, urging him, by the example of King Josiah, to carry on the work of Reformation, until he had "not only destroyed impieties, which were repugnant to the honour and service of God, but also that you have abolished and razed to the foundations every thing that tends only to the nourishment of superstition." He adds:—"What is more, Sire! as I feel assured that my letters will be received by you as I desire, I shall make no difficulty in praying, and exhorting you, in the name of Him to whom you yield all authority and power, to take courage in the pursuit of what you have so happily begun." Having referred to things indifferent as tolerable, he says, "Now there are manifest abuses which are not to be endured, as, for instance, prayer for the dead, placing before God in our prayers the intercessions of saints, and adding their names to his in taking an oath."†

Calvin's views were powerfully seconded by Martyr and Bucer, both of whom were on most intimate terms with Cranmer.

*Collier and Heylin admit Calvin's influence in the English Reformation.*

Collier, alluding to the first Prayer Book, says:—"But much greater alterations than this were now coming forward. The Common Prayer Book was to be revised; ***Calvin, Bucer, and Peter Martyr,*** by making exceptions against the service established, had ***their share*** in bringing on this change. Calvin,

* Burnet's History of the Reformation, p. 83, vol. ii. ut supra.

† Original Letters, pp. 708, 709. P. S.

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CALVIN. who thought himself wiser than the ancient Church, and fit to dictate religion to all countries in Christendom, had taken no small pains in this matter. * * * *Bucer was a strong second to Calvin.*"*

Collier, as to the objections urged against the first Book, says: —"These unnecessary cavils brought on *Bucer's review*. Thus the second book was published; and *this*, Archbishop Cranmer offered to defend against the Papists, as hath been already related."†

Heylin says:—"The first liturgy was discontinued, and the second superinduced upon it, after this revised, to give satisfaction unto *Calvin's cavils;* the curiosities of some, and the mistakes of others of his friends and followers."‡

Calvin stood so high in the estimation of Edward, that Cranmer informed him that he could not "do anything more profitable than to write often to the King."

There is no doubt that the remonstrances of Calvin, supported as they were by Bucer, Martyr, and others in person, conduced very much to the revision of 1552. The British Critic, an extreme Laudian journal, says:—"Cranmer * * * receded from one point of doctrine to another, and he and his associates at last submitted to the fate of all secondary and inferior minds, who come into contact with superior ones, *they were obliged to bow to the master mind of Calvin,* backed by the whole movement party in the country, and with which, by the residence of *Bucer,* and *Peter Martyr,* and *others* of his school, as well as by his own letters, he kept up *a constant communication.*"§

*Cranmer proposes to Calvin a synod in England.*

Cranmer wrote to Calvin, March 15, 1552:—"As nothing tends more injuriously to the separation of the churches than heresies and disputes respecting the doctrines of religion, so nothing tends more effectually to unite the churches of God, and more powerfully to defend the fold of Christ than the pure teaching of the Gospel and harmony of doctrine." Cranmer, having clearly referred to the Church of Geneva and other Reformed communities as churches, then suggests, as "our adversaries are now holding their councils at Trent," the importance of calling together "a godly synod" in England.

* Eccles. History, p. 424, vol. v. Lond. 1852. † Ibid. p. 267, ut supra.
‡ Hist. of Presbyterianism, p. 207. Lond. 1672. § British Critic, for Oct. 1842.

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He says that he had written to Melancthon and Bullinger on the same subject, and "I pray you," he says, "to deliberate among yourselves as to the means by which this synod can be assembled with the greatest convenience."* It is unnecessary to add that Cranmer's proposal was impracticable. Calvin's Institutes were studied in the Universities in the reign of Elizabeth, and his doctrinal teaching was generally received.† MARTYR AND BUCER.

2.—Peter Martyr, born in Florence, 1500, arrived in England, on the express invitation of the Archbishop, early in the year 1548. He stood high in the estimation of Cranmer, and was closely associated with him in the work of Reformation. When a prisoner for the Gospel, the Archbishop offered to defend the book of Common Prayer, and proposed to associate Peter Martyr with himself in that defence.‡ The first book of King Edward was translated by Sir John Check for the use of Martyr, whose opinion was sought thereon. He had not seen Bucer's review, but, by a remarkable coincidence, agreed with him in all respects. Bucer had omitted to censure the reservation of the elements for the sick, but Martyr supplied the want, and this obnoxious practice was laid aside with others. *Peter Martyr's influence in England.*

Martyr was clear and decisive in his statements as to both sacraments. He maintained that they *do not confer grace, ex opere operato,* and decidedly opposed the Lutheran opinion of the Lord's Supper. Referring to the treatment of A Lasco in Denmark, from which he and his friends were driven, and, in allusion to the Lutherans, he says:—"You need not doubt but that those men, by reason of the controversy respecting the eucharist, regard us as worse than Papists."§ *Martyr's views.*

Martyr was invited, in the reign of Elizabeth, to return to England, but he declined. The correspondence which he carried on with the English Hierarchy evinces the high esteem in which he was held. He died at Zurich, 1562.

3.—Bucer was born in Alsace, in 1491. Originally a Dominican Friar, his eyes were first opened by the writings of Erasmus. In 1521, he was received by the Palsgrave Frederick, and made Court Chaplain. In the following year, he resigned this appointment, and married a nun. He had before suffered *Bucer.*

* Original Letters, p. 25, vol. i. P. S. † See Chap. VIII.
‡ See Chap. V. No. 1. § Original Letters, p. 513, vol. i. ut supra.

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BUCER. from persecution; he was now exposed to poverty. In 1524, he was elected as minister of the Reformed Church in Strasburg. In the controversy upon the sacrament, he and Luther disagreed, and, in the Marburg consultation, he took part with the Swiss divines. He refused to subscribe to the Interim, and availing himself of the invitation of the Archbishop of Canterbury, often repeated, came to England in April, 1549. Martyr had arrived in 1548, and writing to Bucer from Oxford, in December of that year, says:—"I advise and *press your coming*, because the harvest is plentiful and the labourers are few; because the magistracy, like yours, is altogether disposed to the reformation of the Church, but, with very few exceptions, does not possess the proper instruments for that object."* He writes again, Jan. 22, 1549:—"Meanwhile you and Fagius, who are invited, ought to come over; and *how welcome and acceptable* you will be, there is no occasion for me to tell you; for besides that he (the Archbishop) is *most earnestly wishing* for you both, you are very much wanted in these Universities."† Bucer had early exercised an influence in the English Reformation. In 1539, he wrote to Cranmer upon the state of religion in England, and said:—"For if the authority of the primitive Church had prevailed, you would neither have approved of retaining the mass, nor of transubstantiation, and you would have framed regulations entirely different as to the life and government of the Bishops. If the word of God and reason had prevailed, you would not have made so much esteem of monkery and celibacy. Truly then your regulations respecting them are monstrous. They are partly Popish, partly evangelical, and are partly intended to appear in conformity with the ancient government of the Church."‡ In December 1548, he wrote to the Archbishop approvingly of the English Church, "which is so nobly recovering itself."§

*Bucer's death, and the regret it occasioned.*

Bucer died the 28th of February, 1551. Cranmer wrote to the widow of Bucer, and said, in reference to her deceased husband:—"His remarkable piety indeed, and profound learning has produced *not a transient but an everlasting benefit to the Church;* whereby he has not only bound all godly persons, but *myself more than all of them, under perpetual obligations to*

* Id. p. 472. † Id. p. 476. ‡ Id. p. 530. § Id. 534.

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*him."** King Edward takes special notice of the event in his journal:—"The learned man, Bucer, died at Cambridge, who was two days after buried at St. Mary's Church at Cambridge, all the *whole* University with the whole town bringing him to his grave, to the number of 3000 persons. Also there was an oration by Mr. Haddon, made very eloquently at his death, and a sermon of (Dr. Parke.) After that, Mr. Redman made a third sermon, which three sermons made the people wonderfully lament his death. Last of all, the learned men of the university made their epitaphs in his praise laying them on his grave."† BUCER.

*Bones of Bucer and Fagius dug up in the reign of Mary.*

In the reign of Mary, the bones of Bucer and Fagius were dug up, and publicly burned, while those of Bucer's wife were buried in a dung-hill. Dr. Perne, Vice-Chancellor of Cambridge, and Dr. Watson, in their sermons on the occasion, referred to the doctrine of predestination taught by these divines, but asserted falsely that they held antinomian views. In the reign of Elizabeth, letters of commission were issued to the Primate and others, to reverse the indignities which had been heaped upon the memory of those illustrious persons. Pilkington preached the restitution sermon, and all in the University were "on fire, says the official account, to honour them."‡

*Attempt to deny the influence of Bucer on the English Reformation.*

Some have endeavoured to evade the fact that Bucer and Martyr exercised a considerable influence in the Reformation of our Church. Procter says, in reference to his censure:—"Bucer delivered this work to the Bishop of Ely, January 5, 1551 (= 1552). In it he had fully and plainly accorded his opinion of the Prayer Book; but although the points censured were for the most part altered in the revised book, yet these alterations do not seem to have resulted from Bucer's opinion, but rather to have been settled before the two foreign professors were even asked to give their judgments. Bucer died in the end of February."§

This is a question of dates. The Revision Committee was appointed towards the end of 1550. Bucer's opinion was at once sought, and given in January 1551. Martyr writes to Bucer, that he agrees with him in all his emendations. His

* Id. p. 27.

† King Edward's Remains, Burnet's Hist. of the Refor. vol. ii. ut supra.

‡ Strype's Parker, p. 171, vol. i. Oxford, 1821.

§ On the Book of Common Prayer, p. 44. Cambridge, 1861.

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BUCER. letter bears date 10th January, 1551, but it was not until April 6, 1552, that the revised Prayer Book was adopted.

*Mistake of Procter and Hardwick.* But Procter, following Hardwick, takes it for granted that the date of Bucer's censure and of Martyr's letter, was given according to the old style, and not the new. Hardwick says: —"Some of the proceedings are said to have been opened as early as the autumn of 1551; yet Bucer and Martyr, who had been desired to criticize the first Prayer Book, did not forward their censure to the primate *till the January of* 1552." In the note, he says:—"Bucer died in Cambridge on the 1st of March, 1551-52 . . . his censure . . . . is dated Jan. 5, 1551-1552."*

*Mistake of Laurence.* Archbishop Laurence says: — "The real fact, with respect to the little influence either of Bucer's or Martyr's sentiments in the revision of our liturgy, seems to have been put beyond all controversy by G. Ridley, in his Life of Bishop Ridley; and that by reference to indisputable testimonies. He observes, p. 333, 334, a review was therefore determined; and many things were thought proper to be altered. "Bucer and Martyr were desired to give their opinions also, as appears by a letter from Martyr to Bucer, January 10, 1551; in which we see, that these foreigners in general agreed in censuring the same things. But they had no further hand in the alteration, than in delivering their censures separately to the Archbishop; for in the same letter Martyr says, that what the points were, that it had been agreed should be altered, he knew not, nor durst presume to ask. And as for Bucer, he died the latter end of the month, and could be no further concerned in it. And as the reviewers were not moved by them, but by some members of the Convocation, so many alterations were agreed, before these Professors were consulted, as appears from the same letter."† Here the biographer of Ridley takes it for granted, that Bucer died at the close of the very month in which he presented his censure. In all this we observe, there is great confusion arising from the want of a due consideration of the facts of the case.

*The date of Bucer's censure.* Even if the formal criticism were not presented until three months before the passing of the Act of Uniformity, it would not follow that the *influence* of the Reformers *had* not told.

* Hist. of the Refor. p. 223, ut supra. † Bampton Lectures, p. 247.

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Both of them were in communication with the Reforming Bishops to whom they freely stated their views. BUCER.

But Hardwick and Procter have taken for granted that Bucer and Martyr observed the old English style in their dates. The new style had been received partly on the Continent. Every intelligent person in England holding communication with continentalists knew well the difference.* In point of fact, we find that Martyr does not write according to the English computation. There is a letter from him to Bucer, urging him to come to England. It is dated January 1549. Bucer arrived April 1549. But January 1549 old style, would be January 1550, a date subsequent to the arrival of Bucer! It is therefore clear that Martyr wrote according to the new style.

Again, he writes to Bullinger, January 1551, and mentions that Hooper is not yet in possession of his Bishoprick. If this were old style, it was equal to 1552. But Martyr, April 25, 1551, says, that Hooper *had* gone to his Bishoprick. Many other instances might be given, showing that Martyr used the new style to which he and Bucer were accustomed. The point therefore raised by Hardwick is of no value. Martyr's letter was dated 12 of Jan. new style, and the Prayer Book was not adopted until more than a year after that date.

It would have been most strange, indeed, if Bucer and Martyr, who have been considered by their modern critics as *obtrusive*, should have delayed the criticism which they were invited to give so long that it was of no use! There was, therefore, sufficient time for the suggestions of the two Regius Professors to have influence.

*Procter mistaken as to Martyr's and Bucer's influence.*

Procter says, that "the conclusion of his (Martyr's) letter shows that he perfectly understood that his opinion was not to guide the amendments which would be introduced into the Prayer Book, though he rejoices in having the opportunity of admonishing the Bishops." Procter in this is mistaken. The letter proves rather the reverse. The facts are these: Strype says, "that the work (of revision) might be more effectually performed, the Archbishop thought good to have the judgment

* Thus Humphrey, writing to Bullinger, subscribes as follows:—"Oxford, February 9, 1565, according to the English computation."—Zurich Letters p. 152. P. S.—It is scarcely necessary to inform the reader that, according to the old style, the year commenced on the 25th of March.

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BUCER. herein of both the public professors, Bucer and Martyr."* The two divines gave their admonitions independently of each other. But when Martyr afterwards saw Bucer's censure, he perceived that Check's version of the Prayer Book which he had used was defective, and that consequently he omitted many things that ought to have been censured. Martyr accordingly made up for the deficiency by "brief articles, and acquainted the Archbishop therewith."† Martyr, in his articles, added a point which Bucer had omitted; he recommended that the elements should not be reserved. On the tenth of January, 1551, Martyr writes a letter to Bucer, informing him of all these circumstances. The passage upon which Procter relies does not prove his point. Indeed he does not fairly represent Martyr's statement, which is as follows:—"And I give thanks to God, who has afforded an opportunity that the Bishops should be admonished by us concerning all these things. Now it is concluded in their conference, as the Most Reverend informed me, that many things should be changed. But what these are, which they have consented to amend, he did not explain to me, nor did I venture to ask him. But what Mr. J. Check told me gave me no small pleasure, that if they themselves‡ would not change what ought to be changed, the King would do it of himself, and when they came to a Parliament he would interpose the authority of his own Majesty." It is extraordinary how Procter could have concluded from this, that Martyr understood that his opinion was not to influence the amendments! The contrary is the case.

1. Martyr gives thanks to God that the Bishops were admonished by him and Bucer concerning all these points. Procter should have included this in his Latin quotation, and not referred to it in such a way that the reader would suppose that Martyr was chagrined at the result.

2. The Archbishop did not specify to Martyr the alterations, evidently because the subject in its details was not yet closed, there being a Romanizing party who were opposed to change. The King, however, said Check, would interpose his authority, if necessary. It is evident from the whole

* Memorials of Cranmer, chap. xvii. Book II. † Martyr's letter, in Strype.

‡ This determination was necessary on account of the opposition of the Romanizing Bishops.

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passage that the Bishops received with favour the advice of the Professors, and that the subject had not closed. BUCER.

3. Martyr, having thanked God that the Bishops were admonished by himself and Bucer, says:—"Conclusum jam est in hoc colloquio,"—*now* it is concluded in this conference that many things should be changed. The word now partly relates to the result of the admonitions.

4. Procter is singularly loose in dealing with this subject. He speaks of the quotation, which he gives in the notes, as the conclusion of Martyr's letter, when in reality it stands in the centre. Is it possible that he could have examined the letter for himself?*

*Mistakes as to the date of Bucer's death.*

5. He says Bucer died in February. No doubt, but Bucer's emendations had been presented long before. That Bucer died in 1551 and not in 1552 is perfectly clear. (1.) Martyr refers to his death, in a letter bearing date 25th April, 1551, and the year, according to the old style, ended on the 25th of March. Martyr says:—"You have heard, I think, long ere this of the death of Martin Bucer, who departed on the last day of February to God, whom he had long valiantly served. . . . Farewell, and love me as you do. Oxford, April 25th, 1551."† (2.) King Edward, under the head of February 28th, chronicles Bucer's death as follows:—"The learned man Bucer died at Cambridge;" and this he gives as occurring in 1550, which, according to the old style used by the King, was 1551. The reader of the Journal tracing back the dates, will see that the pre-

* There is another instance in which Procter gives a wrong impression. He says:—"These alterations do not seem to have resulted from Bucer's opinion, but rather to have been settled before the two foreign Professors were asked to give their judgment." And in proof of this is a note:—"Quod me mones de puritate rituum, scito hic neminem extraneum de his rebus rogari: writes Bucer to a friend in Cambridge, Jan. 12, 1550 (=1551), which is referred to by Beza when defending Bucer from the charges of having been the author of our baptismal service." Here Procter quotes—(What you admonish concerning the purity of the rites, know that here no foreigner was asked concerning them)—a statement of Bucer's as to the compilation of the *first* Book, in order to show that the alterations of the *second* did not result from his opinion! Bucer, of course, was not consulted as to the first compilation which was made before he came into the country, but he was consulted as to the second. He did not compile our Baptismal Service, but he did the Cologne, from which ours is mainly taken.

† Original letters on the English Reform. p. 495, vol. i. P. S.

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BUCER. ceding December took place in 1550, for the 24th of March preceding occurs under the date 1549, which, according to the old style, was 1550. (3.) If Bucer died in 1552, his death was subsequent to the execution of Somerset, but, according to the King's Journal, the trial of the Duke took place in December *succeeding* the death of Bucer. The event is thus recorded by the royal hand:—"Jan. 22, the Duke of Somerset had his head cut off upon Tower Hill, between eight and nine o'clock in the morning." It is, therefore, as clear as possible that Bucer died in February 1551. (4.) Procter contradicts himself. He argues from the date of Bucer's criticism and death, that "these alterations do not seem to have resulted" from his opinion; but in this he is inconsistent, for in his observations upon the occasional offices, he refers to a change which was made *according to Bucer's censure.* We give the two passages in contrast:

*Procter contradicts himself.*

"Bucer delivered this work to the Bishop of Ely, Jan. 5, 1551 (1552). In it he fully and plainly recorded his opinion of the Prayer Book; but although the points censured were for the most part altered in the revised book, yet these alterations do not seem to have resulted from Bucer's opinion, but rather to have been settled before the two foreign Professors were even asked to give their judgments. Bucer died at the end of Feb. in this year."

"Bucer found much fault with this form," (a service for the sanctification of the water) "as though such blessings and consecrations, which he allows to be ancient, would create in people's minds the notion of magic and conjuration. *Accordingly,* at the revision of 1552, the first of the above prayers was omitted, as were also the words in the last prayer, &c."*

Again Procter says: "And this was not treated as an unimportant matter; for we find Bucer calling it *Antichristian* to say service in the choir; and opinions of the same class were constantly gaining ground throughout the reign of Edward VI. *Accordingly,* in the new Prayer Book of 1552, &c.," he goes on to specify the changes which were made "*accordingly.*"†

This invalidates all Procter's reasoning, for it proves that Bucer's criticism *was in time* to produce an effect in *this instance,* and if in this, in others.

Bucer had great influence in the Reformation of our Church;

* On the Baptismal Offices. † On the Introductory Rubrics.

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but there were some instances in which the Bishops approximated more to Zuinglius on the sacraments than to Bucer. Cardwell, referring to the fact that Bucer's advice was not taken in every instance, says:—"For instance, in Bucer's censura, in the Scripta Anglicana, p. 467. In the prayer for the Church militant was a prayer for the dead: he recommends the omission of it, and proposes other words in its place [the prayer for the dead was omitted, but Bucer's proposition was not adopted], p. 468. He wishes the oblatory clause to be altered, and proposes a form for the purpose [the clause was omitted, and Bucer's form was not adopted] . . . He says, 'formam hujus confessionis (de corpore et sanguine Domini) in libro sacrorum positam, esse omnino comprobandam et retinendam,' and earnestly entreats that no concession should be made in the matter. A great concession was made by changing the words addressed to communicants."* Bucer. A Lasco.

4.—A Lasco was born in 1499. On the conclusion of his early education he visited many of the leading European universities. It is stated that he was twice offered a bishoprick in Poland. In Wittemberg he made the acquaintance of Melancthon, and subsequently ministered in East Friesland. In July, 1548, Cranmer addressed an earnest invitation to A Lasco, and says:—"We are desirous of setting forth in our churches the true doctrine of God, and have no wish to adapt it to all tastes, or to deal in ambiguities; but, laying aside all carnal considerations, to transmit to posterity a true and explicit form of doctrine, agreeable to the rule of the Sacred writings. . . . . For the purpose of carrying this important design into execution, we have thought it necessary to have the assistance of learned men, who, having compared their opinions together with us, may do away with all doctrinal controversies, and build up an entire system of true doctrine."† He urges A Lasco to come, and bring Melancthon. Writing to Melancthon (A.D. Feb. 10, 1549), and urging him to come, he says:—"For many pious and learned men have come over to us, some from Italy, some from Germany, and we are daily expecting more, which society of the Church, if you will vouchsafe to increase and *A Lasco, his views and influence.*

* The two Liturgies. Preface of the Editor. Oxford, 1841.

† Original Letters, p. 17. P. S.



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A Lasco.

adorn with your presence, I know not by what means you will be able more effectually to set forth the glory of God."* In this letter he refers to John A Lasco as "a most excellent man," and says:—"For he has resided with me upon the most intimate and friendly terms for some months past." A Lasco held Zuinglian views upon the subject of the Lord's Supper, and had considerable influence with Cranmer. John ab Ulmis, writing to Bullinger, says that Cranmer was recovered from his dangerous lethargy (as to the Lord's Supper) by "the instrumentality of that most upright and judicious man, Master John A Lasco."† The influence of John A Lasco is acknowledged in the Tracts for the Times, as follows:—"A Lasco, a Polish emigrant nobleman, carried even further than their author, the anti-sacramental doctrines of Calvin, *yet he was highly trusted by Cranmer*, was, although a preacher only, invested with a sort of Episcopal authority over the several congregations of foreigners, Germans, Italians, and French, and perhaps Spanish, settled in or near London. . . . . *With these, and such like men, Cranmer was surrounded, and paid much deference to them.*"‡ A Lasco was permitted to exercise the office of superintendent of the foreign congregations in London. He published the liturgy which he used, and from which some of the expressions in our general absolution were borrowed. A Lasco was a non-conformist, and took part with Hooper in the controversy about vestments. Hooper says:—"Master A Lasco *alone* of all the foreigners who have any influence, stood on my side."§ But A Lasco, notwithstanding his non-conformity. was appointed one of the Commissioners for the Reformation of Ecclesiastical laws. On the accession of Mary to the throne, he sought an asylum in Denmark, but was obliged to fly on account of the hostility of the Lutheran Divines. In Frankfort he succeeded in organizing a congregation of foreigners, many of whom belonged to his flock in London. In 1556, he retired to his native country, where he died in 1560, in the midst of labours in the cause of truth.

It is astonishing, when we consider these facts, as to the influence of Calvin, and his friends, Bucer, Martyr, A Lasco, and others in the English Reformation, with the admissions of

* Original Letters, p. 21. P.S.
† Id., p. 383.
‡ Tract 81, by Dr. Pusey.
§ Original Letters, p. 95. P. S.

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Collier, Heylin, the Tracts for the Times, and the British Critic, how Bishop Browne could assert, in reference to the year 1552, as follows:—"*The Calvinists, who had as yet no influence in Great Britain.*"* MELANCTHON.

Melancthon was held in high esteem by Henry VIII. In March, 1534, the Reformers received an invitation from the King to visit England, and another in October of the same year. Melancthon alludes to these invitations:—"I am again invited and besought, not only by letters from England, but even by embassies."† Cranmer wrote to Melancthon, Feb. 1549, inviting him to a council "of wise and godly men," to compare their opinions, and to come to some agreement. He wrote again, March, 1552, on the same subject, stating that he had written likewise to Calvin and Bullinger.‡ It appears that Melancthon was offered the chair vacant by the death of Bucer, but he never visited England. *Melancthon.*

Laurence endeavours to show that the English Reformation was Melancthonian, but he utterly fails in establishing this. *No part of our Liturgy owes its origin to Melancthon.* Procter observes: "It does not appear that he had *any influence* with regard to the alterations introduced into Edward's second Prayer Book."§ *Melancthon had no influence in the revision of the Prayer Book.*

The similarity of the expressions in our Articles to the Augsburg Confessions proves that our Reformers agreed with Luther on some points. That they disagreed with him and Melancthon in others is notorious. Archbishop Laurence compares some of our Articles with the Augsburg and Wirtemburg Confessions to show that our Reformers had these formularies before them, and borrowed many of their expressions in the composition of the Articles. The following is from the Wirtemburg Confession:—"Of Justification. For man is accepted by God, and accounted just before him, only on account of the Son of God, our Lord Jesus Christ, through faith." We not only admit the fact, but glory in it. *The Articles and Luther.*

No writer has expounded and vindicated the Scripture doctrine of Justification more clearly than Luther. The 11th Article sets forth his view. We rejoice to know that the Church

* An Exposition of the Articles, p. 413. London, 1860.

† Epist. libri, Lond., p. 372. ‡ Original Letters, p. 26. P. S.

§ See Chap. VI. No. 3.



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LUTHERANISM.

of England on this subject is Lutheran, though on other points she disagrees with him. Hooper truly states the estimate in which Luther was held in England, when he says: "Lest man should glory too much in himself, he permitted them to err in certain points; as Luther, of blessed memory, *which wrote and preached the gospel of justification no man better*, yet in the cause of the Sacrament *he erreth concerning the corporal presence no man more*. . . . . It is no reproach of the dead man, but mine opinion, unto all the world, that the Scripture solely and the Apostle's Church is to be followed, and no man's authority, be he Augustine, Tertullian, or other, cherubim or cherabim."* Laurence in his Bampton Lectures, and Browne in his Exposition of the Articles, have shown that the Articles in some instances borrow expressions from the German Reformer, and in so doing they have contributed to the identification of the Church with Protestantism.

*The Church of England and the Lutheran doctrine of justification.*

The Lutheran doctrine of justification was the subject of bitter attack in the British Critic, and in Mr. Ward's "Ideal." The latter speaks of "the blighting influence of Lutheran doctrine."† He says: "Lutheranism is also *a specific heresy*; for it denies the essential dogma of *inherent righteousness*,"‡ and that the first aggression of those who wish to receive vital religion must be "upon that strange congeries of notions and practices of which the Lutheran doctrine of justification is the origin and representative. Whether any heresy has ever infested the Church so hateful and unchristian as this doctrine, it is perhaps not necessary to determine; none certainly has ever prevailed so subtle and so poisonous."§ He goes on to say that Luther's teaching "poisons at the very root, not of Christianity only, but of natural religion," so that a religious heathen, accepting this doctrine, "would sustain a great loss."‖ He says: "Evangelicals cleave to the soul-destroying heresy of Luther." He says it ought to be rejected on the same ground as *Atheism*, and that it is "more fundamentally at variance with our higher and better nature than Atheism itself."¶ He had thus written of the Lutheran doctrine of justification in the British Critic, and in his Ideal he speaks of the satisfaction which he experiences as he looks back upon his description of

*Ward's denunciation.*

* Works, p 29. P. S.
† Ideal, p. 290. London, 1844.
‡ Ibid. 302.
§ Ibid. 304.
‖ Ibid. 304.
¶ Ibid. 305.

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that hateful and fearful type of Antichrist. The labours of Laurence, in showing that the Articles, in some particulars, are Lutheran, identify the Church of England with the doctrine thus denounced. It does not follow, however, that because the Church of England is Lutheran as to justification, that she is not Calvinistic as to election. Luther's views are in harmony with Calvin on the subject. The Augsburg Confession does not treat of election, and it is palpable that our Reformers, in not observing silence on the subject after the example of that Confession, ***considered that the Lutheran standard had not gone far enough.*** The remarkable similarity between the 17th Article and the Article on predestination in the ***Reformatio legum ecclesiasticarum,**** in which Martyr and A Lasco were concerned, goes to prove its conformity to Calvinian views of election.† BULLINGER.

Bullinger was born near Zurich, in 1504. Entering the University of Cologne in 1519, he became a Protestant on reading the works of Luther. In 1527, he heard the lectures of Zwinglius at Zurich, and attended that Reformer at a public disputation in Berne. In 1531, he was appointed successor to Zwinglius in the Cathedral of Zurich, where he ministered *Bullinger.*

* See p. 89.

† Browne, following Laurence, ventures to say that "there is some reason to think that Cranmer was induced to draw up this Article (17th) by suggestion of Melancthon," but the only proof that he gives is the circumstance that in 1548 Melancthon advised Cranmer in the following words :—"Wherefore I beseech you that you think well concerning *any* such formula of doctrine." (Quare te rogo, ut de tali aliqua formula doctrina cogiter.) Browne refers to this to show that Melancthon, "on the compilation of a public confession on this particular question wrote recommending caution and moderation." One would suppose from Browne's statement that Cranmer drew up the Article under the advice of Melancthon, but the quotation does not warrant such a conclusion. The words of Melancthon seem to be rather a dissuasive against having any formula on the subject, and certainly the Augsburg Confession had none. If this be so, Cranmer absolutely disregarded Melancthon's advice. But apart from this, and even supposing that Melancthon counselled moderation, the dates dispose of Browne's conclusion. Melancthon wrote in 1548, but the Forty-two Articles did not appear till 1553. Cranmer did not enter upon their composition until 1551. Meanwhile, in 1549 *other* Articles appeared as a test of orthodoxy for preachers and lecturers in divinity. The Article was not drawn up at the suggestion of Melancthon. ***He had nothing to do with it even remotely,*** nor had any one under his influence. But ***Martyr, A Lasco,*** "a perfect Calvinist," as Heylin describes him, and others of the same school, were in close *personal* intercourse with Cranmer in *every* step which he took from 1549 to the death of Edward. It is fair to presume that they rendered direct aid to the Archbishop in the compilation of the Articles as well as the *Reformatio Legum*, and other formularies.

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BULLINGER.

until his death. He took a leading part in drawing up the first Helvetic Confession in 1536. Bullinger was highly esteemed by the Church of England, not only after the personal contact into which he was brought with the English by the Marian persecution, but during the reign of Edward VI. Hooper describes Cranmer as "a great admirer" of Bullinger, and as having made "most honourable mention" of him, and of his "profound erudition."*

*Bullinger in great esteem by King Edward and the Bishops*

Sir John Check, writing to Bullinger, June 7, 1553, says:— "The books which you have written to the King's majesty, have been as acceptable to him as they deserved to be. A large portion of them I delivered to him myself, and am able therefore to inform you how kindly and courteously he received them, and how greatly he esteems them; and I can offer you my congratulations upon the subject."†

The Zurich letters give proof of the esteem in which Bullinger was held by the English Bishops, and the importance which was attached to his opinions and approval. In various matters of difficulty, concerning the vestmental controversy, and other points, they gladly sought his advice.

*The Church of England identified with the Decades.*

The Church of England completely identified herself with his teaching by the sanction given by Convocation, in 1586, to his Decades, consisting of fifty sermons. Ministers were required to read over one of the sermons every week, taking notes, and showing them to a licensed preacher every quarter. Bullinger was a Calvinist on justification and election, and a Zwinglian in his views of the sacraments. He died in 1575. It were well, if his works were now generally read, as they were in Elizabethan times.

* Original Letters, p. 93, vol. i. Parker Society. † Ibid. p. 141.

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## CHAP. VIII.

### DOCTRINAL VIEWS OF THE REFORMERS.

CHURCH DOCUMENTS.

It is very important, in the interpretation of the Liturgy and the Services of the Church, to understand the views of the Reformers as to the doctrines of grace. Evidence on the subject is found in authorized Church documents, and in their writings.

#### I. *Authorized Church Documents.*

*The Institution of a Christian man.*

1.—"The Institution of a Christian man," published in 1537,* clearly maintaining the distinction between the visible and invisible Church, sets forth the doctrine of election.† This work was at once censured by the Romanizing Gardiner, Bishop of Winchester, who had great influence with Henry VIII., and it appeared in a new form, much modified in sentiment, in the "Erudition." Cranmer objected to the modifications, still maintaining his views upon the subject of gratuitous justification. In a document entitled, "three discourses occasioned upon his review of the King's book, entitled The Erudition of a Christian man," the following passage occurs on justification.

*Cranmer on Justification.*

"And these works only, which *follow* Justification, do please God, forasmuch as they proceed from a heart endued with pure faith and love to God. But the works which we do *before* our Justification be not allowed and accepted before God, although they appear never so great and glorious in the sight of men. For *after our Justification only begin we to work*, as the law of God requireth: then we shal do not so exactly as the Law requireth, by means of the infirmity of the flesh, nevertheless by the merits and benefits of Christ, we being sorry, that we cannot do al things no more exquisitely and duely, al our Works shal be accepted and taken of God as most exquisite, pure, and perfect. Now they that think they may come to justification by performance of the Law, by their own deeds

* For the general character of the work, see p. 23.

† Short refers to the difference between "the Institution" and "the Erudition," on the subject of election, as follows:—"In the doctrine of predestination there is a difference between the two tracts; neither of them asserts it in that distinct manner in which it is contained in this Article, *but the Institution admits the principle*; the Erudition teaches it not, because it is not clearly taught in Scripture and the doctors." (Qy.) History of the Church of England, No. 276, p. 128. London, 1855.

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CHURCH DOCUMENTS.

and merits, or by any other means than is above rehearsed they go from Christ, they renounce His grace."*

*The Great Bible.*

2.—The Bible, commonly called "the great Bible," or, "Archbishop Cranmer's Bible," prepared in 1537, and published with authority in 1539, contains the following passages from the summary of contents at the head of each Chapter:—

"Both the Jews and Gentiles are under sin, and are justified only by the grace of God." Contents of Rom. iii.

"He (Paul) declareth by the example of Abraham that faith justifieth, and not the law, nor the works thereof." Contents of Rom. iv.

"Of whom all things proceed, and without whom there is nothing that is righteous and merciful; and also worketh all things in all, after his will, of whom it may not be demanded wherefore he doth this or that."† Contents of Rom. ix.

It appears that even in the reign of Henry, Cranmer, though still holding transubstantiation and other errors, was sound in his views of justification. In the year 1548, he, with others, renounced the error of consubstantiation.

*Ponet's Catechism.*

3.—A Catechism was sanctioned by the King, in 1552, sometimes called King Edward's and sometimes "Ponet's Catechism." Its materials were probably prepared by Cranmer, and other Reformers, though put into form by Ponet. That Ridley noted some things for it, and that both he and Cranmer agreed to it is evident from the following questions and answers in the disputation at Oxford:—

"Ridley.—I grant that I saw the book; but I deny that I wrote it. I perused it after it was made, and *I noted many things for it; so I consented to the book.* I was not the author of it.

"Judges.—The Catechism is so set forth as though the whole convocation house had agreed to it. Cranmer said yesterday that you made it.

"Ridley.—I think surely that he would not say so.

"Ward.—The Catechism hath this clause, Si visibiliter et in terra, if visibly and on the earth.

"Ridley.—I answer that these articles were set out, *I both writing and consenting* to them. Mine own hand will testify the same, *and Master Cranmer put his hand to them likewise, and gave them to others afterwards.*"‡

* Strype's Cranmer, p. 760, vol. ii. ut supra. † Spelling modernised.
‡ Ridley's Works, p. 227. P. S.

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It was published with full authority, and the King commanded all schoolmasters to teach it.

"As many as are in this faith, stedfast, were *fore-chosen, predestinated* and *appointed to everlasting life* before the world was made. Witness hereof, that they have within their hearts the spirit of Christ, the author, earnest and unfailable pledge of their faith, which faith only is able to perceive the mysteries of God; only brings peace unto the heart; only taketh hold on the righteousness which is in Christ Jesus.

"Master.—Doth then the Spirit alone, and faith (sleep we never so securely, or stand we never so reckless or slothful), so work all things for us, as without any help of our own, to carry us idle up to Heaven?

"Schol.—I rise, master, as you have taught me, to make a difference between the cause and the effect. The first principle and most proper cause of our justification and salvation is the goodness and love of God, whereby he chose us for his, before he made the world. After that, God granteth us to be called, by the preaching of the gospel of Jesus Christ, when the Spirit of the Lord is poured into us, by whose guiding and governance we be led to settle our trust in God, and hope for the performance of his promise. From the same Spirit also cometh our sanctification; the love of God and of our neighbour, justice and uprightness of life. Finally, to say all in sum: Whatever is in us, or may be done of us, honest, pure, true and good, *it altogether springeth out of this most pleasant rock, from this most plentiful fountain, the goodness, love, choice, and unchangeable purpose of God.* He is the cause, the rest are the fruits and effects. * * * Immortality and blessed life God hath provided for his chosen, before the foundations of the world were laid."*

The "Reformatio Legum Ecclesiasticarum" was drawn up by and under the direction of Cranmer, in association with Peter Martyr and others. Short says: "The chief part of what was done seems to have been the work of Cranmer."† It contains a beautiful comment on predestination, as follows:—

"But we, taught by the Holy Scriptures, lay down this doctrine in this matter, that an earnest and correct contemplation of our predestination and election (respecting which it was appointed by the will of God, before the foundations of the world were laid) such an earnest and serious contemplation as we have mentioned of these things soothes the minds of pious men inspired with the Spirit of Christ, and beginning to experience a subjection of the flesh and members, and looking upwards to

* The two Liturgies, p. 511. P. S. † Hist. p. 155. Lond. 1855.

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CHURCH DOCUMENTS.

heavenly things with a certain most sweet and pleasant consolation, since it confirms our faith of eternal salvation being about to come to us through Christ, lights up the most earnest flames of love towards God, wonderfully excites to thanksgivings, leads us as near as possible to good works, and draws us away as far as possible from sins; since we are elected by God, and appointed his sons; which peculiar and excellent condition demands of us purity of morals and the highest perfection of virtue, and moreover lessens our annoyance that we should not believe that the things which are freely given us by the gratuitous benevolence and infinite goodness of God are the produce of our own strength. Moreover, we hold that no one can derive from this doctrine an excuse for his faults, because God has ordained nothing in any matter unjustly, nor ever forms our wills unwillingly to sin. Wherefore all are to be warned by us that in undertaking any actions they must not betake themselves to the decrees of predestination, but order their whole course of life agreeably to the laws of God, since they see both promises to the good and threats to the evil proposed generally in the Holy Scriptures. For we ought to enter upon the worship of God in those ways and abide in that will of God which we see to be set forth in the Holy Scriptures."*

*The Bishop's Bible.*

5.—The Bishops' Bible, so called because Archbishop Parker, Bishops Cox, Guest, Sandys, and others, prepared it for the press, was published A.D. 1568. The canons of 1571 ordained that all Church dignitaries should place this Bible in their halls or chief chambers, for the use of strangers or servants, and that all cathedrals and parochial churches should be supplied with the same. It is an improved edition of "the Great Bible." The following passages exhibit the views of the Church in those days:—

"By him (Christ) hath he decreed to give to his elect everlasting life." Preface.

"The *wyl and purpose of God is the cause of the election* and reprobation; for his mercy and calling through Christ are the means of salvation: and the withdrawing of his mercy is the cause of damnation." On Romans ix. 11. The summe of the whole Scripture prefixed.

"By this the Apostle declareth that God, *by his free wyl*, and *election*, doth give salvation unto menne, without any desertes of theyr own." Rom. xi. 35, ut supra.

"*The free election of God* is the efficient cause of our salvation: the material cause is Christ's obedience." On 1 Peter i. 2, ut supra.

* Strype's Eccles. Mem. p. 369, vol. ii.

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Many other such quotations might be given.

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6.—The Quarto Bible was published A.D. 1576. The following notes are specimens:— *The Quarto Bible.*

"Faith cometh not by man's will, nor power, but by the illumination of God, which is the declaration of his eternal counsel." On Matt. xi. 26.

"The vineyard is the people whom he hath elected." On Matt. xxi. 33.

"Hereby God declareth the certainty of our predestination, whereby we are saved, *because* we are chosen in Christ before the foundation of the world." On Matt. xxv. 34.

"Christ meaneth not that our salvation dependeth on our works, or merits; but teacheth what it is to live justly, according to godliness and charity; and that God recompenseth his of his *free mercy, likewise as he doth elect them.*" On Matt. xxv. 39.

"The elect may waver and be troubled, but *they cannot utterly be deceived and overcome.*" On Mark xiii. 22.

"God doth regenerate his elect, and causeth them to obey the Gospel." On John vi. 37.

"Our election standeth in the *good pleasure* of God, which is the only foundation and cause of our salvation; and is declared to us in Christ, through whom we are justified by faith, and sanctified." On John xvii. 6.

There are numerous other passages to the same effect.

*Nowell's Catechism.*

7.—Nowell's Catechism was approved by Convocation, A.D. 1572. In its composition, Dean Nowell drew largely upon Ponet's Catechism. The character of its doctrinal teaching may be seen from the following extract:—

"Master. Why do you call this Church holy?

"A. That by this mark it may be discerned from the wicked company of the ungodly. For whom God hath *chosen, in them* he restores holiness and sanctity of life.

"Master. Can the Church be otherwise known, than when by faith it is believed?

"A. Here, indeed, in the creed we have to do properly with the congregation of those whom God hath, by his *secret election*, adopted to himself through Christ; which Church is not always visible, nor known by signs. Yet the Church of God is visible, or capable of being seen, the marks and tokens of which he shows and makes known to us."

These questions and answers are taken by Nowell from *Calvin's Catechism*, as will be seen by the following parallel:—

| *Nowell's Catechism.* | *Calvin's Catechism.* |
|---|---|
| "M. Ecclesiam hanc cur sanctam appellas? | "M. Porro Ecclesiam quo sensu nominas sanctam? |

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CHURCH DOCUMENTS.

"A. Ut hæc notione ab impiorum nefario cætu discernatur. Quos cunque enim Deus elegit, in vitæ eos sanctitatem atque innocentiam restituit.

"P. Quia silicet quoscunque elegit Deus, eos justificat, reformatque sanctitatem, ac vitæ innocentiam, &c.

"M. Potestne Ecclesia aliter cognosci, quam quum fide creditur?

"M. Potestne autem hæc Ecclesia aliter cognosci quam quum fide creditur?

"A. Hic quidem in symbolo proprie agitur de eorum congregatione, quos Deus arcana electione per Christum sibi adoptavit; quæ ecclesia nec oculis cerni, neque ex signis cognosci perpetuo potest. Est tamen et visibilis seu spectabilis Dei Ecclesia, cujus nobis indicia notasque ostendit, atque patefacit."

"P. Est quidem et visibilis Dei Ecclesia, quam nobis certis indiciis notisque descripsit; sed hic proprie de eorum congregatione agitur, quos arcana sua electione adoptavit in salutatem. Ea autem nec cernitur perpetuo oculis, nec signis dignoscitur."*

*The Lambeth Articles.*

8.—The Lambeth Articles were drawn up in the year 1596. Barret, Margaret Professor at Cambridge, ventured to express opinions unfavourable to the received doctrine of election. The Archbishops and Bishops drew up Articles at Lambeth as follows:—

"Articles approved of by the Most Reverend Lord, John, Archbishop of Canterbury, and Richard, Bishop of London, and other Divines at Lambeth, the 20th November, in the year 1595.

"1. God has from eternity predestinated some to life, and reprobated some to death.

"2. The moving or efficient cause of predestination to life is not the prevision of faith, or perseverance, or good works, or anything which exists in the persons predestinated, but the sole pleasure of the good will of God.

"3. The number of the predestinated is foreordained and certain, and can neither be increased nor diminished.

"4. They who are not predestinated to salvation will necessarily be condemned on account of their sins.

"5. True, living, justifying faith, and the justifying Spirit of God is not extinguished, does not fail, is not lost in the elect, either finally or totally.

"6. A man truly faithful, that is, endued with justifying faith, is certain, with the full assurance of faith, of the remission of his sins, and his eternal salvation through Christ.

* Quoted from Goode's Effects of Infant Baptism, p. 88. Lon. 1850.

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"7. Saving grace is not given, is not communicated, is not granted to all men, by which they may be saved if they will. WORKS OF REFORMERS.

"8. No one can come to Christ, except it shall have been given him to do so, and unless the Father shall have drawn him. And all men are not drawn by the Father so as to come to the Son.

"9. It is not placed in the will or power of every man to be saved."*

These Articles were adopted by the Irish Church as Articles of religion by an act of Convocation. Barret was obliged to resign his post.

## *II. Works of the Reformers.*

*Works of the Reformers.*

1.—Cranmer. His views are apparent from Ponet's Catechism and the Reformatio Legum, with both of which he was *identified*. He says:— *Cranmer.*

"And yet I know this to be true that Christ is present with his holy Church, which is his holy elected people, and shall be with them to the world's end, leading them, and governing them with his Holy Spirit, and teaching them all truth necessary for their salvation. . . . For, although he may suffer them by their own frailness *for a time* to err, fall, and to die, *yet finally, neither Satan, hell, sin, nor eternal death shall prevail against them.*"†

Cranmer in the above passage clearly teaches the indefectibility of grace. Bishop Browne endeavours to show that the sixteenth Article is inconsistent with this view. He says:—

"The eleventh article of the Confession of Augsburgh, which is clearly the source of our own sixteenth Article, condemns the Anabaptists, who say that *persons once justified cannot again lose the Holy Spirit*. From which we may conclude, first, that such was the teaching of the Anabaptists; and secondly, that the Lutherans viewed it altogether as an Anabaptist error. The Calvinist divines, on the contrary, have generally believed that grace once given was indefectible."‡

The Bishop's argument is—the Article condemns the Anabaptists' error. But the Anabaptists' error was that grace is indefectible. *Ergo*, the Article condemns the doctrine of the indefectibility of grace. The proof fails in the fact that the Anabaptists did not teach that grace is indefectible. Bishop

* Strype's Whitegift, p. 280, vol. i. Oxford, 1822.

† Works, p. 376, 377, vol. i. P. S.

‡ Exposition of the Articles, p. 368, ut supra.

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Works of Reformers.

Hooper, a contemporary of the sect, is well qualified to speak of their views. He says, writing to Bullinger, June 25, 1549, in reference to the Anabaptists:—

"They contend that a man who is reconciled to God is without sin, and free from all stain of concupiscence, and that nothing of the old Adam remains in his nature; and a man, they say, who is thus *regenerate cannot sin.* They add, that *all hope* of pardon is taken away from those, *who, after having received the Holy Ghost, fall into sin.*"*

From this it is clear that the Anabaptists held that the regenerate *falling could never rise again,* the very opposite of the indefectibility of grace! The Article points plainly to the two Anabaptist errors referred to by Hooper—the sinlessness of the believer and the hopelessness of the backslider. It meets the assertion that the fallen cannot rise again, with the assertion that he may. The recipient of the Holy Ghost may depart from grace, *i.e.* from its influence for the time, and fall into sin. The Article contents itself with the assertion counter to that of the Anabaptist, and in the very next Article refers to the work of grace as being carried on in all its steps—election, effectual calling, justification and adoption and sanctification—"and at length, by God's mercy, they attain to everlasting felicity."

*Ridley's views.*

2.—Ridley's views are evident from the fact that he took part in, and gave his approval to Ponet's Catechism, and wrote a work on predestination. Unhappily this treatise has been lost. His opinions appear even in his farewell.

"Farewell, farewell, O ye, the whole and universal congregation of the chosen of God, here living upon earth; the true Church militant of Christ; the true mystical body of Christ; the very household and family of God, and the sacred temple of the Holy Ghost. Farewell, farewell, O thou little flock of the high, heavenly Pastors of Christ; for to thee it hath pleased the heavenly Father to give an everlasting and eternal kingdom. Farewell, thou spiritual house of God, thou holy and royal priesthood; thou chosen generation; thou holy nation; thou won spouse. Farewell, farewell."†

*Latimer's views.*

3.—Latimer's views appear from his concurrence with the authorized works of the day. He himself says:—

"Some will say now, why need we preachers then? God can save his elect without preachers. A goodly reason! God can save my life without meat and drink! Need I none there-

* Original Letters, p. 65, vol. i. P. S.

† Works, p. 427. P. S.

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fore? No, no; I must keep the way that God hath ordained, and use the ordinary means that God hath assigned."* WORKS OF REFORMERS.

4.—Bucer, who took so active a part in our Reformation, says as follows:— *Bucer's views.*

"The first point of theology which Paul treats of in this Epistle, is concerning our election to the eternal inheritance. For in this Epistle he recalls to the memory of the Ephesians, the blessings which God had bestowed on them. Therefore he begins from the first and greatest of all, namely, from the election and eternal acceptance with which he received them and all his own people before all time, to life and eternal salvation. The efficient cause of this, he tells us, is the mere grace of God and the merit of Christ. For the word grace in this place signifies the gratuitous favour and good will of God, although the gratuitous gifts of God are also called in Scripture, by a figure, grace. The final causes are, sanctification of the life, and the glory of God. For the sanctification of our life is not the principal end of our election, but the glory itself of God, on account of which and for which, was the creation of all things, and is our regeneration. Ye ought to be grateful to him, who gratuitously gave you all things, election, adoption, vocation, faith, etc. which things are sure with God. Let us nevertheless take care, that, so far as pertains to us, they may also be more and more sure, although all the elect must be saved, and cannot wholly fall away. But we must endeavour not even for a moment to fall away through our sins. The term election is used in two senses. Sometimes for an external election to any office; as, Have not I chosen you twelve, and one of you is a devil? Again, election is sometimes used in this sense, that there is an appointment, made by the mere grace of God, of certain men from the common corrupt mass to a knowledge of the will of God, and ultimately to eternal life: and of this election the discourse is here, and of it Christ speaks when he says, I know whom I have chosen. If the recollection and consideration of this election should be taken away from us, how should we resist the devil. For as often as the devil tries our faith, and he is always trying it, then we ought always to resort to our election, and to think of it, and so to think of it as to exclude all doubt. For if we lack this assurance of faith, if we are not persuaded of it, we cannot look for eternal life; we cannot acknowledge God for our Father, and Christ for our Redeemer: in short, there can be no solid piety and true love of God in us. Election is the mere gift of God. Therefore it is grace, and not a reward. Let Augustine be read; he certainly has the clearest and most manifest testimonies. Elec-

* Sermons. P. S.

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WORKS OF REFORMERS.

tion, therefore, is the appointment and certain loving kindness of God, from eternity, before the world was made, by which God separates to eternal life those whom he chooses to have compassion upon, out of the whole race of lost mankind, of his evidently gratuitous mercy, before they can do anything, either of good or evil. It is, I say, certain and unchangeable, through Jesus Christ the only begotten Son of God, and our Mediator, appointed from eternity Head of the Church, and reconciler, according to his own eternal and immutable purpose, that he might adopt us for sons and heirs, and regenerate us to a new life, that we might be holy.

"God, in election, follows only his own purpose, his own glory, love, compassion, and his Son Jesus Christ But you will say, If nothing on the part of man concurs, man is rendered comparatively careless. It is not by any means so: nay, he who firmly believes that this comes to pass from the mere will, love, and compassion of God, is the more excited to good works: but they who do not believe, take from everything the liberty to commit sin. In the ninth chapter of the Epistle to the Romans also it is shown, with the utmost clearness, that election is gratuitous. And this argument Augustine admirably presses. That also is similar, I have chosen you, ye have not chosen me. Therefore, no preparatory or any other works have saved those who are saved, but grace alone. Moreover, these words of the text proclaim the righteousness of God; namely, that the reprobate remain, by the just judgment of God, reprobate."*

*Martyr.* 5.—Martyr, who was so closely associated with Cranmer, says:—

"Paul plainly saith, it is not of him that willeth nor of him that runneth, but of God that showeth mercy. Our salvation is the work of God, and not the achievement of our own strength. For he it is who worketh in us both to will and to accomplish. Before God thus worketh in us, he has to do with stones, for our hearts are hearts of stone, till Christ transforms them into hearts of flesh."†

Martyr was very strong in his predestinarian views, holding reprobation as well as election.

*Launcelot Ridley.* 6.—Launcelot Ridley, appointed by Cranmer one of the six preachers in 1541, says, so early as 1540:—

"Signs of God's predestination are these. First, God of his goodness electeth and chooseth whom he will, only of his mere mercy and goodness, without all the deservings of man; whom he hath elected, he calleth them for the most part by preaching

* Prelections on the Ephesians, c. 1. Basil. 1562. Quoted by Goode in his Effects of Infant Baptism, p. 62, ut supra.

† Quoted by Toplady. Works, p. 154. London, 1837.

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of the Gospel, and by the hearing of the Word of God, to faith in Jesus Christ; and through faith he justifieth them, forgiveth sins, and maketh them obedient to hear his word with gladness, to do that thing that God's word commandeth them to do in their state and calling. Of the contrary part, whosoever be not glad to hear the word of God, but despise it, etc. it is a token that they be not the children of salvation, but of perdition and eternal damnation. Of these works that follow we may have a conjecture who be ordained of God to be saved and who to be damned."*

*Becon.*

7.—Becon, one of the six preachers in Canterbury, appointed by Cranmer so early as 1532, and author of one of the Homilies, published a work in 1562, entitled, "Common Places of Holy Scripture;" the three heads of this work are:—

"That God's election is certain and unchangeable."

"That God's election is free and undeserved."

"That God's elect and chosen can not perish."†

8.—Parker has not written directly on the subject, but there is no doubt as to his views. The Bishops' Bible, from which extracts are given above, was prepared mainly under his auspices. Strype says:—"And all these portions of the Bible being finished," (by the Bishops, who had each his portion assigned), "and sent back to the Archbishop, *he was to add the last hand to them*, and so to take care for printing and publishing the whole."‡ No one will doubt the Calvinism of the Genevan Bible, but Parker gave his approval to its publication.§ Calvin wrote to Parker‖ renewing his proposition before made to Cranmer, as to a general assembly of Protestant Divines. "This," says Strype, "was a great work, and created serious thoughts in the Archbishop's mind for the framing a proper method to set it on foot, but he had considered but a little while of these matters when news arrived at Court that Calvin was dead." Indeed, if Parker had differed from the other Reformers as to the doctrines of grace, Grindal could not have said, in 1563, referring to Predestination and the Eucharist: "We have Bishops *agreeing* in true doctrine." Nor could Horn have said, in the same year, to Bullinger: "We have *throughout the same* ecclesiastical doctrine *as yourselves*."¶

* Com. on Phil. 1536.

† Works, p. 318. P. S.

‡ Strype's Parker, p. 208. Oxf. 1821.

§ Ibid. p. 206.

‖ Ibid. p. 60.

¶ Zurich Letters, p. 135. P. S.



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9.—Jewell, Bishop of Salisbury, whose Apology for the Church of England was sanctioned by Convocation, says, in his work on the Epistle to the Thessalonians:—

*Jewell.*

"God hath chosen you from the beginning. His election is sure for ever. The Lord knoweth who are his. You shall not be deceived with the power and subtlety of Antichrist. You shall not fall from grace. You shall not perish."*

*Philpot.*

10.—Philpot the Martyr, says to his judges:—

"Which of you all is able to answer Calvin's Institutions, who is Minister of Geneva."†

It is unnecessary to quote further on the subject.

*Admission of the British Critic.*

The British Critic, an extreme advocate of Laudianism, makes the following admissions:—

"But doctrine as well as ritual and external religion, suffered from the influence which the Calvinistic school was now allowed to gain. *The whole Church, from one end to the other, was flooded with the peculiar doctrines of Calvinism.* * * * They gained possession of both Universities; they were *the recognised doctrines* of our divinity schools; *it was thought heretical to doubt them.* * * * The *Laudian school* was as clearly a *new development* of the Church in its day as history can shew it. And be it well noted, it was a successful development, it established itself. *Laud and his party were innovators in their day* * * * The present orthodox divinity of our Church is a *development* since the Reformation, and a *reaction* upon it. We care not how great innovators the school were considered in their time, or upon how slender a thread they seemed to hang, they succeeded, and this innovation is now our rule." The same Review asks the question:—"Why not confess; what harm can there be in acknowledging that ours was in spirit a Calvinistic Reformation, and that a noble episcopate afterwards *reclaimed* us."‡

Mr. Maskell, chaplain to the Bishop of Exeter, and an adviser and supporter of the Bishop in the case of Gorham, was compelled to admit, by the evidence adduced by counsel, that he had taken a wrong view as to the opinions of the Fathers of the Reformation. He says:—

"I was not prepared to learn, as I have learnt, that perhaps without two exceptions, *all the divines,* Bishops and Archbishops, Doctors and Professors of the Elizabethan age; *the age, be it remembered, of the present Common Prayer Book in its chief particulars, and of the Book of Homilies, and of the* 39 *Articles,*

* P. 143. London, 1611.

† Exam. p. 46, P. S.

‡ British Critic for October, 1842.

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*held* and taught doctrines inconsistent (I write advisedly) with the true doctrine of baptism."*

Mr. Maskell retained his peculiar views of doctrine, but now being convinced that the Church of England does not hold them, seceded to the Church of Rome!

Andrews and Hooker modified the Calvinistic system, but it was reserved for Laud to abandon and oppose it altogether.

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## ADDENDUM.

The English exiles, on returning home in 1559, drew up a manifesto of their views in a series of articles, which, says Hardwick, were mainly in accordance with the formulary of 1552. In reference to predestination, and in allusion to some who thought it better to pass it over in silence, they say:— "Yet notwithstanding seeing some of late are risen which do gainsay and oppugn this truth, we can not utterly pass over this matter with silence, both for the Holy Ghost doth so often make mention of it in the Scriptures, especially in St. Paul's Epistles, which argueth it to be a thing both fruitful and profitable to be known. And also being occasioned by the same reason which moved St. Augustine to write of this matter of predestination, &c. Notwithstanding we do not despair but that such as are curable will be brought to see truth better than they have done."† They express the opinion that it should be handled "sparely and circumspectly." Jewell, in allusion to this manifesto, says to Martyr, that its compilers "*had not departed in the slightest degree from the confession of Zurich.*"‡

* Second Letter on the present position of the Church Party in the Church of England. (Pickering.)

† Strype's Annals, p. 172, vol. i. Oxf 1824. ‡ Zurich letters, p. 21. P. S.



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## CHAP. IX.

### JAMES I. AND CHARLES I.

Policy of James.

The accession of James to the throne (March 24, 1605) at once raised the hopes of the Puritans. In 1576 he had pleased the Scottish Presbyterians by his censures of the English liturgy, and, eight years afterwards, told his Parliament that "he had no intention to bring in Papistical or Anglican Bishops."* Such statements by the heir presumptive of Elizabeth proved that the King, whatever his literary attainments may have been, was deficient in judgment.

*Millenary petition.*

In April, 1603, the Puritans approached the throne with a petition, which was subsequently designated by the word millenary, on account of the number of names attached to it, praying that several things, of which they complained, as offences, might be laid aside.

Hallam observes, that "it was subscribed by 825 ministers, from twenty-five counties. It states that, neither as factious men desiring a popular party in the Church, nor as schismatics aiming at the dissolution of the state ecclesiastical, they humbly desire the redress of some abuses. Their objections were chiefly to the cap and surplice, the cross in baptism, baptism by women, confirmation, the ring in marriage, the reading of the Apocrypha, bowing at the name of Jesus, &c.; to non-residence and incapable ministers, the commendams held by Bishops, unnecessary excommunications, and other usual topics."†

*Hampton Court Conference.*

At Christmas, a conference took place at Hampton Court, Dr. Reynolds and several divines appearing for the Puritans.

A circumstance which occurred at this conference brings out very forcibly the fact that, as yet, there was no considerable difference between the two parties as to the doctrines of grace. Dr. Reynolds suggested that the Lambeth articles should be incorporated with the Thirty-nine. James, not having heard of the said articles, and being informed of their purport, observed that the better way to deal with such questions was "to determine them in the Universities, and not to stuff the

* Harris's Life of James, p. 25, 26.

† Hallam's Cons. Hist., p. 319. London, 1827.

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book with conclusions theological." He, at the same time, expressed his readiness to punish "the broachers of false doctrine." This at once created alarm in the mind of Dr. Overall, Dean of St. Paul's, who had had a controversy in Cambridge upon a proposition which he maintained, that whosoever, although before justified, did not commit any grievous sin, became subject, as to his present state, to God's wrath (quoad præsentem statum) until they repented. The Dean, hearing His Majesty's determination, fell down upon his knees, and added to the above statement of his views, that "those which were called, and justified, according to the purpose of God's election, howsoever they might and did some time fall into grievous sins, and thereby into the present state of wrath and damnation, yet never did fall either *totally* from all the graces of God to be *utterly* destitute of all the parts and seeds thereof, nor finally from justification: but were in time renewed by God's Spirit unto a lively faith and repentance." This declaration it appears saved the credit of the Dean with his Majesty, whose views were Calvinistic.

*Hampton Court Conference.*

*Dr. Overall in a difficulty.*

King James, in his proclamation, having stated that there was no cause why any change should be made in the doctrine of the Church of England, or the forms and rites, says:—

"Notwithstanding we thought meet, with consent of the Bishops and other learned men there present (Hampton Court), that some small things might rather be explained than changed," that "the public form should be free not only from blame, but suspicion."

Upon the subject of the surplice, and the sign of the cross in baptism, the Puritans received no relief; they however promised to be "quiet and obedient, now they knew it to be the King's mind to have it so." The alterations agreed upon were referred to a Committee, upon whom it devolved to compose the form in which they should be expressed. The report of the Committee having been received, the King issued his letters patent authorizing the emendations, which were designated as explanations, to bring them under the act of Elizabeth, which conferred such power upon him. In this matter, the King acted upon his own authority, and Convocation was not required to ratify the changes. The alterations were few, and Hallam observes, "not of such moment as to reconcile probably

*The alterations in the Liturgy.*

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a single minister to the Established Church "* An epitome of them will be found in the authorities.†

*The Canons of 1604.*

Convocation met on the 20th of March, 1603, and proceeded at once to make Canons, which were discussed, and passed with little difficulty. The old Canon law had remained in force since the Reformation, but was modified by the injunctions of royal authority, as well as by synodical constitutions. It is well especially to mark this event, as it has an important bearing upon the Prayer Book. The Canons, one hundred and forty-one in number, are compiled, as Lathbury observes, from the synodical acts, royal injunctions, and articles which had been set forth during the reigns of Edward VI. and Queen Elizabeth. The Canons of 1571 and 1597 were especially regarded in the compilation; but some new ones were added. It appears that the Canons in the reign of Elizabeth were obligatory only for her life.

*High Assumptions of James.*

It is remarkable that the Prayer Book, as revised by his Majesty and his Commissioners, was not submitted to Convocation for approval, but printed by the authority of the Crown. The letter addressed by James on this occasion to the ecclesiastical Commissioners gives evidence of the high authority which he assumed in such matters, and which his successor so unhappily attempted to carry out.‡ For us practically this point is of no importance, the Prayer Book having been duly authorized by Convocation in 1661.

*New occasion of trouble to the Church.*

No further alterations were made in the Liturgy during the reign of James, but circumstances arose which ultimately led, in the reign of his successor, to its abolition. Hitherto, there was no difference on doctrinal points between the Puritans and Churchmen.§ They were all agreed in holding what is now designated as Calvinistic doctrine. Upon the nature and effects of the sacraments, there was little or no difference, as they were all what would now be termed ultra-Protestant, as well as Calvinistic. No one ventured to deny that the Pope was Antichrist, or Romanism idolatrous.‖ The agreement of the Church of England, and of the King with foreign Churches upon these points appears remarkably from the proceedings of the Synod of Dort, at which Arminius was condemned, the

* Cons. History, p. 319, ut supra. † No. 1. ‡ No. 2.
§ No. 3. ‖ See Addendum, the Act of Convocation, 1606.

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five points were affirmed, and Anglican representatives gave their votes.* But Arminian opinions found their way into England, and enlisted an able and unscrupulous advocate in Laud. Heylin, his chaplain, and a strong partisan, states that when Laud commenced his University career, it was safer "to have been looked upon as a heathen or publican than an anti-Calvinist."† Chosen Proctor of the University, May 4th, 1603, he soon gave indications of his peculiar views, in a discourse in which he maintained, "the perpetual visibility of the Church of Christ, derived from the Apostles to the Church of Rome, (continued in that Church, as in others of the east and south) till the Reformation."‡ This gave great offence to Dr. Abbot, Vice-Chancellor, and Master of University College.§ Mr. Laud was nothing daunted by the opposition which his sentiments created, but when "he performed his exercise," says Heylin, "for bachelor of divinity, maintained these two points: First, the necessity of baptism; secondly, that there could be no true Church without diocesan Bishops, for which last," says the same authority, he was shrewdly rattled by Doctor Holland (Professor of Divinity) "as one that did endeavour to cast a bone of discord betwixt the Church of England and the Reformed Churches beyond the seas, and for the first it was objected that he had taken the greatest part of his supposition out of Bellarmine's works."‖

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*Laud broaches startling opinions.*

"In 1606," also, Heylin says, "he was questioned by Dr. Airy, being Vice-Chancellor that year, for a sermon preached in St. Mary's Church on the 26th of October. as containing in it sundry scandalous and Popish passages."¶ Laud was in such disfavour at the University that it was "almost made a heresy for any one to be seen in his company." At the same time the matter was taken up at Cambridge, where a letter was addressed to Mr. W. L. by Joseph Hall, afterwards Bishop, in which the innovator was severely handled for his semi-Romish views.** Laud persevered in the same course. Heylin, his admirer, says: "Such was the man, and such the purpose of the man whom his good friends in Oxon (out of pure zeal, *no doubt* we must take it so) had declared a Papist."††

* No. 4. † Life of Laud, p. 48. London, 1671. ‡ P. 49. ut supra.
§ Ut supra. ‖ P. 49. ut supra. ¶ Ut supra. ** No. 5.
†† P. 52, ut supra.

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LAUDIANISM.

Finding favour with Bishop Neile, of Rochester, he obtained a position, and, notwithstanding the opposition of Dr. Abbot, his old opponent, now Bishop of Lichfield, was appointed President of St. John's College. By the same influence he was made a royal chaplain, in 1611. Heylin says that when he was appointed President he thought it was high time to cast an eye upon Court. The King, however, received him with disfavour, so that "he was upon the point of leaving the Court and retiring wholly into his college."* Bishop Neile prevailed upon him "to stay one year longer, and that if he had no better encouragement within that year he would consent to his retirement."† This he agreed to do, receiving at the same time from the Bishop the Prebendary of Bugden, with the Archdeaconry of Huntingdon. His Majesty now began to relax in his dislike to Laud, who was promoted to the Deanery of Gloucester, and in 1621 advanced to the Bishoprick of St. Davids. He was consecrated to that see, Nov. 18. "A dark day, as it has been observed, in the annals of the Church of England."!

*Laud obtains preferment.*

Laud lost no opportunity in advocating his peculiar views. Heylin states that preaching on Shrove Sunday, in the year 1614, he "insisted on some points which might indifferently be imputed either to Popery or Arminianism." "He used some words to this effect, viz. that Presbyterians *were as bad as the Papists.*"‡ Dr. Abbot, Vice-Chancellor, brother of the Archbishop, and afterwards promoted to the see of Salisbury, "preaching at St. Peters upon Easter day, in the afternoon, pointed at him so directly that none of the auditors were so ignorant as not to know at whom he aimed."§ The following passage from the sermon is given by Heylin. "Some are partly Romish, partly English, as occasion served them, that a man might say unto them, Noster es an Adversariorum? who under pretence of truth and preaching against the Puritan, strike at the heart and root of the faith and religion now established amongst us, &c. That they can not plead they are accounted Papists, because they speak against the Puritan; but because, being indeed Papists, they speak nothing against them; if they do at any time speak against the Papists, they do but beat a little about the bush, and that but softly, too, for fear

*Abbot's rebuke.*

* P. 60, ut supra. † Ut supra. ‡ P. 61, ut supra (italics are Heylin's).
§ P. 61, ut supra.

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of waking and disquieting the birds that are in it; they speak nothing but that wherein one Papist will speak against another; as against equivocation, the Pope's temporal authority, and the like; and perhaps some of their blasphemous speeches. But in the points of free will, justification, concupiscence being a sin after baptism, inherent righteousness and certainty of salvation, the Papists beyond the seas can say they are wholly theirs, and the recusants at home make their brags of them. And in all things they keep themselves so near the brink that on any occasion they may step over to them. Now for this speech that the Presbyterians are as bad as the Papists, there is a sting in the speech which I wish had been left out, for there are many churches beyond the seas which contend for the religion established amongst us, and yet have approved and admitted the Presbytery. * * * Might not Christ say, what art thou? *Romish or English, Papist or Protestant,* or what art thou? A mongrel or compound of both?"* LAUDIANISM.

Laud was not more than eight months on the bench when his influence was felt. He was instrumental in procuring the publication of the royal "directions concerning preachers," in which the treatment of Predestination in the pulpit was confined to Bishops and Deans, and to the schools.† The King, piqued with the remonstrances of the Commons, who were Calvinists, against the marriage of the Prince with a Romanist, was easily induced to issue the above order. James, though a Calvinist himself, fell in with the suggestions of Laud, seeing that they were favourable to absolute authority, and not inconsistent with his movements as to the Spanish marriage. Still, during the reign of King James, Calvinism was supreme. Dr. John Prideaux, Vice-Chancellor of Oxford, delivered an oration to the King on the 24th of August, 1624, in which his Majesty is commended as the patron of Calvinism.‡ *Laud advances in Court influence.*

James died on the 27th of March, 1625. The accession of Charles to the throne gave full scope to the development of Laudian views. The King, at the very outset, "that he might be served," says Heylin, "with orthodox and regular men, commanded Laud to prepare a catalogue of the most eminent divines, and to distinguish them by the two letters, O and P,§ *King Charles influenced by Laud.*

* Ibid. London, 1671. † P. 93, ut supra. ‡ No. 6.
§ Life of Laud, 127.

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according to their several persuasions. O denoted the orthodox, and P the Puritan. Laud succeeded in attaching the name of Puritan to all who held what are commonly called Calvinistic doctrines, however attached they were to the Church in its polity. If all Calvinists were Puritans, it follows that the Church not only in the reign of Elizabeth, but of James, was Puritan. Heylin says:—"But *Calvinism had so overspread the face of this Church*, by Humphries long sitting in the chair at Oxon, and the discountenancing of Peter Baro at Cambridge, that the natural doctrines and determinations of it were either so forgotten that they were not known, or else so overpowered that none durst undertake to own them." *

*Misapplication of the word Puritan.*

*The sentiments of Laud and Montague Popish.*

It was no wonder therefore that Laud and his party were met by a powerful opposition. Mountague, one of the Royal chaplains, published sentiments which were at once denounced as Popish. Heylin refers to them as follows:—"The doctrine of the perpetual visibility of the Church of Christ, the local descent of Christ into hell, the lawfulness of images, signing with the sign of the cross, confession and sacerdotal absolution, the real presence, the reward of good works, the sacrament of orders." He mentions that objection was made by the anti-Laudians, to the revival of the words altar and sacrifice as applicable to the table of the Lord, and communion.

*Mountague censured by Parliament.*

Mountague for his book was cited to appear at the bar of the House of Commons, on the 7th of July, 1625, "when the Speaker declared to him the pleasure of the House, which was, that they would refer his censure to the next meeting, and that in the interim he should stand committed to the sergeant's ward, and enter bail for his appearance to the value of two thousand pounds."† The King now interposed, and took the obnoxious Divine out of the hands of the House.

*Laud proceeds to revolutionize the Church.*

Laud, with the aid of the King, proceeded to effect such a revolution in the Church as contributed largely to a rebellion in the State. When Dean of Gloucester, he had signalized himself by "transposing the communion table to the east end of the Quire, and placing it all along the wall," despite of the protest of the Bishop of the diocese, who declared that he would never enter the Cathedral again, if such a change were made, a threat which he kept.‡ When Laud was himself

* P. 122, ut supra. † Life of Laud, p. 130. ‡ Ibid. p. 64.

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raised to power, in the place of Abbot, Archbishop of Canterbury, he carried matters with a high hand. The tables were removed from the middle of the churches, and placed in the chancel. He, moreover, composed a body of statutes for the Cathedral of Canterbury, directing that the table should stand altarwise, and "that every one should bow towards the altar."* This revolution extended even to Ireland. In Christ Church, Dublin, the cathedral of that city, says Heylin, the table had stood in the middle of the choir or chancel, and was removed; so also in St. Patrick's Church, and the Castle Chapel. "Of all these things," the Lord Lieutenant "gave order to his Chaplain Bramhall, to give the Archbishop an account."†

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*Laud attempts to change the table to an Altar.*

Upon the general question of the position of the table, Heylin says:—"And as for the position of the Communion table, it was no longer left to private instructions, as it was at the first, when the inquiry went no further, than *whether the Lord's table was so conveniently placed, that the minister might best be seen and heard of the congregation.*"‡

Strange and Romanistic ceremonies, without any authority, were introduced at the consecration of churches. The following account of the consecration of St. Catherine's exhibits the extent to which the Archbishop went.

*Strange ceremonies at the consecration of a church.*

"At the Bishop's approach to the west door of the church, some that were prepared for it, cried with a loud voice, Open, open, ye everlasting doors, that the King of glory may enter in. And presently the doors were opened: and the Bishop with some Doctors, and many other principal men, went in, and immediately falling down upon his knees with his eyes lifted up, and his arms spread abroad, uttered these words: This place is holy, the ground is holy, In the name of the Father, Son, and Holy Ghost, I pronounce it holy. Then he took up some of the dust and threw it up into the air, several times in his going up towards the chancel; when they approached near to the rail and communion table, the Bishop bowed towards it several times, and returning they went round the church in procession, saying the 100th Psalm, after that the 19th Psalm, and then said a form of prayer; Lord Jesus Christ, &c., and concluding, 'We consecrate this church and separate it unto thee, as holy ground, not to be profaned any more to common use.' After this, the

* P. 275. † P. 253, ut supra. ‡ P. 343, ut supra.

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Bishop being near the communion table, and taking a written book in his hand, pronounced curses upon those that should afterwards profane that holy place by musters of soldiers, or keeping profane law courts, or carrying burdens through it, and at the end of every curse, he bowed towards the east, and said, Let all the people say Amen. When the curses were ended, he pronounced a number of blessings upon all those that had any hand in framing and building of that sacred and beautiful church, and those that had given, and should hereafter give any chalices, plate, ornaments, or utensils; and at the end of every blessing, he bowed towards the east, saying, Let all the people say Amen. After this followed the sermon, which being ended, the Bishop consecrated and administered the sacrament in manner following. As he approached the communion table, he made several lowly bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times, and then after the reading of many prayers, he came near the bread and gently lifted up the corner of the napkin wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, bowed three several times towards it, then he drew near again and opened the napkin and bowed as before. Then he laid his hand on the cup which was full of wine with a cover upon it, which he let go again, went back, and bowed thrice towards it, then he came near again, and lifting up the cover of the cup looked into it, and seeing the wine he let fall the cover again, retired back and bowed as before; then he received the sacrament, and gave it to some principal men; after which many prayers being said, the solemnity of the consecration ended."*

*The title of His Holiness given to Laud.*

Heylin says, that the titles, "*His Holiness*" and "Most Holy Father," were on some occasions applied to Laud, and we can scarcely wonder that the Jesuit writer of "Charity maintained," describes the doctrines of Protestants in those times as "altered in many things; as for example, the Pope not Antichrist, Pictures, Free will, Predestination, Universal grace, inherent righteousness, the preferring of charity before knowledge, the merit (or reward rather) of good works; the 39 Articles seeming patient, if not ambitious also of some Catholic sense."

* Annals of the Reign of Charles I. p. 386. London, 1681.

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"One of their party," says the biographer, "came to Laud, and seriously rendered him the offer of a Cardinal's cap."* LAUDIANISM.

In his treatment of the Irish Church, the Archbishop acted with singular adroitness. Heylin narrates the circumstance which, of course, is presented by him in the most favourable light. *Laud's policy towards the Irish Church.*

Having referred to the adoption of the Lambeth articles by the Irish Church, he says, in allusion to Usher, whom he designates as a "rigid Calvinist":—

"And, because he concluded it himself, that the Pope was the Antichrist, that also must be made an Article of this Confession, in which we find it in these words, viz.: 'The Bishop of Rome is so far from being the supreme Head of the Universal Church, that his Works and Doctrines do plainly discover him to be the Man of sin, foretold in the Holy Scripture, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming.'"†

On the subject of the Irish articles, Heylin makes the following avowal as to the designs of Laud:—

"By means whereof these two great mischiefs did ensue; First, A great matter of division which it caused to the Priests and Papists of the Realm, that in the three Kingdoms, under the obedience of our Sovereign Prince, there should be three distinct and contrary professions, and yet pretending every one to the same Religion. And, Secondly, Whensoever the Points were agitated here in England against the Sabbatarian and Calvinian Rigiours, the Disputants were forthwith choaked by the authority of these Articles, and the infallible judgment of King James, who confirmed the same. If, therefore, the Archbishop meant to have Peace in England, the Church of Ireland must be won to desert those Articles, and receive ours in England in the place thereof."‡

It was, therefore, proposed to the Primate, continues Heylin:—

"That for the avoiding of such scandal which was given to the Papists, and to declare the unity in judgment and affections between the Churches, a Canon might be passed in approbation of the Articles of the Church of England. To this, the Prelate being gained, the Canon was drawn up and presented to him; and being by him propounded, was accordingly passed,

* P. 238, ut supra. † P. 195. ‡ P. 256, ut supra.

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LAUDIANISM.

one only man dissenting when it came to the vote, *who had pierced deeper into the bottom of the project* than the others did."*

Having quoted the Canon, Heylin proceeds:—

"Such was the Canon passed in this Convocation, for the approbation and reception of the Articles of the Church of England: which Canon was no sooner passed, confirmed, and published, but the Primate and his party saw the danger which they had cast themselves into by their *inadvertency;* and found, too late, that by receiving and approving the English Articles, they had abrogated and repealed the Irish." Heylin assumes that the acceptance of the English Articles involved the abrogation of the Irish, but this is by no means certain. *They were never formally repealed by Convocation,* and consequently may still be regarded as *an exponent of the Church.*

*Laud's disastrous policy in Scotland.*

The proceedings of Laud in Scotland produced results the most disastrous to the episcopal cause. James had introduced episcopacy in 1610, when three Scottish clergymen were consecrated in London for Scottish sees. He desired, also, to introduce the English liturgy, but left that task to his successor on the throne. Heylin states, that Charles "yielded to the importunity of the Scottish Bishops in having a liturgy of their own, differing in some things from that of the Church of England, to show the independence, and self-subsistence of their Kirk."† If, however, the King and his counsellers had designed to ensure the defeat of his own measures, they could not have gone about it more effectively. In the first place, the Canons and Liturgy were imposed without any reference to the Assembly. The Scots raised a loud cry against the subjugation of their Church to the King. "But juster cause," admits Heylin, "they seemed to have for disclaiming the said book of Canons, because not made nor imposed upon them by their own approbation and consent, contrary to the usage of the Church, in all times and ages."‡

*The Scottish Book.*

Against the matter itself of the new book, strong objections were urged. Heylin boasts that the word Priest was changed to Presbyter, and that many of the Apocryphal lessons were omitted, and the new translation of James used in the Psalms, Epistles, Gospels, Hymns, and Sentences, "instead of the old

* P. 256, ut supra. † P. 280. ‡ P. 283.

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translation, so much complained of," but he does not specify the many important points in which that Liturgy restored Romish corruptions, which had been cast out by our Reformers.* A strong feeling was at once created in Scotland by these unconstitutional proceedings, and a riot took place in the church of St. Giles, on Sunday, the 23rd of July, 1537, when the Liturgy was first read. The Bishop of Edinburgh was assaulted, and the whole design was defeated. "The business," says Heylin, "having thus miscarried, stood still in the whole kingdom." The Scottish liturgy was attacked as being Popish in its character, and many of the assailants took care to distinguish it from the English service book. Bailly, the Principal of the University of Glasgow, published a work, in which he said:—"But with the Liturgy of the Church of England I will not meddle. It is my only intention to consider the Scottish Liturgy, which the Scottish Bishops persuade the King to be all one with the English. I will show that this our service book is taken well, near word for word, out of the sinks of Rome."†

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It is important to observe that it was not the Book of Common Prayer of the English Church, which was thus cast out by the Church of Scotland.

The Romanizing practices of Laud, and the Royal connivance of Popery in the Queen's Chapel, which had created such a ferment in England, were not without effect in Scotland. The Court measures were all received with great jealousy, but when the King proceeded so unconstitutionally as to enact Canons for the Church without her knowledge and consent, and to introduce a liturgy of a Romanistic character, affairs reached a climax in the establishing of the Covenant and the fall of the Scottish Episcopate. There is reason to believe that if the Bishops and clergy in England had continued steadfast in the great principles of the Reformation as recognized in the reign of Elizabeth, and if Charles had proceeded constitutionally and moderately, and with a firm adherence to Protestantism, both a Liturgy and an Episcopate might have been established in Scotland. Episcopalians may attribute the failure of their cause to the Romanizing of Laud and the despotism of the King.

*The failure of Episcopacy in Scotland due to Laud.*

* No. 7.

† A parallel or brief comparison of the Scottish Liturgy with the Mass Book, the Breviary, the Ceremonial, and other Romish Rituals, &c. Preface. Glasgow, 1641.

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LAUDIANISM.

Laud's conduct in reference to the relief of the Protestants of Bohemia, laid him open to severe censure. His Majesty had granted letters patent for a general collection on behalf of the exiled Protestant ministers of the Palatinate. The letters, signed and sealed, were laid before the Archbishop, who objected to a passage in them, in which the doctrinal agreement of English Protestants with the foreign is acknowledged, and the yoke of Rome described as anti-Christian. Heylin says:—

"Upon the reading of which passage he observed two things: first, that the religion of the Palatine Churches was declared to be the same with ours; and secondly, that the doctrine and government of the Church of Rome is called an Antichristian yoke, neither of which could be approved of in the same terms in which they were presented to him."*

*Laud's ill treatment of foreign Protestants.*

Accordingly the letters were cancelled and written anew. How different was this from the conduct of the civil and ecclesiastical authorities in the reign of Elizabeth, when, on the one hand, the Pope was denounced as anti-Christ, and the Huguenots were regarded as brethren.† Upon the whole, Laud by the impetuosity of his movements, laid himself open to the strictures of his adversaries, which were thus quoted by his biographer: "And for the proof of this they were pleased to note, that within six weeks after his coming to that chair, his Majesty had laid the foundation of the Scottish Liturgy by issuing out his Instructions of the 8th of October for officiating the Divine Service in his chapel at Edinburgh, according to the Form and Ceremony of his Royal Chapel at Whitehall, that he has seconded it within ten days after by revising his Father's Declaration about Lawful Sports, with some additions of his own; and thirded it in the very beginning of November by an Order of the Council Table in the case of St. Gregories, for transposing the Communion Table to the place of the Altar, and that within the first six months of the year next following, he sent out two Injunctions for reducing the Congregations of the French and Dutch to the Liturgy and Church of England; countenanced the Petition of the London Ministers for increase of maintenance, in the just payment of their Tithes: and procured the repealing of the Irish Articles, and

* Ibid p. 288. † See Addendum.

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those of England to be approved and received in the place thereof."* In reference to his execution, Heylin says: "Thus Laud fell, and the Church fell with him;" and he might have added, and *by* him. If he had studiously laboured to overthrow the Church of England, he could not have proceeded more effectively in his work. Unhappily the effects of his *regime* are still felt. ANTI-CHRIST.

## SUMMARY.

King James, though a Presbyterian by education, disappointed the Puritans in the Hampton Court conference. There was, as yet, no difference between Churchmen and Puritans on doctrinal points, but Laud succeeded in effecting great innovations both in discipline and teaching. King Charles supported Laud, and a moral revolution took place in the Church, the precursor of the rebellion in the state. Altars were every where set up, the Irish articles were put aside, and an attempt was made to force a retrogressive liturgy upon the Church of Scotland. The Romanists were so pleased that a Cardinal's hat was offered to Laud who, while he maintained that the Church of Rome is a true Church, denied that Protestant Churches, non-episcopal, are true. The despotism of the King, and the Romanizing of the Primate led to the fall of both Church and throne.

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## ADDENDUM.

### VIEWS OF MARTYRS AND REFORMERS AS TO THE PAPAL ANTICHRIST.

Archbishop Cranmer (Martyr) says:—"But *the Romish Antichrist*, to deface this great benefit of Christ, hath [taught] that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice devised by him, and made by the priest, or else without indulgences, beads, pardons, pilgrimages, and such other pelfray to supply Christ's imperfection."†

Bishop Ridley (Martyr) says:—"*The see is the seat of Satan, and the Bishop of the same*, that maintaineth the abominations thereof, *is Antichrist himself indeed*. And for the same causes

* P. 506, ut supra.

† Preface to the Defence. P. S.



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this see at this day is the same which St. John calleth in his Revelation, '*Babylon, or the whore of Babylon,* and spiritually Sodoma and Egyptus, the mother of fornications and of the abominations of the earth.' "*

Bishop Latimer (Martyr) says:—" In this, we learn to know Antichrist, which doth elevate himself in the Church and judgeth at his pleasure before the time. His canonizations, and judging of men before the Lord's judgment, be *a manifest token of Antichrist.*"†

Bishop Hooper (Martyr) says:—*The very properties of Antichrist,* I mean of Christ's *great and principal enemy,* are so openly known to all men that are not blinded with the smoke of Rome, that they know *him* to be *the beast* that John describeth in the Apocalypse, as well as the logician knoweth that resibilitata distinguitur homo a ceteri animantibus."‡

John Bradford (Martyr) says:—" Antichrist, the Pope." " In testimony of this faith, I render and give my life, being condemned, as well for not acknowledging *the Antichrist of Rome* to be Christ's vicar-general and supreme Head of his Catholic and Universal Church here and elsewhere upon earth; as for denying the horrible and idolatrous doctrine of transubstantiation."§

Archdeacon Philpot (Martyr) says:—" Now as concerning your offer made from the synod, which is gathered together in *Antichrist's name;* prove me that to be of the Catholic Church (which ye shall never do), and I will follow you, and do as you would have me to do. . . . . And ye are not ashamed to persecute me and others for your Church's sake, which is *Babylonical* and contrary to the true Catholic Church."‖

Archbishop Parker says:—" It is the pride, covetousness, and usurpation of the Bishop of Rome, and of his predecessors, which hath made the Princes of the earth to defend their territories and their privileges from *that wicked Babylon and her Bishop.*"¶

* Works of Ridley, p. 415. P. S.

† Third Sermon preached before King Edward VI. P. S.

‡ Zurich Letters, p. 24. P. S.

§ Writings of Bradford, p. 225. P. S.

‖ Examinations, &c., of Philpot, p. 152. P. S.

¶ Letter to the Romish Bishops deprived. Correspondence of Parker, p. 109, vol. i. P. S.

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Archbishop Grindal says:—"First, then, not only are all the impious traditions and ceremonies of the Papists taken away, but also that tyranny which the Pope himself has for so many ages exercised over the Church, is altogether abolished; and it is provided that all persons shall in future acknowledge him to be *very Antichrist, the son of perdition, of whom Paul speaks.*"*

Bishop Cox says:—"Meanwhile we, that little flock, who for these last five years, by the blessing of God, have been hidden among you in Germany, *are thundering forth in our pulpits, and especially before our Queen Elizabeth, that the Roman Pontiff is truly Antichrist,* and that traditions are for the most part mere blasphemies."†

Bishop Pilkington says:—"I love not contention, but do earnestly require every one in his calling for God's cause to seek peace with all their might; and those that profess Jesus Christ, I desire the Lord that they would join with their brethren in pulling down *the Romish Antichrist,* the common enemy of all God's doctrine and religion, leaving such unprofitable contentions as breed division."‡

Archbishop Whitgift says:—"Therefore it behoveth you to take heed how you divide the army of Christ, which should unanimiter fight against *that Antichrist.*"§

Archbishop Sandys says:—"The sun, in this sense, is most evidently *in this our age darkened;* Christ is obscured by *that great enemy Antichrist, the man of sin, who hath set himself in Christ's peculiar place,* and will be exalted above all that is called God. To make any other Mediator between God and man, saving only Christ Jesus, which is not only man, but also God; to seek elsewhere remission of sins, justification, redemption, sanctification or salvation, than only in this Jesus, and in him crucified, doth darken and make dim both him and his merits. And *of this treason the Romish Antichristian Church,* which they term Catholic, *is found guilty.* For the children of *this harlot,* labour by all means to obscure the Son of God, to rob him of the glory of his deserts in our salvation."‖

The doctrine of the Pope as Antichrist pervades the public documents of the period. In the reign of Elizabeth, for ex-

* Zurich Letters, first series, p. 199. P. S. † Ibid. p. 27. P. S.
‡ Works of Pilkington, p. 321. P. S. § The Defence, p. 182, vol. ii. P. S.
‖ Sermons, p. 358. P. S.



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ERRORS OF MOSHEIM AND BROWNE.

ample, "A godly admonition for the time present," was published by order of the Queen in Council, containing the following passage:—"Since the sharp trial which God made of us, first in the reign of Queen Mary, (at which time we vowed all obedience to God if he would vouchsafe to deliver us again from the bondage of *the Roman Antichrist* into the liberty of the Gospel of his Son Jesus Christ) he, hearkening effectually to our request, hath given us a long resting and refreshing time, blessed with innumerable benefits both of body and soul."*

Convocation in 1606 passed certain constitutions and canons, which, though not sanctioned by the King, evince the mind of both Houses at that time, in which the following statement is made:—"If any one shall affirm . . . . that the intolerable pride of the Bishop of Rome, for the time still being, through the advancement of himself by many sleights, stratagems, and false miracles, over the Catholic Church (the temple of God) as if he were God himself, doth not argue him *plainly to be the man of sin mentioned by the Apostle* . . . he doth greatly err."† ‡

Mosheim fell into a great mistake when, following Neal,

* Liturgical Services of Elizabeth, p. 572. P. S.

† Cardwell's Synodalia, p. 379. Oxford, 1842.

‡ Bishop Browne, in reference to the Twentieth Article, says:—"Some might expect the Article to have denounced the Church of Rome not as a Church in error, but as the synagogue of Antichrist, an antichristian assembly, not as an erring Church. No doubt, such, at times, is the language of the Reformers, who in their strong opposition to Romanist errors often use the most severe terms in denouncing them. But in their most sober and guarded language, not only our own, but Luther, Calvin, and other continental Reformers, speak of the Church of Rome as a Church, though a fallen and corrupt Church."§ We presume that the Bishop will not venture to assert that our Church in her Homilies does not speak in sober and guarded language. Now the Homilies apply the word Church to Rome in the following passage:—"Which the idolatrous *Church* understandeth right well, for she being not only a harlot, &c.;" the passage goes on to depict her as *Babylon the great*.‖ This shows that she may be spoken of *as a Church and yet as antichristian*. If the Church in the Article states that Rome has erred, she adds in the Homilies that she is Babylon. The Bishop will not accuse the Convocation of 1606 of employing unguarded language. Times of persecution had passed away. Far from being Puritanical in any degree, the Church, under the presidency of Bancroft, had begun to put forth very high notions of episcopal authority, and yet, even then, by a *synodical act*, she declared the Pope to be the Man of Sin. *It cannot be shown that any of the Reforming or Reformed Churches denied this truth.*

§ Exposition of the Articles, p. 455, ut supra.

‖ See Homily on the Peril of Idolatry.

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he represents the Puritans as holding that the Pontiff is Anti-christ, and in this respect, as well as others, *differing* from the Queen's Commissioners.* Bancroft, who asserted, in 1588, that the order of Bishops was superior to that of Presbyters, added to the difficulties already existing, but even under his presidency, as Archbishop of Canterbury, the Church of England declared in 1606 that the Pope was the man of sin. The same truth is acknowledged in the Preface to the Bible, translated in 1611, and in the articles of the Irish Church drawn up in 1615.† Mosheim's observation on this point is anachronistic; it was not until the time of Laud that the denial of the Antichristianism of the Pope found favour in high places. Then, indeed, some of the clergy, following the example of the Archbishop, began to forsake the old paths of the Reformation. So absolute was the primatial power of Laudian times, that Bishop Hall was censured for a passage in his book on episcopacy, in which he asserted that the Pope was Antichrist!

LAUDIANISM.

Collier says:—"But the most shocking passages were, Hall calling the Pope Antichrist in such undisguised, decisive expressions. ***This rugged usage of a Christian Bishop was not defensible in Laud's opinion.***"‡ It is strange that Collier seemed to forget that this charge of "rugged usage" was applicable to the Church of England in *her Homilies*, the writings of her ***Martyr Bishops, the preface of her Authorised Version, the constitutions of convocation, and the articles of the Irish Church.***

## LAUDIANISM.

*Laudianism.*

The leaders of the Church in the reign of Elizabeth held views the very opposite of those which were subsequently advocated by Laud. On the doctrines of grace they were Calvinists, and were utterly opposed to *altars, crosses*, and *Romanistic ritualism*. They regarded the Church of Rome as Babylon, and the Pope as Antichrist. But a new system arose in the latter part of the reign of Elizabeth, which struggled on until it was ***developed*** in the reign of Charles. Of this system Andrews may be regarded as the father. Hardwick, who speaks approvingly of the new school, says:—"The Lambeth

*Andrews the originator of a new system.*

* History, p. 108, vol. ii. Glasgow, 1827. † See p. 109.

‡ Ec. His. p. 171, vol. viii. ut supra.

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Views of Andrews.

articles, approved by the Archbishop on the 20th of November, 1595, were rigorous statements of the very opposite conclusions. Yet the changes which this formulary underwent, as well as the resistance it eventually encountered, furnish proofs that England was producing *a new race* of scholars and divines, who, in proportion as they disengaged themselves from foreign ties and modern influences, proceeded more directly to the source of sacred literature, and raised their scheme of Divinity upon the noble foundations of the Fathers, the Councils, and the Ecclesiastical Historians."* These latter words the author quotes from a sermon by Bishop Young, preached at the ordination of Laud—a rather significant circumstance. This "*scheme*" of divinity takes its authority from Fathers and Councils, and is inconsistent with Scripture, and the Fathers of the Reformation. Overal succeeded Whittaker at Cambridge, "where," says the same historian, "without materially receding from the principles of St. Augustine, or exposing himself to the charge of semi-Pelagianism, he advocated doctrines virtually extruded from the Calvinistic system."† How Overal acted in the Hampton Court Conference is narrated in Chap. IX. Neither Andrews, nor Overal renounced the received doctrines on the subjects of justification and election, but they held opinions on the subject of altars and ritualism in general, which are utterly opposed, as we have seen,‡ to the views of the Reformers, both Edwardian and Elizabethan. The following passages exhibit Andrews' views as to sacrifice and altar:—

"The Eucharist a Sacrifice.

*Romanizing of Andrews.*

"1. The Eucharist ever was, and by us is considered, both as a sacrament and as a sacrifice. 2. A sacrifice is proper and appliable only to divine worship. 3. The sacrifice of Christ's death did succeed to the sacrifices of the Old Testament. 4. The sacrifice of Christ's death is available for present, absent, living, dead (yea, for them that are yet unborn). 5. When we say the dead, we mean it is available for the apostles, martyrs, and confessors, and all (because we are all members of one body): these no man will deny.

* Hist. of the Refor. p. 262, ut supra.

† History of the Refor. p. 262, ut supra.

‡ See p. 66.

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"ALTARS.

"If we agree about the matter of sacrifice, there will be no difference about the altar. The holy Eucharist being considered as a sacrifice (in the representation of the breaking the bread, and pouring forth the cup), the same is fitly called an altar; which, again, is as fitly called a table, the Eucharist being considered as a sacrament, which is nothing else but a distribution and an application of the sacrifice to the several receivers."‡ LAUDIAN DOCTRINES.

The prayer of oblation in our service, from its *position*, is fatal to the notion of a sacrifice of the elements. It does not precede but follows the consumption. Overal felt the force of this, and took it upon himself to *violate* the order of the Church by repeating this prayer before the consumption. The last volume of the Works of Bishop Andrews, as published in the Anglo-Catholic Library, contains a plan of his chapel, with a description of its furniture. It contains "the *altar*," "two candlesticks with *tapers*," "the silver and gilt canister for the *wafers*;" "the tonne upon a cradle;" "the chalice, having on the outside of the bowl Christ with the lost sheep on his shoulders; on the top of the cover the wise men's star."* The "tricanale" being a round ball with a screw cover, whereout issued three pipes, and "is for *the water of mixture!*" Amongst the plate for the chapel is mentioned "a triquetral *censer*." These and many other things, described in this paper, rejected by our Reformers, were revived by Andrews. Laud imbibed the views of Andrews and Overal, and went beyond them by renouncing *in toto* the Augustinian system of doctrine. Laudianism, under the patronage of Charles, whose rule was absolute, became, at length, the dominant power in the Church, and led to her overthrow. *Laud imbibed the views of Andrews.*

Many of the Laudian divines came back at the Restoration, and an attempt was made, without success, to introduce their views into the revised Prayer Book. The party, refusing the oaths of allegiance, seceded on the accession of William the Third. The views of the Non-Jurors are illustrated in the following title of a work published by Johnson, a leader of the party:—"The *unbloody Sacrifice and Altar*, unvailed and supported, in which the nature of the Eucharist is explained *Laudianism at the Restoration.* *Views of the Non-Jurors.*

* Andrews' Minor Works, p. 19. Oxford, 1854.

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The Little Prayer Book.

according to the sentiments of the Christian Church in the first four centuries, Proving that *the Eucharist is a proper material sacrifice,* that it is both eucharistic and *propitiatory,* that it is to be offered by proper officers, that the oblation is to be made on *a proper altar,* that it is properly consumed by manducation, &c." † The sect lingered for some time, and at length ceased to exist. Unhappily, Laudianism was revived in "The Tracts for the Times." It is now known as Tractarianism and Puseyism. *Its proper designation is Laudianism.*

Its leading characteristics are the absolute necessity for Episcopal succession; a moral change in baptism, *ex opere operato;* the presence of Christ's body in the elements, the sacrifice of the altar, the adoration of Christ in the elements, auricular confession, prayers for the dead, the use of images, and of the rites of which, Dr. Blomfield, the late Bishop of London, has said, that "they are a poor imitation of the Roman ceremonial." "These innovations," says his Lordship, "have, in some instances, been carried to such a length as to render the Church service almost histrionic. I really cannot characterize by any gentler term *the continual changes of posture,* the frequent *genuflections,* the *crossings,* the *peculiarities of dress,* and some of the decorations of churches to which I allude."* Coupled with all this, is a denial of the doctrine that Rome is Babylon, and the Pope Antichrist, with a general favour to Romanism.

The following extracts from a work, entitled "The Little Prayer Book,"† exhibit the lengths to which Laudianism is now growing. The Rev. Dr. Taylor, of St. Silas's, Liverpool, has contrasted the leading statements of the book with the formularies, and we give the contrast as follows :—

*The Little Prayer Book.*

1.—Invocation of Saints.

| THE LITTLE PRAYER BOOK. | THE CHURCH. |
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| "Prayers for the intercession of the saints. May St. Mary and all saints pray to the Lord for us."—p. 13. | "The invocation of saints is a fond (or foolish) thing, vainly invented and grounded upon no warrant of Scripture, but rather repugnant to the Word of God." —Article 22. |

2.—The Doctrine of the Holy Sacrament.

| | |
|---|---|
| "At the words this is my body, | "Transubstantiation, or the |

* London, 1714. † Charge, p. 50, 1850.

‡ Published by the Church Press Co. London, 1864.

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THE LITTLE PRAYER BOOK.

this is my blood, you must believe that the bread and wine become the real body and blood with the soul and godhead of Jesus Christ."—p. 16.

"Bow down your head and body in deepest adoration when the priest says the awful words, and worship your Saviour then verily and indeed present on his altar."—Ibid.

"Most high and adorable Sacrament, most holy of all sacrifices, true propitiation for the sins of the living and the dead, have mercy on us."—p. 21.

"Look down, O Lord, upon the sacrifice of thy well-beloved Son, which is now presented to thee by thy priest on earth."—p. 17.

"O most gracious God, grant me so to receive the body of thine only begotten Son, Jesus Christ, which he took of the Virgin Mary, &c." —p. 36.

"Though I cannot now receive the most holy body and blood with my mouth."—Prayer for non-Communicants, p. 17.

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change in the substance of bread and wine in the supper of the Lord, cannot be proved by Holy Writ."—Article 28.

"The natural body and blood of our Saviour Christ are in heaven and not here, it being against the truth of Christ's natural body to be at one time in more places than one."—Declaration after Communion.

"No adoration ought to be done either unto the sacramental bread and wine or unto any corporal (bodily) presence of Christ's natural body and blood. For the sacramental bread and wine remain in their natural substances, and therefore may not be adored, for that were idolatry to be abhorred of all faithful Christians."—Ibid.

"The Sacrifice of Masses, in which it was commonly said the priest did offer Christ for the sins of the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits."—Art. 31.

"The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and the mean whereby the body of Christ is eaten is faith (not the mouth)."—Art. 28.

"He" (the sick man having faith and repentance) "doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, though he do not receive the Sacrament with his mouth."—Visitation of Sick.

NOTE.—Nowhere does the Church teach that we eat the real body of Christ with the mouth, but only

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The Little Prayer Book.

THE LITTLE PRAYER BOOK.

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the Sacrament of his body: the body itself spiritually in the heart by faith.

3.—Auricular Confession.

"When you go to confession, kneel down by your ghostly father, make the sign of the cross, and say, 'In the name of the Father, &c. Pray, Father, give me your blessing. I confess to Almighty God, to all the company of heaven, and to you my father, that I have sinned."—p. 31.

"It is most evident and plain that this auricular confession hath not his warrant in God's Word.

"The leper was cleansed from his leprosy before he was sent by Christ unto the priest for to shew himself unto him. By the same reason we must be cleansed from our spiritual leprosy, I mean our sins must be forgiven us, afore we come to confession. What need we then to tell forth our sins in the ear of a priest, sith they be already taken away?

"The priests are as much bound to confess to the lay people as the lay people to the priests."—Homily of Repentance.

4.—Prayers for the Dead.

"O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants and handmaids departed the remission of all their sins, that they may obtain through devout prayers the pardon they always desired."—p. 54.

"Let us not deceive ourselves, thinking that either we may help others or others may help us by their good and charitable prayers in time to come. Unless we wash away our sins in this present world we shall find no comfort afterward. Neither let us dream any more that the dead are anything at all holpen by our prayers. The Scripture teacheth us that the soul of man goeth straightways either to heaven or hell; whereof the one needeth no prayer and the other is without redemption."—Homily on Prayer.

5.—The Sign of the Cross.

"Morning, evening, at meals and confession make the sign of the cross."—pp. 7, 9, 11.

"The lawful use of the cross in baptism (only.)

"The sign of the cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it; but the abuse of a thing doth not take

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| THE LITTLE PRAYER BOOK. | THE CHURCH. | PURITANISM. |
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| | away the lawful use of it, in which respect, among some other very ancient ceremonies the sign of the cross in baptism hath been retained in this Church."—Canon 30. | |
| | NOTE.— Its retention *only* here implies its rejection everywhere else. | |
| 6.—CONFIRMATION. | | |
| "Grant me by this sacrament of confirmation, &c."—p. 44. | "Those five commonly called sacraments, confirmation, &c., are not to be counted for sacraments of the Gospel."—Article 25. | |
| 7.—THE ALTAR (SO CALLED.) | | |
| "When you enter the church bow reverently to the holy altar, for it is the throne of Christ and the most sacred part of the church."—p. 13. | "There must be 'a decent Communion Table in every church.'"—Canon 82. | |
| | "The table at the communion time shall stand in the body of the church, or in the chancel where morning and evening prayers are appointed to be said."—Rubric before Communion Service. | |
| | NOTE.—No mention of any altar or most sacred part of the church. The table is to be a moveable one, so as to be placed at communion time where most convenient. | |

## THE PURITANS.

The words Puritans and Prescian were given in the first instance to those who objected to the vestments imposed by the advertisements in 1564, and refused to conform to the laws of the Church. Fuller, who writes in no friendly spirit to the Bishops, says:—

"The English Bishops, conceiving themselves empowered by the Canons, began to show their authority in urging the clergy of their dioceses to subscribe to the liturgy, ceremonies, and discipline of the Church, and such as refused the same were branded with the odious name of Puritanes. A name which, in this notion, first began in this year (1564), and the grief had not been great if it had ended in the same."*

* P. 76, Church History.

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PURITANISM.

The following passage from Whitgift is explanatory of the meaning of the word Puritan :—"The name of Puritan he very aptly gives to these men, not because they be pure, no more than were the heretics called Cathari; but because they think themselves to be *mundiores ceteris*, as the Cathari did, and separate themselves from all other churches and congregations as spotted and defiled; because also they suppose the Church which they have devised to be without all impurity."*

*Whitgift as to the Puritans.*

There was, as yet, no doctrinal difference between the Puritans and their opponents, but the rise of Laudianism in the Church occasioned further disturbance. It was the policy of the new party to attach the epithet of "doctrinal Puritan" to all those who held fast the views of the Edwardian and Elizabethan Church, and objected to unauthorized ceremonials. In short, the word was employed as virtually to include Whitgift, and *the opponents* of the original Puritans. Even Heylin admits the unfairness of this in the following passage: "I must needs say, the name of Doctrinal Puritanism is not very ancient, but whether first taken up by the Archbishop of Spalato at his being here, I am not able to say; nor am I of opinion the Puritan and Calvinian are terms convertible. For though all Puritans are Calvinians, both in doctrine and practice, yet *all Calvinians are not to be counted as Puritans also*, whose practices many of them abhor, and whose inconformities they detest, though by the error of their education, or ill direction in the course of their studies, they may and do agree with them in some points of doctrine. But I must take the word as it stands in the breviate, and so let it go."†

*Heylin as to the Doctrinal Puritans.*

*Saunderson as to the charge of Puritanism.*

Bishop Saunderson, author of one of the Prefaces of the Prayer Book, describes the tactics of Mountague and the Arminian party "in seeking to derive envy on the opposite opinions, by delivering them in terms odious, and ill, and of suspicious sound. Which is the most unjust and uncharitable course of all the rest, in seeking to draw the persons of those that dissent from them into dislike with the State, as if they were Puritans, or Disciplinarians, or that way affected."‡

The word Puritan may be properly applied to those who whether, with tendencies to dissent or Romanism, *object* to the

* The Defence, p. 171, vol. i. P. S. † Life of Laud, p. 119, ut supra.
‡ Pax Ecclesia.

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Prayer Book *as it is*, but it is in no way applicable to those who hold the views of the Reformers, and who are now designated by the word evangelical. PURITANISM.

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## AUTHORITIES REFERRED TO IN CHAPTER IX.

No. 1.—"In the absolution rubric, the words 'or remission of sins,' were added in the Gospel for the second Sunday after Easter, the words, 'Christ said' to be printed in italics, or words different from the text, and the words 'to his disciples' to be omitted. This alteration was made in consequence of the objections raised by the Puritans, who stated that the Gospel read, Jesus said to his disciples, instead of Jesus said to the Pharisees. The bishops on that occasion remarked that it was uncertain, as both the disciples and Pharisees were present, and the King, with his usual good sense, suggested that the word disciples should be omitted and the question left undecided. The rubric before private baptism was altered, for whereas in the time of Queen Elizabeth and King Edward it was so framed that in cases of necessity any person present might administer the rite, the matter was now settled by the insertion of the words lawful minister, Some words were added before the declaration of the use of Confirmation, and the questions and answers on the Sacraments were appended to the Catechism. Some few changes were made too in the Calender. To August 26th this note was added: 'The 13th of Daniel, touching the historie of Susanna, is to be read unto these words (and King Astiages), &c.' The same day, at evening prayers, the 30th chapter of Proverbs was substituted for the 14th of Daniel concerning Bel and the Dragon. On the first of October, instead of the fifth chapter of Tobit a portion of the sixth of Exodus was appointed at morning prayer, and in the evening, the 20th of Joshua was substituted for the sixth of Tobit On the 2nd of October, the 22nd chapter of Joshua was to be read for the 8th of Tobit; and on the 17th of November, the 46th chapter of Ecclesiasticus was to be read as far as the words, 'after this he told, &c.' Several prayers and collects were also added. After the prayer for the King, one for the Queen and royal family was inserted, and also a petition in the Litany to the same effect. The particular thanksgivings were now added, and these were all the changes in the book at this time."—Hist. of Convocation, p. 207. London, 1842.

No. 2.—The King's letter to the Commissioners contained the following passages:—"Whereas also by act of Parliament, it is provided and enacted that whenever we shall cause to take further order for or concerning any ornament, rite or ceremony in the book commonly called 'the book of common prayer, &c.,' and our pleasure known therein, either to our Commissioners, authorized under our great seal of England, for causes ecclesiastical, or to the metropolitan of this our realm of England, that these further should be therein taken accordingly. * * * We therefore understanding that there were in the said books certain things *Assumptions of James.*

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CALVINISM.

which might require some declaration and enlargement by way of explanation; and in that respect having required of you our metropolitan and you the Bishops of London and Chichester, and some other of our Commissioners, &c., according to the intent and meaning of the said statute, and some other statutes also, and by our supreme authority and prerogative royal, to take some care and pains therein, have received from you the said particular things in the said book disclosed and enlarged by way of explanation, made by you our metropolitan and the rest of our said Commissioners, in manner and form following."—Hist. of Con. p. 206.

*No difference of doctrine.*

No. 3.—Neal says:—"All the Protestants in the Church, whether Puritans or others, seemed of one mind hitherto about the doctrine of faith, but now there arose a party which were first for softening and then for overthrowing the received opinions about predestination, perseverance, free will, effectual grace, and the extent of our Saviour's redemption."—History, p. 497.

*The Synod of Dort.*

No. 4.—Dr. Balanqual, one of the representatives from England, writing to Sir D. Carleton, says:—"We have now divided the business among us. Dr. Ward's part is to refute the Arminian doctrine of a decree to save men, considered as believers. My Lord of Landaff's part is to answer and solve such arguments as the Arminians are wont to urge in behalf of that general decree. Dr. Good's part is to refute the Arminian tenet of election *on faith foreseen*, and to prove in opposition to it that faith is the fruit and effect of election. Dr. Davenant's part is to vindicate the orthodox doctrine of election from the objections alleged against it by the Arminians. My part is to encounter all the arguments in general which the Arminians bring against the orthodox scheme."—Appendix to Hale's letters, p. 72. 73. Toplady's Works, p. 244. Lon. 1837.

*Prideaux's congratulation.*

No. 5.—Prideaux addressed the King:—"Do we rejoice, that the University of Oxford is preserved untainted from the leaven of Popery? We are indebted for that preservation to your Majesty's prudential care. Do we congratulate ourselves that our seats remain uninfested by the Arminian pestilence? 'twas your fore-cast which supplied us with the timely antidote. Are the discipline of the Church, the good order of our college, and the episcopal government itself preserved from the levelling and confounding innovations of Puritanism? 'tis your royal and experienced wisdom which has damped the rage of Puritans, and restrained them with the bridle they deserve. Yes, to you we owe that Popery hangs its head; that Arminianism is repressed; and that Puritanism does not lay waste our borders. Within the last nine years, Oxford has sent forth seventy-three Doctors in divinity, and more than one hundred and eighty Bachelors in the same sacred science. I, as your Majesty's Divinity Professor, had the honour to be concerned in the conferring of those degrees, and I can confidently affirm that all those two hundred and fifty-three divines and more, are *warm detestors of Popery, remote from favouring Arminianism, and strong disapprovers of Puritanism.*"—Works of Augustus Toplady, p. 249, ut supra.

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No. 6.—The following are specimens of the retrogressive character of Laud's Prayer Book, introduced into Scotland:— *Laud's Book.*

"The absolution, or Remission of Sins to be pronounced by the Presbyter only, he standing up and turning himself to the people, but they still remaining humbly on their knees." This implies that the Priest in the confession is not turned to the people.

In the absolution itself, the following change was made: "who hath given power and commandment to *the Presbyters* of his Church, the ministers of his Gospel, to declare, &c."

The people are directed to answer, "glory be to God," at the announcement of the Gospel, and at the close to say, "Thanks be to thee, O Lord."

The fourth rubric is, "The Holy table having at the Communion time a carpet, and a fair white linen cloth upon it, with *other decent furniture*, meet for the high mysteries there to be celebrated, shall stand *at the uppermost part of the chancel or church*, where the Presbyter standing at the north side or end thereof, shall say the Lord's prayer, with this collect following for due preparation."

The direction as to "other decent furniture," left a wide margin for the introduction of crosses, &c. No option was left as to the situation of the table.

The rubric as to the Homily is: "After the creed, if there be no sermon, shall follow one of the Homilies, which shall *hereafter* be set forth by common authority."

The following rubric directs the Deacon or Churchwarden "to receive the devotions of the people there present in a basin provided for that purpose." "And when all have offered, he shall reverently bring the said basin, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy table. And the Presbyter shall then *offer up and place the bread and wine* prepared for the sacrament upon the Lord's table, that it may be ready for that service."

The Prayer for the whole state of Christ's Church contained a thanksgiving for the departed, as follows:—"And we also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee that we may have grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son may be set on his right hand, and hear that his most joyful notice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father," &c.

The Presbyter is directed, during the prayer of consecration, to "stand at such a part of the holy table, where he may, with more ease and decency, use both his hands." Immediately after shall be said the me-

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morial, or prayer for oblation, as followeth:—"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here, before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire," &c.

In the delivery of the elements the Presbyter is directed to say this benediction:—"The body of our Lord," &c. *The words "take and eat this," &c.*, and the corresponding words, in reference to the cup, *are omitted.* After communion, the celebrant is to cover "with a fair linen cloth, or *corporal*," that which remaineth.

In the first prayer in the baptismal service, the following words occur:—"And by the baptism of thy well-beloved Son, Jesus Christ, didst sanctify the flood Jordan, and all other waters to the mystical washing away of sin: Sanctify this fountain of baptism, thou which art the sanctifier of all things. And, further, we beseech thee for thine infinite mercies," &c.

In the prayer immediately preceding baptism it is said, "And grant that all thy servants which shall be baptized in this water (which we here bless and dedicate in thy name to this spiritual washing) may receive," &c.

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## CHAP. X.

### HISTORY OF THE PRAYER BOOK IN THE REIGN OF CHARLES II.

THE republican form of government, with the abolition of Episcopacy and the Liturgy, did not realize the expectations of its admirers. A sense of insecurity in course of time spread far and wide, and as divisions increased in political matters, and sects in religion, an earnest desire was created in the minds of the majority for a strong Government both in Church and State. Englishmen naturally reverted to the old Monarchy and the old Church. THE RESTORATION.

Presbyterianism, though unpopular, still retained a considerable influence; for the old clergy, who were deprived of their livings by the Commonwealth, were succeeded in most instances by devoted adherents of the Presbyterian form of government. They were of course followed by many amongst the people, and the King considered it necessary to proceed cautiously and in a conciliatory spirit. He issued a declaration, in which he referred to the Presbyterians, with whom he had been brought in contact, as men who were "neither enemies to episcopacy or liturgy," but who were modestly desirous of "such alterations in either, as without shaking foundations, might best allay present distempers."* This character was true of the majority, but there were undoubtedly some who were of strong democratic tendencies, and who did not hesitate to express their opinions. *The Royal policy.*

The Presbyterians adopted the precaution of sending representatives with the Commissioners who were appointed by the Lords and Commons to wait upon the King, who received them graciously, and assured them that he was desirous of relieving them in matters of conscience, but adding that "the two Houses of Parliament would best judge what degree of indulgence and toleration was necessary for the peace and quiet of the kingdom."† The Puritans, amongst whom were Reynolds, Calamy, Manton and Case, now overstepped the bounds of propriety, by rather impertinently suggesting that his Majesty should abstain from using the liturgy in strict form in *Imprudence of the Puritans.*

* Cardwell's Hist. of Con. p. 245. Oxford, 1851. † Ibid. p. 246.



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THE RESTORATION.

the Royal Chapel.* The King with some warmth gave a decided negative to this bold demand, and to another which they made for the discontinuance of the surplice.

On the return of his Majesty, the Liturgy was forthwith read in the Royal Chapel and before both Houses of Parliament. The King still assumed a conciliatory tone towards the Puritans. "He recommended," says Cardwell, "concession and abatement on both sides," and desired them to lay before him their proposals in due form. This they agreed to do on the condition "that the clergy should be required to deliver in a similar statement of concessions on their side." "It will be seen," says Cardwell, "that this latter condition was not strictly observed."†

*Petition of the Puritans.*

Reynolds, Worth, and Calamy drew up a paper, in which they prayed that moderate Divines on both sides might be employed to revise the Liturgy, that "kneeling at the Lord's supper, and such holidays as are but of human institution, may not be imposed on such as scruple at them, that the use of the surplice and the cross in baptism, and bowing at the name of Jesus may be abolished." The paper closed with this reasonable request: "And forasmuch as erecting *altars and bowing towards them, and such like, having no foundation in the law of the land,* have been introduced and imposed, we humbly beseech your Majesty that such innovations may not be used or imposed in the future."‡

*The Episcopal Reply.*

The Bishops gave a reply to this, consenting to a revision of the Liturgy, but expressing their unwillingness to part with the ceremonies, and adding their opinion that the Prayer Book "can not be too strictly enjoined." The King and his advisers, fearing the opposition of the existing Parliament, determined to make a provisional arrangement, and to put off the final settlement of the question to a more favourable opportunity.

*The Royal provisional Declaration.*

His Majesty issued his Declaration in 1660, in which the use of the Liturgy, the surplice, the cross in baptism, and of the prescribed ceremonies in general was rendered discretionary.§ By the same Declaration the Episcopacy was limited, a stricter observance of the Sabbath enforced, and oaths and subscriptions were relaxed. The Puritans joined in thanks to his

* Ibid. p. 246, 251. † Ibid. p. 252. ‡ Ibid. p. 253.
§ No. 1.

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Majesty, and Reynolds and Manton accepted appointments in the Church.* The Commission was issued on the 25th of March, 1661, and the Divines met for conference at the Savoy.† LITURGICAL REVISION.

The Commission clearly defined the objects which were contemplated, and the method which was to be employed. The Prayer Book was to be "reviewed and compared with the most ancient liturgies," and "such reasonable and necessary alterations" were to be made as might be agreed upon. Here at once it must have been apparent to every one, that while the Puritans wished the Liturgy to be more conformable to the services of *foreign reformed churches*, and the Commission, that the revision should be ruled by *ancient liturgies*, there was little or no hope of a favourable result, or even of a compromise. In passing, we may observe that the Reformers did not pay much regard to those ancient liturgies, knowing well that they were not so ancient as to approach to apostolic times, *Variance in the starting principles.*

* Manton resigned in consequence of the Act of Nonconformity.

† The Commission consisted of the following bishops and clergy :—

| Episcopal Divines. | Presbyterian Divines. |
|---|---|
| Frewen, Archbishop of York. | Reynolds, Bishop of Norwich. |
| Sheldon, Bishop of London. | Dr. Tuckney. |
| Cosin, Bishop of Durham. | Master of St. John's, Cambridge. |
| Warner, Bishop of Rochester. | Dr. Conant. |
| King, Bishop of Chichester. | Reg. Prof. Div., Oxford. |
| Henchman, Bishop of Sarum. | Dr. Spurston. |
| Morley, Bishop of Worcester. | Dr. Wallis. |
| Sanderson, Bishop of Lincoln. | Sav. Prof. Geom. Oxford. |
| Laney, Bishop of Peterborough. | Dr. Manton. |
| Walton, Bishop of Chester. | Mr. Calamy. |
| Sterne, Bishop of Carlisle. | Mr. Baxter. |
| Gauden, Bishop of Exeter. | Mr. Jackson. |
| | Mr. Case. |
| | Mr. Clarke. |
| | Mr. Newcomen. |
| Coadjutors. | Coadjutors. |
| Dr. Earle. | Dr. Horton. |
| Dean of Westminster. | Dr. Jacomb. |
| Dr. Heylin. | Dr. Bates. |
| Dr. Hacket. | Dr. Cooper. |
| Dr. Barwick. | Dr. Lightfoot |
| Dr. Gunning. | Dr. Collins. |
| Dr. Pearson. | Mr. Woodbridge. |
| Dr. Pierce. | Mr. Rawlinson. |
| Dr. Sparrow. | Mr. Drake. |
| Mr. Thorndike. | |



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LITURGICAL REVISIONS.

and were not composed by the authors whose names they bear.* Happily the revision of the Liturgy *was not guided by this rule,* or else it would have resulted in a return to practices which the Church had rejected. Sancroft and others attempted to effect such alterations as would have made it to accord more with the first book, but, by the Providence of God, the Church was saved from such a calamity.

*The Episcopal Commissioners not generally the right men.*

Nor was it this rule alone which operated against a settlement of the dispute satisfactory to both sides, for the Episcopal Commissioners were *generally* men of extreme views. The names of Sheldon, Heylin, Thorkdike and Gunning at once prove that Laudianism was not without great influence on the episcopal side. It is a question whether if Divines of the views of Cranmer, Ridley, Latimer, Grindal, Parker, and other Reformers had composed the Episcopal Commission, a compromise could have been effected, but constituted as it was, there was no hope of such a result.

*Unreasonbleness of Baxter at the outset.*

This appeared at the very opening of the Conference. Regardless of the rule defined, and alluded to above, Baxter presented a liturgy to the Commissioners, composed in a few days by himself, he and his colleagues proposing that it should be adopted as well as the old book when revised, and either of them used at the discretion of the minister! Such a proposition, savouring so much of presumption, could not fail to create considerable repugnance in the minds of moderate men.

*Puritan objections.*

Baxter and his friends now presented a long list of exceptions to the Prayer Book as it was. They are divided into two classes, general and particular. The following is a summary:—

1. Prayers should not contain anything doubtful, or questioned, among orthodox persons.† 2. The Liturgy should be so framed as to win the favour of Protestants agreeing in substantials. 3. The responses of the clerk and people are objectionable. 4. The Litany should be composed into one prayer, without responses. 5. That Lent be not countenanced as a religious fast. 6. That saints' days be abolished. 7. That the use of extempore prayer and the omission of part of the liturgy,

* See Chap. on Liturgics, Part II.

† To this the Bishops answered truly, that the proposal "requires impossibility; for there never was, nor is, nor can be such prayers, as have not been nor will be questioned by some who call themselves pious, learned, and orthodox."—Cardwell, Con. p. 338, ut supra.

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as occasion may require, be at the discretion of the minister.* 8. That the new translation of Scripture be adopted in the liturgy. 9. That the Apocrypha be omitted. 10. That only the service pertaining to the Lord's Supper be read at the table. 11. That minister be substituted for priest throughout the book, and that "Lord's day" be substituted for "Sunday." 12. That the version of the Psalms sung in churches be amended. 13. That obsolete words, such as "aread," be altered. 14. That no portion of the Old Testament, or of the Acts, be called Epistles. 15. That the service shall not presume that all members are converted.† 16. That out of the various collects, there be one form of prayer. 17. That the Liturgy should specify all sins that are to be confessed, and contain public thanksgivings suitable to Gospel worship, and that the Catechism should give a summary of necessary doctrines. 18. That the surplice, the cross in baptism, and kneeling at the table, be not imposed. 19. That no ancient forms of liturgy of credit within the first three hundred years can be found with which to compare the liturgy, according to the rule of the Commission.

PURITAN OBJECTIONS.

The following are the particular exceptions:—1. They desire the rubric, as to the position of the minister in worship, to be superseded by that in the second book of King Edward.‡ 2. That the rubric, which *seemeth* to bring back the ornaments of the first book, be left out. 3. That the doxology be added to the Lord's Prayer. 4. That the *Gloria Patri* be used only once in the service. 5. That the lessons be not sung. 6. That some Psalm be appointed instead of the benedicete. 7. That "deadly sin" in the litany be "grievous sin," for sin is deadly. 8. That "sudden death" be "from dying suddenly and unprepared."§ 9. That the prayer for "all that travel" be "those

* The Bishops truly reply:—"This makes the Liturgy void, if every minister may put in and leave out all at his discretion."—Ibid. 341.

† The Bishops rightly observe:—"The Church in her prayers useth no more offensive phrase than St. Paul uses, when he writes to the Corinthians, Galatians, and others, calling them in general the Church of God sanctified in Christ Jesus, by vocation saints."—Ibid. 343.

‡ See Chap. II. Part. II., where it is shown that the law of the Church is the same now as in the 5th and 6th of King Edward.

§ The Bishops answer to these two requests:—"From all other deadly sin is better than from all other heinous sin, upon the reason here given, because the wages of sin is death." "From sudden death as good as from dying suddenly; which therefore we pray against, that we may not be unprepared."

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PURITAN OBJECTIONS.

that travel." 10. That in the collect for Christmas Day, the words "this day" be left out, being used on successive days. 11. The same request as to the collect for Whitsunday. 12. Divers collects to be altered, but the alterations are not suggested. 13. A longer time than over night, or in the morning before morning service, be required as a notice for communion. 14. That the minister's power to admit or keep from the Lord's table be regulated according to his Majesty's Declaration, October, 1660, which required a creditable profession of faith and a promise of obedience on the part of the communicants. 15. That the Ten Commandments rehearsed in communion have the scriptural prefix, that it be read "he blessed the Sabbath day," that neither minister nor people kneel, and that the responses be superseded by a suitable prayer at the conclusion. 16. That the rubric as to homily, or sermon, require a sermon. 17. That apocryphal sentences are objectionable, and four relating to the support of the minister inapplicable. 18. That the collection be made prior to the departure of communicants. 19. That the exhortation to self-examination, &c., in the Lord's supper are unseasonable, the people being assembled to communicate. 20. The allusion to the necessity for "a quiet conscience" may discourage the doubting. 21. That the confession be made by the minister only. 22. The minister should turn himself to the people during the whole service. 23. The birth of Christ should not be fixed to "*this* day," the collect being said seven days after; the same observation applying to Whitsuntide. 24. In the prayer of humble access that the words be—that "our sinful souls and bodies may be cleansed through his precious body and blood," the words used seeming to give a greater efficacy to the blood than to the body of Christ.* 25. The manner of consecrating is not distinct enough, and the breaking of bread is not mentioned. 26. That the words of administration be as near to Christ's as may be, that the minister be not required to deliver the elements into the hands of each, and the words be said "to divers jointly," that kneeling be left free. 27. That the rubric requiring every

* The Bishops reply:—"It can no more be said those words do give greater efficacy to the blood than to the body of Christ, than when our Lord saith, This is my blood which is shed for you, and for many, for the remission of sin, &c., and saith not so explicitly of the body."

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parishioner to communicate at least three times in the year be omitted, or altered thus:—"Every minister shall be bound to administer the sacrament of the Lord's supper at least thrice a year, provided there be a due number of communicants, manifesting their desires to receive;"—further, that the post-communion rubric against the corporal presence be restored. 27. That more timely notice be given of baptism than over the night, or in the morning. 28. That the parents shall be mentioned with the sponsors, and that sponsorship shall be optional. 29. That the font be so placed that the congregation may see it. 30. That the prayer "didst sanctify the flood Jordan and all other waters," be otherwise expressed. 31. That the two first interrogations be put to the parents, and the last to the parents, or "pro-parents." 32. The prayer "may receive remission of sins by spiritual regeneration," to be changed into, "may be regenerated, and receive the remission of sins." 33. They "cannot in faith say that every child that is baptized is regenerated by God's holy Spirit; at least, it is a disputable point, and, therefore, they desire it may be otherwise expressed." 34. That baptism be administered only by a lawful minister before a competent number, and that, in such a case, no part of the service be afterwards reiterated. 35. That sponsors in the opening of the Catechism be omitted, since the greater number baptized in the last twenty years had them not. 36. The third answer to be given:—"Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than inheritors) of the kingdom of Heaven." 37. That the Commandments be inserted according to the new translation. 38. "Particularly on the Lord's day" to be added to the last word of the answer to what is your duty towards God. 39. The words "generally necessary to salvation" be omitted. 40. That the answer, "Repentance, whereby they forsake sin," be more "warily expressed," so as not to give the idea that children are baptized on account of their own faith and repentance, and that there be no promise of such, and that it be not said that they perform them by their sureties. They think that the part of the Catechism which relates to the sacraments is more full than the preceding, and they suggest that the creed, commandments, and the Lord's prayer should be explained at

PURITAN OBJECTIONS.

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PURITAN OBJECTIONS.

greater length, and something added on justification, sanctification, adoption, and regeneration. 41. Although the rubric, which affirms that children being baptized are undoubtedly saved, may charitably be meant to exclude the necessity of other sacraments, yet it had better be otherwise expressed, as liable to mislead. 42. That higher qualifications should be required from candidates for confirmation than those stated in the rubric, after the baptism.* 43. The rubric after the Catechism is objected to. 44. The confirmation of children not giving evidences of serious repentance is perilous, and inconsistent with the prayer before confirmation. 45. Objection is made to the limitation of the administration of confirmation to Bishops. 46. Objection is made to the example of the Apostles, alleged in the prayer after confirmation, as a ground for the rite as inconsistent with the 25th Article.† 47. On the last rubric after confirmation, they say, "we desire that confirmation may not be made so necessary to the holy communion, as that none should be admitted to it unless they be confirmed." 48. The use of the ring to be optional. 49. This word, "worship" (with my body, &c.) "being so much altered in the use of it since this form was first drawn up; we desire some other word may be used instead of it." 50. They suggest that it should be considered whether, "in the name of the Father, &c." should not be omitted, as seeming to favour those who account marriage a sacrament.‡ 51. "Till death us do depart," is improperly used. 52. The change of posture, "the minister or clerk going to the Lord's table" is needless, &c. 53. Marriage being instituted before the fall, they object to the words "consecrated the state of matrimony to such an excellent mystery," the word mystery, too, seeming to countenance matrimony as

* The Bishops reply, that "this qualification is required rather as necessary than sufficient; and therefore it is the duty of the minister of the place (Can. 61) to prepare children in the best manner to be presented to the Bishop for confirmation, and to inform the Bishop of their fitness, but submitting the judgment to the Bishop, both of this and other qualifications, and not that the Bishop should be tied to the minister's consent."—Ibid. p. 358.

† The Bishops observe that "the Twenty-fifth Article does not say that confirmation is a corrupt imitation of the Apostles' practice, but the five commonly called sacraments."—Ibid. p. 359.

‡ The Bishops observe that if these words, "In the name, &c.," seem to make matrimony a sacrament, "they may as well make all sacred, yea, civil actions of weight to be sacraments, they being usual at the beginning and ending of all such." —Ibid. p. 360.

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a sacrament.* 54. They object to the rubric requiring the new married to receive the Lord's supper. 55. They wish the minister to have liberty in prayer to apply himself to the particular condition of the sick, and that the use of the absolution shall be at the discretion of the minister, the form to be, "I declare thee absolved." 56. That the ministration of the communion to the sick be at the discretion of the minister. 57. They wish for a rubric to state that service for the burial of the dead is for the living. 57. The minister to have the discretion of performing the whole burial service in the church. 58. The words "in the sure and certain hope, &c." cannot be said of open sinners. 59. They object to the thanksgiving for the departed. 60. They object to the hope that the departed is at rest. 61. They wish that the minister may perform the churching service in the desk or pulpit. 62. They object to the woman's offering as Jewish. 63. They desire the rubric, which refers to the reception of communion by the sick, to be interpreted of the duly qualified. PURITAN OBJECTIONS.

The Bishops gave a detailed reply to these exceptions, some of which are frivolous, a reply which was not in any wise calculated to mitigate the prejudices of their opponents. They were willing, however, to make some concessions.†

The result, as might be expected, proved unsatisfactory to the Puritans, who, with the exception of Reynolds, lately appointed to the Bishopric of Norwich, left the Savoy with embittered feelings.

The conference terminated on the 24th of July, but meanwhile Convocation had commenced its sessions, and proceeded at once to business. A service for the baptism of adults was completed in May. In the session of November, the first that took place after the conference, a Committee of Bishops was appointed to proceed with the revision of the Liturgy. But the aid of a Committee proved unnecessary, for, within a few days, both Houses of Convocation came to an understanding, and the revised Book was adopted by the 20th of December. *The Commission failing, Convocation revises.*

* The Bishops reply: "Though the institution of marriage was before the fall yet it may be now, and is consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and his Church. We are sorry that the words of Scripture will not please. The Church, in the 25th Article, hath taken away the fear of making it a sacrament."—Ibid. p. 360.

† No. 2.

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CONCESSIONS TO PURITANS.

Meanwhile, the Houses of Parliament, though anxious for the establishment of the Liturgy, *were jealous lest the revision should be conducted on Laudian principles.* That they had reason for their apprehensions is evident from the fact that Laud's Book of 1634 was selected, and with corrections, and directions to the printer laid before Convocation. "The corrections contain," says Cardwell, "together with many important improvements, strong indications of such sentiments respecting the *real presence in the Eucharist and prayers for the dead,* as were entertained by the Bishops above mentioned,* and became afterwards the distinguishing creed of the non-juring clergy."† These corrections omitted the word "*militant*" from the prayer "for the whole estate of Christ's Church," ordained "that the table should *always* stand in the *east,*" that the Priest "shall *offer up* and place" the elements on the table, and that *wafer* bread should be allowed. Happily Convocation itself rejected these proposals, and the Parliament, to guard against the intrusion of objectionable matter into the book, "directed a close comparison to be made between" the books as printed at different periods. The Parliament evinced a determination rather to fall back upon the book of 1604, or even the 2nd of Edward, than accept that of Laud, compiled in 1634.‡ To this jealousy, under God, as well as to the wishes and intentions of the ecclesiastical rulers, must we attribute the fact that our Prayer Book has been handed down to us, not less Protestant by the revision of 1661, but more so than before.

*Parliament watches against Laudianism.*

*Attempt to revise the Liturgy on Laudian principles.*

*Convocation rejected Laudianism.*

*Vigilance of Parliament.*

The Bishops offered to make eighteen concessions of little or no importance, some of which were not eventually made, but it is remarkable that many of the alterations which the Commissioners refused were ultimately carried into effect.

*Important concessions.*

1. The Doxology was added to the Lord's prayer, after the absolution, notwithstanding the Bishops' refusal.

2. The rubric was altered which directed the lessons to be sung, though the Bishops thought such a change needless.

3. *The post-communion rubric was restored, though the Bishops thought it unnecessary.*

4. The first prayer in the baptismal service, relating to the waters of Jordan, was altered, though the Bishops made no concession.

* Cosin, Wren, and Sancroft. † Hist. of Conf. p. 391, ut supra.

‡ See Hist. of Conf. p. 376, ut supra.

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5. The rubric requiring the married to receive the communion was altered, though the Bishops would make no concession. CONCESSIONS TO PURITANS.

6. The words, "if he humbly and heartily desire it," were inserted in the absolution, which make its use by the clergyman in some degree optional, a point upon which the Bishops made no concession.

7. The Presbyterians objected that it is sometimes inconvenient for the women in churching to kneel near the table, and the rubric was altered, giving a discretionary power to the Ordinary.

8. The Puritans considered the 121st Psalm not so appropriate as others. The 116th and the 127th were adopted.

9. Several of the collects to which the Puritans objected were altered, although the Bishops would promise nothing. The word "penance" in the collect for St. John's day was changed to "repentance."

10. A general thanksgiving, composed by Bishop Reynolds, was added to the service, although the Bishops thought it unnecessary.

11. The rubric after the Catechism, "which seemed," said the Puritans, "to bring in another sort of godfathers and godmothers, besides those made use of in baptism, was left out," though the Bishops made no concession.

12. The minister reading the Decalogue was now expressly required to stand, though the Bishops promised nothing.*

*Laudianism not powerful at this time.*

When we consider the Laudian views of many of the Episcopal Commissioners, it may appear strange that the revision was not conducted in accordance with their opinions; but we must remember that the alterations subsequently made in the Prayer Book, and which, in many respects, were a decided improvement, were effected in *Convocation*, where the whole subject was discussed. Now, although much of the Laudian element was revived in the Restoration, much *more* of the older system still remained. The Puritans, who subsequently seceded,†

* The Puritans wished both minister and people to stand.

† Baxter states, that some of the clergy abstained from taking part in the election of Proctors, not having confidence in the matter. That this was by no means general, however, is evident from the fact that the *London clergy* elected *Baxter* and *Calamy*, and we may suppose that the leaders in town would not be without influence in the country. The Bishop of London, to whom the privilege pertained of

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ANIMUS OF THE CHURCH.

had had their share in the choice of Proctors, and *the great body of the clergy surviving the Commonwealth had no sympathy with Laudianism.* This, in some degree, may account for the fact that while the proposals of Sancroft were rejected, many of the Puritan suggestions to which the Episcopal Commissioners would not listen were carried into effect. The revival of the declaration against the dogma of a corporal presence, distinctly condemning the ubiquitarian doctrine held by Lutherans, and some in the English Church, was of incalculable importance, and restored a Protestant bulwark to the Church, for which good men had long sighed. We can not imagine how Procter could say that, "no regard was paid to the objections of Puritans."*

*The answers of the Episcopal Commission not indicative of the mind of the Church.*

It is customary to refer to the answers of the Bishops to the Puritans, as the mind of the Church at the Restoration, but such an appeal is founded upon a mistake. *The Commissioners had no more authority in ecclesiastical matters than those who, in the reign of William, proposed to make considerable changes in our Prayer Book.* And yet it is usual to refer to the opinions of the Commissioners as the *animus* which guided changes which *they* did *not* effect. Indeed, at the Restoration, Laudianism though patronised by a King, whose Romish tendencies were well known, was viewed with abhorrence by the great body of the clergy and of Englishmen. The very Parliament which passed the Act of Uniformity took measures to prevent the introduction into the Church of that half-Romanizing system which had before involved both Church and State in such serious calamities. The great body of the clergy was sound. Neal, who was not disposed to represent things favourably to the Church, makes a distinction between the Court and the country clergy, and describes the latter as truly Protestant. "The country clergy were of a quite different spirit; *they were determined Protestants and true Churchmen,* but were more disposed to a coalition with Protestant Dissenters than with Papists. Among these were the Tillotsons, Stillingfleets, Whichcots, Wilkins, Cudworths, &c., men of the first rank for learning, sobriety, and virtue; *they were the most eminent preachers of the age,* when sermons and writings did honour to the Church

selecting two out of four, rejected both of the above. The London clergy were, therefore, not represented, but this was an exceptional case.

* On the Common Prayer, Chap. V.

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of England, and supported its character in the worst of times."

ANIMUS OF THE CHURCH.

Indeed, the great body of the Clergy was Puritan. How could it be otherwise, seeing that they held office under the Commonwealth? They did not altogether change their views with a change of government. Lathbury, whose Laudian sympathies are not disguised, thus describes the Clergy of this period.

"Never were greater irregularities permitted by Bishops than in the reign of Charles II. Subscription was considered sufficient, and conformity to the rubrics was left to the inclination of the individuals. Of the men who complied in 1662, some were utterly careless in the matter of Church government and ceremonies, and others disliked the book of Common Prayer, though they subscribed to preserve their livings. 'It may, without breach of charity, be believed that many who did subscribe had the same malignity to the Church and to the government of it; and it may be, did more harm than if they had continued in their inconformity.'* Some came into the Church to be as inconformable as they could be in it. Some of them employed curates to read prayers, contenting themselves with performing that duty occasionally, and using long extempore prayers before and after the sermons.† Others even omitted the surplice and dispensed with kneeling at the Lord's supper, and the Bishops remained inactive. How such things could have been tolerated it is difficult to imagine; yet, from contemporary accounts, we can not doubt that irregularities of this kind were common."‡

In fact there was never a time when the Church of England was so Puritan as in the reign of Charles II. The Laudians, patronised by a Romanizing Court, made much noise, but the Clergy generally were of a very opposite school: it was not until that generation passed away that an alteration took place. The change manifested itself in the fact that while the Bishops generally, in 1689, were favourable to a revision of the Liturgy, the lower Clergy were unfavourable. The *animus* of the Church, in 1661, was decidedly Protestant. Even amongst those who were raised to the episcopate there were some staunch Protestants, such as Gauden, Saunderson, Pearson, and Reynolds. Gauden and Pearson are described by Neal as being moderate in

* Clarendon's Life, ii. 306. † Kennet's Register, 843, 844.

‡ History of the Prayer Book, p. 417, London, 1857.

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ANIMUS OF THE CHURCH.

their views,* and Reynolds was a Puritan. Baxter gives a high character of Gauden,† by whose influences, according to Burnet, the post-communion declaration was restored.‡ In this matter Gauden rendered incalculable service, and his name should be cherished with gratitude by all true sons of the Church. When we remember the firm Protestantism of the the great body of the Church, represented in the Lower House, and the presence of such divines as the above in the Upper, we can understand how it was that the few Romanizers, who returned with the King, could make no impression.

## SUMMARY.

The King, at the restoration, seeing the necessity of conciliation, appointed a commission, consisting of an equal number of Episcopalians and Presbyterians, to revise the Prayer Book. The Episcopalians were chiefly of the Laudian school, and the attempt was unsuccessful. Convocation revised the Prayer Book, and made some important concessions which had been refused by the Episcopal Commissioners. *The declaration against the corporal presence, and the ubiquitarian doctrine* was restored. The Laudians, who came into power with the King, were few in number, while the great body of the Church was opposed to the Laudian system of which, also, Parliament manifested a vigilant jealousy. The Church in the reign of Charles II. retained much of the Puritanism of the Commonwealth, and the *animus* of 1661 was the very opposite to Laudian. We are indebted to this era for one of our *greatest Protestant bulwarks*—the above declaration.

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### AUTHORITIES REFERRED TO IN CHAPTER X.

No. 1.—The 7th section of the Declaration relates to the Liturgy, and is as follows:—"We are very glad to find, that all with whom we have conferred, do in their judgments approve a Liturgy, or set form of public worship to be lawful; which in our judgment, for the preservation of unity and uniformity, we conceive to be very necessary: and though we do esteem the Liturgy of the Church of England, contained in the Book of Common Prayer and by law established, to be the best we have

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* No. 3. † No. 4. ‡ No. 5.

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seen; and we believe that we have seen all that are extant and used in this part of the world, and well know what reverence most of the Reformed Churches, or at least the most learned men in those Churches have for it; yet since we find some exceptions made against several things therein, we will appoint an equal number of learned divines of both persuasions to review the same, and to make such alterations as shall be thought most necessary, and some additional forms (in the Scripture phrase as near as may be,) suited unto the nature of the several parts of worship, and that it be left to the ministers' choice to use one or other at his discretion. In the mean time, and till this be done, although we do heartily wish and desire that the ministers in their several churches, because they dislike some clauses and expressions, would not totally lay aside the use of the Book of Common Prayer, but read those parts against which there can be no exception, which would be the best instance of declining those marks of distinction, which we so much labour and desire to remove: yet in compassion to divers of our good subjects, who scruple the use of it as now it is, our will and pleasure is, that none be punished or troubled for not using it, until it be reviewed and effectually reformed as aforesaid."—Cardwell's Hist. of Conf. p. 294, ut supra.

No. 2.—"The Concessions. 1. We are willing that all the epistles and gospels be used according to the last translation. 2. That when anything is read for an epistle which is not in the Epistles, the superscription shall be 'For the epistle.' 3. That the Psalms be collated with the former translation mentioned in rubric, and printed according to it. 4. That the words 'this day,' both in the collects and prefaces, be used only upon the day itself, and for the following days it be said, 'as about this time.' 5. That a longer time be required for signification of the names of the communicants; and the words of the rubric be changed into these, 'at least some time the day before.' 6. That the power of keeping scandalous sinners from the communion may be expressed in the rubric according to the 26 and 27 canons; so the minister be obliged to give an account of the same immediately after to the ordinary. 7. That the whole preface be prefixed to the Commandments. 8. That the second exhortation be read some Sunday or holy-day before the celebration of the communion, at the discretion of the minister. 9. That the general confession at the communion be pronounced by one of the ministers, the people saying after him all kneeling humbly upon their knees. 10. That the manner of consecrating the elements may be made more explicit and express, and to that purpose those words be put into the rubric. 'Then shall he put his hand upon the bread and break it. Then shall he put his hand unto the cup.' 11. That if the font be so placed as the congregation can not hear, it may be referred to the ordinary to place it more conveniently. 12. That those words, 'Yes, they do perform those,' etc., may be altered thus: 'Because they promise them both by their sureties,' etc. 13. That the words of the last rubric before the Catechism may be thus altered, 'that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved though they

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BISHOP GAUDEN.

be not confirmed.' 14. That to the rubric after confirmation these words may be added, 'or be ready and desirous to be confirmed.' 15. That those words, 'with my body I thee worship,' may be altered thus, 'with my body I thee honour.' 16. That those words, 'till death us depart,' be thus altered, 'till death us do part.' 17. That the words, 'sure and certain,' may be left out."—Cardwell's Hist. of Conferences, p. 362. Oxford, 1841.

No. 3.—"Bishop Gauden often *took part with the Presbyterian divines* and was the only moderator among the Bishops, except Bishop Reynolds, who spoke much the first day for abatements, and moderation; but afterwards sitting among the Bishops, he only spoke now and then a qualifying word, though he was heartily grieved for the fruitless issue of the Conference."—Neal's History of the Puritans, page 297, vol. iv. Bath.

No. 4.—"Bishop Gauden was our *constant helper*, . . . and if all had been of his mind we had been reconciled. But when by many days conference in the beginning, we had got some moderate concessions from him, and from Bishop Cosins by *his* means, the rest came in the end, and brake them all."—Baxter's Life and Times, p. 210, vol. i. London, 1830.

No. 5.—"The important addition alone was made, chiefly by Gauden's means; he pressed that a declaration explaining the reasons of their kneeling at the sacrament, which had been in King Edward's Liturgy, but was left out in Elizabeth's time, should be again set, where it had once been. The Papists were highly offended when they saw such an express declaration made against the real presence; and the Duke told me that when he asked Sheldon how they came to declare against a doctrine which, he had been instructed, was the doctrine of the Church, Sheldon answered, Ask Gauden about it, who is a Bishop of your own making; for the King had ordered his promotion for the service he had done."—Burnet's History of his own Times, page 267, vol. i. Edinburgh, 1753.

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# CHAP. XI.

## REVISIONS OF THE PRAYER BOOK.

### SECT. I.—REVISIONS EFFECTED BY AUTHORITY.

I.—In consequence of the animadversions of Calvin, Bucer, and other continental Reformers, and the growing intelligence of Cranmer, Ridley, and others on the Episcopal Bench, the revision of 1552 was brought about.* The Romanizing Bishops gave considerable opposition, but their views were overborne by the Reformers. The King informed Sir John Check that if the Bishops would not consent to a further Reformation, he himself would exercise the Royal prerogative in carrying it into effect.† This revision affected doctrinal points, and rejected the corporal presence in the Eucharist, the notion of sacrifice in the same, prayers to and for the dead, and many Romish practices and observances. The particulars appear throughout this work, in which the points of difference between the first and second Prayer Book are pointed out. First Revision.

The following is an outline of the leading changes and additions :—

1. The service was to be said where the people could best hear. *Leading alterations.*

2. The sentences, exhortation, confession, and absolution were added, and the principle recognised of general and public confession, with general and public absolution.

3. The Litany was placed next to the Morning and Evening Prayer, and its use enjoined for Sundays as well as on Wednesdays and Saturdays.

4. Collects for times of dearth, famine, war, plague, and sickness were added.

5. Introits were omitted.

6. Double communion at Christmas and Easter was left out.

7. The hymn for Easter was to be sung instead of the venite ; the hallelujah, versicles, and collects at the end being omitted.

8. The feast of Mary Magdalene was omitted.

* See Chap. VII. † See Chap. VII.



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First Revision.

9. The expression "the Mass" was omitted.

10. The word Altar as applicable to the table was omitted.

11. The Commandments and responses were added to the Communion Service.

12. A new exhortation to the negligent was added.

13. The mixing of water with the wine was omitted.

14. Common bread, not wafer, was prescribed.

15. The invocation of the Holy Ghost upon the elements was omitted.

16. The words in the consecration prayer, "that they may be unto us the body and blood of thy most dearly beloved Son," were changed to the present form.

17. The sign of the cross was omitted in the consecration of the elements, matrimony, and elsewhere.

18. The prayer of oblation was placed after the consumption of the elements to discountenance the notion of a sacrifice of the same.

19. A rubric was added allowing the communion table to stand in the middle of the church.

20. The allusion to the ministry of the angels as bearing up our prayers to the heavenly tabernacle was omitted.

21. Prayer for the dead was left out, and the word "*militant*" added to the prayer for "the whole state of Christ's Church."

22. The address to communicants—"Take and eat this," &c. "Drink this, &c." was introduced, and the former address left out.

23. The option as to auricular confession was omitted, and the principle introduced that "by the ministry of God's *holy word* the benefit of absolution" is to be received.

24. The reservation of the elements for the sick was left out.

25. The rubric, as to the reception of the sacrament in the mouth, was omitted.

26. The rubric directing the use of the cope, albe, tunicle, &c. was omitted.

27. The rubric as to the changing of the baptismal water was omitted.

28. The service for the benediction of the water was omitted.

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29. Chrism, chrisom, and exorcism, and trine immersion were omitted in baptism. SECOND AND THIRD REVISION.

30. The rubric, in the visitation of the sick, directing the priest to absolve "after this form," was changed to "this *sort*."

31. Extreme unction was omitted.

32. The sacramental elements to be consecrated in the room of the sick.

33. Prayer for the dead was omitted in the burial service.

34. "The celebration of the holy communion when there is a burial of the dead" was omitted.

35. The chrisom* in the Churching Service was omitted.

36. The post-communion declaration against the ubiquitarian doctrine and the corporal presence was added.

Many other important alterations were made.

The second Book received the sanction of Parliament, but it does not appear that the approval of Convocation was sought.

II.—On the accession of Elizabeth, the subject of revision was not brought before Convocation, which was Romanistic; but certain Reformers, amongst whom were Grindal, Parker, Cox, and Pilkington, were appointed to review the Book of Common Prayer, and to report the result to her Majesty. The particulars of this review have been already given.† The two most important alterations were the insertion of the rubric relating to ornaments of the Church and Minister, ***subsequently limited*** by the Royal advertisements and Canon Law, and the removal of the post-communion declaration. The particulars of this review have been already discussed.‡ *The alterations.*

III.—The revision of 1604 resulted from the Hampton Court Conference. The alterations effected have been referred to before,§ and were of little importance. It is remarkable that this book which was not laid before Convocation, rested on the Royal authority and its acceptance by the Church. *The Third Revision.*

IV.—The revision of 1661 did not alter the doctrines of the Church, which remained ***intact*** since 1552. The Royal Commission, appointed in 1661, consisting of an equal number of

* The white garment presented with a view to the baptism of the child.

† Chap. VI. ‡ Chap. VI. § Chap. IX. Authorities, No. 2.



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LAST REVISION.

Episcopal and Presbyterian divines, broke up without coming to any agreement. Convocation now undertook the matter, and effected the revision. It is commonly supposed that the changes made on this occasion were of a retrogressive character, but this was not so. Many of them were decidedly Protestant, and of those which appear to have been directed by an anti-Puritan impulse, there is perhaps only one which is fairly open to the charge. Several changes, *refused by the Episcopal Commissioners, were effected by Convocation.* Of those which were in accordance with the suggestions of the Presbyterians, instances have been already given.*

*The Revision of 1661 Protestant.*

The following are generally supposed to be of a retrogressive character.

1. The substitution of the word Priest for Minister before the absolution, but this amounts to nothing as hereafter proved.†

In some instances the word *Minister* has been substituted in the same review *for the word Priest.*‡

2. The addition of the words "sanctify this water to the mystical washing away of sin" to the prayer preceding baptism, but the Presbyterians of Scotland were directed to use nearly the same words for the same purpose. "The collections and observations methodized" of the Church of Scotland (Presbyterian) appointed prayer "to be joyned with the words of institution for *sanctifying the water to this spiritual use.*"§

3. The thanksgiving for the blessed dead, but *Bucer,* at whose instance prayer for the dead was removed, had *recommended this,*‖ and the same form *already* existed in the burial service and bidding prayer.

4. The side rubrics to the prayer of consecration, directing the Minister to break the bread, &c., but Baxter and his Puritan friends *recommended this.*

* See p. 138. † See Sec. on Absolution. ‡ See as before.

§ P. 127. Edinburgh, 1709. No new principle was added, for the old books, including that of 1552, contained the words in the first prayer:—"Thou didst sanctify the flood Jordan and all other waters to this mystical washing away of sin." Even Wheatly says:—"Now by this is meant not that the water contracts any new quality in its nature or essence by such consecration, but only that it is sanctified or made holy in its use, and separated from common to sacred purposes."—Illustration, p 339. London, 1842.

‖ See observations on this prayer, in loco.

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5. The placing of the alms on the table by the Minister, but Baxter and his friends suggested this also. LAST REVISION.

6. The substitution of "Bishops, Priests, and Deacons in the Litany" for "Bishops, Pastors, and Ministers of the Church," but the same expression *had been in the preface to the Ordinal from* 1552.

7. The substitution of church for congregation, but *Baxter*, in the book which he prepared, *generally uses the same word.*

The only retrograde feature was the *restoration* of the book of Bel and the Dragon to the place which it occupied until 1604. The wonder is that Sancroft and his party were unable to do more.

But many of the changes now made were of a decidedly Protestant character.

1. The absolution in the Morning Service was designated in the rubric a *prayer.*

2. The permission to sing the lessons was removed.

3. The rubric was strengthened as to the use in the sacrament of common bread, by the addition of the words "all occasion of dissension," meaning that there was to be no further dispute occasioned by the use of wafer bread.

4. The service for the communion of the sick was directed to begin before the prayer of consecration, an arrangement which forbids the reservation of the elements.

5. The declaration against the bodily presence was added.

*The importance of this cannot be over-estimated.* It was a formal and dogmatic rejection of the *ubiquitarian* doctrine. Dean Goode truly observes:—"The restoration of this rubric to our Prayer Book at the last revision, *precludes those who have subscribed it from holding any bodily presence of Christ at all in the Eucharist*, even apart from the consecrated elements. While it was excluded, such a view might, no doubt, be held by our divines, and some of them, perhaps, who lived at that time did maintain it."*

There are some minor points which might be adduced, such as the occasional introduction of the word "read" as applied to prayers, and the alteration of collects from the old forms to make them more accordant with Protestant teaching.

V.—The Scottish Service, commonly called "Laud's Book,"

* On the Eucharist, p. 32, vol. i. London, 1856.

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LAUD'S BOOK.

has been already the subject of notice. This is an instance of retrogressive revision. Short observes:—

"But it was surely injudicious to bring back a Prayer Book destined for the use of that country, to a greater conformity to the first Liturgy of Edward VI. and the Roman rituals. The bread and wine are to be offered up and placed upon the Lord's table. The prayers for the church militant, and of consecration, are nearer to those of 1549; and the words pronounced at the delivery of the elements are the very same as those in the Prayer Book of that date. These had been altered in the reign of Elizabeth for fear of any mistake about transubstantiation. In one rubric the word *corporal* for the napkin is retained; in another, the use of wafer bread is permitted; and in the prayer which now immediately follows the Lord's Prayer after receiving, but which in the Scottish Prayer Book is used before, the expression 'we may worthily receive the most precious body and blood of thy Son,' is re-introduced from that of 1549; all which changes, whether objectionable in themselves or no, mark a decided want of attention to the feelings of that country at the time."*

This book, rejected as it was by the Scottish Church, and reprobated in England, was never of authority. Bailley, principal of the University of Glasgow, thus writes as to the Homilies hereafter to be set forth, to which the Clergy were to subscribe:—

"The English Liturgy also permits the reading of Homilies, printed by the Reformers of religion, in those places where maintenance cannot be had for a preaching minister. *These Homilies of England are most orthodox, and composed by the most sound fathers of that Church since the Reformation;* but our Homilies are not yet extant, and the composition of them, as of all our Scottish books, is committed to that faction who of late, in their printed sermons, have vented all the points of Arminianism, and the grossest points of Popery."†

*The Modern Scottish Service.*

VI.—The modern Scottish Service demands notice. In 1637 an attempt was made to introduce Laud's Service Book into Scotland. To the result we have already referred.‡ The book was rejected, and by an act of the General Assembly in 1638, not only was the Liturgy rejected, but Episcopacy in Scotland abolished. In 1661 Episcopacy was restored, Sharpe, Fairfowl, Leighton, and Hamilton being raised to the episcopate, but, in 1689, Presbyterianism was again set up. The

* History of the Ch. of Eng. p. 448. London, 1855.

† A Comparison of the Scottish Liturgy with the Mass Book, p. 26. Glasgow, 1641.

‡ See Chap. IX.

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Scottish Bishops, now deprived of their territorial jurisdiction, formed themselves into a college of Bishops, and thus regulated the affairs of their body. The Non-Jurors in 1718 published an office for their own use, which, on account of its peculiarities, was called the *Usages*. Of this the Scotch Bishops gladly availed themselves. The Scotch Episcopalians had no Book of Common Prayer recognised by authority, the various Bishops exercising their own discretion in the matter. Procter observes, that "the modern standard edition was published in 1800 by the Rev. John Skinner." THE MODERN SCOTTISH SERVICE.

As the case *now* stands, the Service Book of the Church of England is in use in the Episcopal body in Scotland with the permission to adopt the Scotch communion office. The following is the canon which regulates the matter:—

"CANON XXX.—OF HOLY COMMUNION.

1. Whereas the Episcopal Church of Scotland, under the guidance of diverse learned and orthodox Bishops, has long adopted and extensively used a form for the celebration of the Holy Communion, known by the name of the 'Scotch Communion Office,' it is hereby enacted that the adoption of the Book of Common Prayer as the Service Book of this Church, shall not affect the practice of the congregations of this Church which now use the said Scotch Communion Office. In such congregations the use of the said Scotch Communion Office shall be continued, unless the Incumbent and a majority of the communicants shall concur in disusing it.

2. The Office of the Book of Common Prayer shall be used in all new congregations, unless the majority of the applicants mentioned in Canon XX, section 1, shall declare to the Bishop at the time of sending their resolutions to him that they desire the use of the Scotch office in the new congregation, in which case the Bishop shall sanction such use. The use of the said Office shall be continued in such congregation, unless the clergyman and a majority of the communicants shall concur in disusing it.

3. Whenever it may appear to the Bishop that any undue influence has been exercised in an application for the use of the Scotch Office, it shall be in his power to refuse such application, subject to an appeal to the Episcopal Synod.

4. At all Consecrations, Ordinations, and Synods, the Communion Office of the Book of Common Prayer shall be used.

5. In every congregation the Holy Sacrament of the Lord's Supper shall be administered on the great Festivals of the

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THE MODERN SCOTTISH SERVICE.

Church, and at least once in every month, except under special circumstances, to be approved of by the Bishop.

6. In the use of either the Scotch or English Office, no amalgamation, alteration, or interpolation whatever shall take place.

7. Every Clergyman shall observe the Rubrics applicable to the Office used.

8. When persons join a congregation, with the intention of remaining therein, they shall, previously to receiving Holy Communion, produce, if required by the Clergyman, from the Incumbent of the congregation to which they previously belonged, or, in the event of the incumbency of that congregation being vacant, from a communicant of this Church, an attestation that they are communicants in the Episcopal Church."*

*Peculiarities of the Scotch Communion Service.*

The following are the peculiarities of the Communion Service. It opens with the exhortation, "Dearly beloved in the Lord, ye that mind," as in the English Service.

"¶ *Then the Presbyter, or Deacon, shall say,*

"Let us present our offerings to the Lord with reverence and godly fear.

"¶ *Then the Presbyter shall begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

The sentences used in the Offertory are Gen. iv. 3, 4, 5; Exod. xxv. 2; Deut. xvi. 16, 17; Ps. xcvi. 8; Matt. vi. 19, 20; Matt. vii. 21; Mark xii. 41—44; 1 Cor. ix. 17; 1 Cor. ix. 11; 1 Cor. ix. 13, 14; 2 Cor. ix. 6, 7; Gal. vi. 6, 7; 1 Tim. vi. 17—19; Heb. vi. 10; Heb. xiii. 16. The Rubric then follows and the service proceeds.

"¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such person be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table, saying,*

"Blessed be Thou, O Lord God, for ever and ever: Thine,

* The Form for the Administration of Holy Communion, permitted to be used in certain congregations of the Scottish Episcopal Church by Canon XXX of the Code of Canons enacted by the General Synod holden at Edinburgh in 1862-3.

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O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own do we give unto Thee. *Amen.* THE MODERN SCOTTISH SERVICE

"¶ *And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table: and shall say,*

The Lord be with you.

*Answer.* And with thy spirit.
*Presbyter.* Lift up your hearts.
*Answer.* We lift them up unto the Lord.
*Presbyter.* Let us give thanks unto our Lord God.
*Answer.* It is meet and right so to do.
*Presbyter.* It is very meet, right, and our bounden duty that we should, at all times, and in all places, give thanks unto thee, O Lord, *(Holy Father), Almighty, Everlasting God.

* *These words* Holy Father *must be omitted on Trinity Sunday.*

"¶ *Here shall follow the proper preface, according to the time, if there be any specially appointed; or else immediately shall follow,*

"Therefore with angels and archangels, &c."

The Prefaces, with the Doxology, are the same as in the English Service, and then the Office proceeds as follows:—

"¶ *Then the Presbyter, standing at such a part of the Holy table as he may with the most ease and decency use both his hands, shall say the prayer of consecration, as followeth.*

"All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thy only Son Jesus Christ to suffer death upon the Cross for our redemption; who (by His own oblation of Himself once offered) made a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memorial of that His precious death and sacrifice until His coming again; for in the night that He was betrayed, (*a*) He took bread, and when He had given thanks, (*b*) He brake it, and gave it to His disciples, saying, Take, eat, (*c*) this is my body, which is given for you: do this in remembrance of me. Likewise, after supper, (*d*) He took the cup; and when He had given thanks, He gave it them, saying,

(*a*) *Here the Presbyter is to take the paten in his hands.*
(*b*) *And here to break the bread.*
(*c*) *And here to lay his hand upon all the bread.*
(*d*) *Here he is to take the cup into his hand.*

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Drink ye all of this, for (*e*) this is My blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

(*e*) *And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

*The Oblation.*

"Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly-beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy divine majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make: having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

*The Invocation.*

"And we most humbly beseech Thee, O merciful Father, to hear us, and of Thy almighty goodness, vouchsafe to bless and sanctify with Thy word and Holy Spirit, these Thy gifts and creatures of bread and wine, that they may become the body and blood of Thy most dearly beloved Son.

"And we earnestly desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion.

"And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, beseeching Thee that whoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of Thy Son Jesus Christ, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

"Let us pray for the whole state of Christ's Church.

"Almighty and ever-living God, who by Thy holy Apostle has taught us to make prayers and supplications, and to give thanks, for all men; we humbly beseech Thee, most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching

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Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy holy name may agree in the truth of Thy holy word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant *Victoria* our Queen, that under her we may be godly and quietly governed: and grant unto her whole council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all bishops, priests, and deacons, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy sacraments; and to all Thy people give Thy heavenly grace, that with meek heart and due reverence, they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness, all the days of their life. And we commend especially to Thy merciful goodness the congregation which is here assembled in Thy name, to celebrate the commemoration of the most precious death and sacrifice of Thy Son and our Saviour, Jesus Christ. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that, at the day of general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

"¶ *Then shall the Presbyter say,*

"As our Saviour Christ hath commanded and taught us, we are bold to say,

"Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine

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is the kingdom, the power, and the glory, for ever and ever. Amen.

" ¶ *Then the Presbyter shall say to them that come to receive the holy Communion this invitation.*

" Ye that do truly and earnestly repent you, &c. (as in the English service.)

" ¶ *Then shall this general confession be made by the people along with the Presbyter, he first kneeling down.*

" Almighty God, Father of our Lord Jesus Christ, &c. (as in the English service.)

" ¶ *Then shall the Presbyter or the Bishop (being present) stand up, and, turning himself to the people, pronounce the absolution as followeth.*

" Almighty God, our heavenly Father, who, of, &c. (as in the English service.)

" ¶ *Then shall the Presbyter also say,*

" Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

" Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Matt.* xi. 28, (as in the English service.)

" ¶ *Then shall the Presbyter, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this collect of humble access to the holy Communion as followeth.*

" We do not presume to come to this, &c. (as in the English service.)

" ¶ *Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people, in due order, all humbly kneeling. And when he receiveth himself or delivereth the sacrament of the body of Christ to others, he shall say,*

" The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

" ¶ *Here the person receiving shall say*

" Amen.

" ¶ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction.*

" The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

" *Here the person receiving shall say*

" Amen.

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" ¶ *If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words,* All glory be to Thee, &c. *and ending with the words,* that they may become the body and blood of Thy most dearly beloved Son. THE MODERN SCOTTISH SERVICE.

" ¶ *When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,*

" Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of His holy mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

" ¶ *Then the Presbyter shall say this collect of thanksgiving as followeth.*

" Almighty and ever-living God, we most heartily thank Thee, for that Thou dost, &c., (as in the English service.)

" ¶ *Then shall be said or sung,* Gloria in excelsis, *as followeth.*"

(As in the English service, and The peace.)

This service is an instance of *decided retrogression towards Rome.*

VII.—The Prayer Book has been revised by the American Episcopal Church. Short gives the following digest of the book :— *The American Revision.*

" The American Prayer Book, altered in 1790, is formed in great measure on this model. With the exception of one or two particulars, the changes appear to be judiciously made; and as it is not a book which falls in the way of every English reader, a brief statement of some of its variations from our own may not prove unacceptable. Throughout the whole there are many small verbal alterations, where obsolete terms, or forms of expression, are exchanged for such as are now in common use: and most of those sentences and words are altered, which are liable to foolish cavils, or real objections. It begins with a preface, which modestly justifies the alterations.

" 1. In the calendar the lessons are a good deal changed. About one-half the first lessons for Sundays are the same, and there are also proper second lessons from the New Testament, appointed for each Sunday. Those for saints' days are nearly the same as in ours. In the general calendar of lessons, the chapters composing the first lessons are so divided, that all

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those taken from the Apocrypha, and which are read in our Church from September to November, are omitted. The second lessons in morning service, taken from the Gospels, are so divided, that the Gospels are read over only twice during the year, and the Epistles, as in our Church, three times.

"2. In the general arrangement of the three services which are used together in morning prayers in our Church, such portions of each as are virtually repetitions, may be omitted at the discretion of the minister. Thus one creed only need be read; the Lord's prayer and the collect for the day need only be used once; and the Gloria Patri repeated only at the end of the Psalms for the day, or the Gloria in excelsis substituted for it. Thus, also, a large portion of the Litany (from 'O Christ hear us,' to 'As we do put our trust in thee') may be omitted; and thus the morning prayer, litany, and communion service, are converted, as far as possible, into one uniform office.

"3. Of the three forms of absolution in our Prayer Book, that used in the visitation of the sick is wholly omitted; and either the form contained in the morning prayer, or that taken from the communion service, may be used, at the discretion of the minister.

"4. With regard to the Psalms, there are ten portions of them selected, and ordered to be used instead of those of the day, at the discretion of the minister; and, in cases of fasts and thanksgivings, where none are appointed by authority, the minister is allowed to choose them for himself. The version is the same as that in our Liturgy.

"5. The Athanasian creed is wholly omitted, and the minister may use, at his discretion, the Nicene or Apostles'.

"6. In the evening prayers the Magnificat and Song of Simeon are omitted, and the 92nd Psalm introduced.

"7. The occasional prayers are newly arranged, and several new ones, as well as corresponding thanksgivings, introduced.

"8. In the Communion, no previous notice is to be required of the communicants, who are all to receive kneeling. There is a new additional preface for Trinity Sunday; and a prayer of oblation, partly new, in which the invocation of the three Persons of the Trinity is reintroduced from the Liturgy of 1549.

"9. In baptism, the parents are allowed to stand as sponsors, and the use of the cross may be omitted at their desire. The rubric about baptized children being undoubtedly saved is omitted; and in the baptism of persons of riper years, all mention of informing the bishop is left out.

"10. The Catechism is nearly the same. Ministers are not ordered to catechise after the second lesson. The confirmation is nearly the same.

"11. In matrimony, the ceremony may take place in a house, and the prayers are a little altered, and some are omitted.

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"12. In the visitation of the sick, all notice of private confession and absolution is omitted; the psalm is changed to the 130th, and there are some new occasional prayers at the end. THE AMERICAN REVISION.

"13. In the burial of the dead, the psalms are shortened, and all expressions changed which seem to apply to the state of the person buried.

"14. The churching of women is much shortened, and may be confined to a single prayer. The offering to be applied to the relief of distressed women in childbirth.

"15. The form of prayer to be used at sea is nearly the same.

"16. The commination is wholly omitted.

"17. The form of ordaining priests and deacons, and consecrating bishops, is nearly the same.*

"18. There are added, a form of prayer for the visitation of prisoners, a prayer of thanksgiving for the fruits of the earth, a form of family prayer, a form for consecrating churches (which is nearly the same as that published by Bishop Andrews), and an office of institution.

"19. The Thirty-nine Articles are hardly changed. In the eighth, all mention of the Athanasian Creed is left out; the twenty-first, about assembling Councils, is left out. In the thirty-fifth the Homilies are allowed of as containing sound doctrine, but are not to be read till they have been revised."†

One of the changes alluded to above is worthy of special notice. It is in the Communion Service, in which the oblation of the elements and the invocation upon them are inserted with some modifications from the first Prayer Book. Bishop Seabury had influence enough to secure the insertion of this additional matter.

"¶ *When the Priest, standing before the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.*

"All glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his

* An option is permitted in the Ordination Service. Instead of the words:—"Receive ye the Holy Ghost," the Bishop may say: "Take thou authority to execute the office of a priest in the Church of God now committed to thee by the imposition of hands."

† Hist. of the Ch. of Eng. p. 485, ut supra.

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holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (*a*) he took Bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (*d*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(*a*) *Here the Priest is to take the Paten into his hands.*

(*b*) *And here to break the bread.*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hand.*

(*e*) *And here he is to lay his hand upon every vessel, in which there is Wine to be consecrated.*

*The Oblation.*

"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee: humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through

*The Invocation.*

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Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.* THE AMERICAN REVISION.

"¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*"

Whatever may be thought of the other changes, this is most objectionable. It appears that Seabury had pledged himself in a solemn concordat into which he entered with the Scottish Bishops, by whom he was consecrated, to take a serious view of the Communion office recommended by them, and if found agreeable to antiquity, to introduce it by degrees. This document is very important, relating as it does to a question affecting vitally the character of the Episcopal Church in America.

It is difficult when alterations are made in one direction, not to avoid concessions in the opposite, to satisfy the wishes of differing parties. The American Liturgy affords an instance of *the hazards of revision.*

We give the concordat in full.

"CONCORDAT BETWEEN THE EPISCOPAL CHURCHES OF SCOTLAND AND CONNECTICUT. *Americo-Scottish Concordat.*

In the Name of the Holy and Undivided Trinity, Father, Son, and Holy Ghost, one God blessed for ever. *Amen.*

The wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, Presbyter in Connecticut, to the Right Reverend the Bishops of the Church in Scotland; the said Bishops having taken this proposal into their consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the Clergy in Connecticut, and advancing the said Samuel Seabury to the high order of the Episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious Head of the Church, to increase the number of Bishops in America, and send forth more such labourers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are under written, having had full and free conference with Bishop Seabury after his consecration and ad-



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vancement as aforesaid, agreed with him on the following articles, which are to serve as a Concordate, or Bond of Union, between the Catholick remainder of the Ancient Church of Scotland, and the now rising Church in Connecticut.

Article I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the gospel, as revealed and set forth in the Holy Scriptures; and it is their earnest and united desire to maintain the analogy of the common faith, once delivered to the saints, and happily preserved in the Church of Christ, through His divine power and protection, who promised that the gates of hell should never prevail against it.

Article II. They agree in believing this Church to be the mystical body of Christ, of which he alone is the head and supreme governor; and that under him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Article III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church of Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both Churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: *only taking care when in Scotland, not to hold communion in sacred edifices with those persons, who under the pretence of ordination by an English or Irish Bishop, do, or shall take upon them to officiate as Clergymen in any part of the national Church of Scotland; and whom the Scottish Bishops cannot help looking upon, as schismatical intruders, designed only to answer worldly* purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

Article IV. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, *they hereby express their earnest wish and firm intention to observe such prudent generality in their publick prayers,* with respect to these points as shall appear most agreeable to apostolick rules, and the practice of the Primitive Church.

Article V. As the celebration of the holy Eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible. And though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration

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of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England that she also had more closely followed, than she seems to have done, *since she gave up her first reformed Liturgy used in the reign of King Edward VI., between which and the form used in the Church of Scotland, there is no difference in any point, which the Primitive Church reckoned essential to the right ministration of the holy Eucharist.* In this capital article, therefore, of the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them; and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other. THE AMERICAN REVISION.

Article VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastic correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

Article VII. The Bishops aforesaid, do hereby jointly declare in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November, in the year of our Lord one thousand seven hundred and eighty four. Sic subscribitur.

(L.S.) ROBERT KILGOUR, Bp. and Primus.
(L.S.) ARTHUR PETRIE, Bp.
(L.S.) JOHN SKINNER, Bp.
(L.S.) SAMUEL SEABURY, Bp.*

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## SECT. II.—REVISIONS OF THE LITURGY PROPOSED BY AUTHORITY BUT NOT EFFECTED.

I.—In the year 1641 (1st of March), a Committee was appointed by the House of Lords, consisting of ten Bishops and twenty Lords temporal, to consider all innovations in the *That of* 1641.

* Extracted from the Christian Observer, March, 1847.



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REVISIONS PROPOSED, BUT NOT EFFECTED.

Church respecting religion. Cardwell gives the following account of its constitution, purposes, and proceedings :—

"On the 1st of March, 1641, the House of Lords appointed a Committee, consisting of ten earls, ten bishops, and ten lay-barons, to 'take into consideration all innovations in the Church respecting religion.' On the 10th of the same month, they were empowered to associate with them as many learned Divines as they pleased, and Archbishop Usher, and Drs. Prideaux, Warde, Twisse, and Hacket, are particularly mentioned as selected for the purpose. But the object for which they were professedly appointed gives little information as to the extensive powers they possessed. It would appear to have been the intention of the House that they should consider and report upon the minute regulations adopted by Archbishop Laud and other Bishops in their respective dioceses, regulations which had been made the subject of constant complaint, not merely by all the avowed opponents of the Church, but also by great numbers of its members. These were the innovations which the Committee were required to examine; but with an understanding, on all sides, that they were to carry their inquiries into the whole field of doctrine and discipline, and suggest such measures as might tend to allay the great and general feeling of discontent. Bishop Williams, at this time Dean of Westminster and Bishop of Lincoln, presided over the Committee, as well as over the sub-Committee, that was appointed soon afterwards, and proceeded without delay to enter upon its important duties.

"A meeting, consisting of such persons as Bishops Williams, Moreton (of Durham), and Montague (of Norwich), Archbishop Usher, and the following Divines, Warde, Prideaux, Sanderson, Featley, Brownrigg, Holdsworth, Hacket, Twisse, Burgess, White, Marshall, Calamy, Hill, many of whom were eminent for their learning and their attachment to the national Church, could not fail to attract general notice, and to give much weight and sanction to the measures they recommended. It is probable that the greater number of them entered upon their task with views derived altogether from the strange necessities of the times, rather than in compliance with their own deliberate judgment. They were aware that the torch was already uplifted for the destruction of the sacred edifice, and they were willing to remove those outworks which, though employed formerly in its defence, would be now most likely to fall into the hands of the assailant. Doubtless they were justified in the opinions of many sober and moderate men; but their measures were fruitless in the way of relaxation at the time, and probably contributed, in the subsequent combinations of events, to results directly opposite. In the ensuing month of May they found that motions were entertained in the House of Commons which left no further doubt as to the impending

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ruin of the Established Church, and their undertaking was then abandoned."

Revisions Proposed, but not effected.

"But it was already known that they had agreed upon many important changes in the Book of Common Prayer, some of them likely to be granted, but others destined to meet with the greatest opposition. They advised that the Psalms, Sentences, Epistles, and Gospels, should be 'printed' according to the new translation; that fewer lessons should be taken from the Apocrypha; that the words, 'with my body I thee worship,' should be made more intelligible; that the immersion of the infant at the time of baptism should not be required in case of extremity; that some saints, which they called legendaries, should be excluded from the Calendar; that the 'benedicite' should be omitted; that the words, 'which only workest great marvels,' should be omitted; that 'deadly sins,' as used in the Litany, should be altered to grievous sins; that the words, 'sanctify the flood Jordan,' and 'in sure and certain hope of resurrection,' in the two forms of baptism and burial, should be altered to 'sanctify the element of water,' and 'knowing assuredly that the dead shall rise again.' To these and other changes of a like nature they added the following more difficult concessions: that the rubric, with regard to vestments, should be altered; that a rubric be added to explain that the kneeling at the communion was solely in reference to the prayer contained in the words, 'preserve thy body and soul;' that the cross in baptism should be explained or discontinued; that the words, in the form of confirmation, declaring that infants baptized are undoubtedly saved, should be omitted; and that the form of absolution, provided for the sick, should be declaratory, instead of being authoritative. These concessions, surrendering by implication some of the most solemn convictions of a great portion of the clergy, on the authority of the Church, the nature of the two sacraments and the sanctity of the priesthood, would meet with the most strenuous opposition, and tend to increase the causes of discontent, instead of abating them."*

*Proposed Revision of 1689.*

II.—In the year 1689, an attempt was made to revise the Liturgy. The Prince of Orange had promised, in a declaration which he issued, to "endeavour a good agreement between the Church of England and all Protestant Dissenters,"—a declaration, which, on his accession to the throne, he tried to carry out.

The Papal efforts of James, in the former reign, had tended to draw Protestants together, and to soften their prejudices.

* History of Conf. p. 239. Oxford, 1841.

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REVISIONS PROPOSED, BUT NOT EFFECTED.

Even Sancroft, Archbishop of Canterbury, enjoined his clergy, immediately after his trial, "to have a very tender regard to our brethren, the Protestant Dissenters."* It is said that, at first, he approved of concessions to Dissenters, for the purpose of drawing them into the Church. The subject was referred by the Legislature to Convocation, and with a view to facilitate matters, a Commission was issued, on the 13th of September, to ten Bishops and twenty other Divines, requiring them to prepare such alterations of the Liturgy and Canons, and such proposals for the reformation of ecclesiastical courts, "and to consider such other matters as might most conduce to the good order and edification and unity of the Church of England, and to the reconciling, as much as possible, of all differences."

The Commissioners were, Dr. Lamplugh, Archbishop of York; Drs. Compton, Mew, Lloyd, Sprat, Smith, Sir Jonathan Trelawny, Burnet, Humfreys, and Stratford; Bishops of London, Winchester, St. Asaph, Rochester, Carlisle, Exeter, Salisbury, Bangor, and Chester; Drs. Stillingfleet, Patrick, Tillotson, Meggot, Sharp, Kidder, Aldrich, Jane, Hall, Beaumont, Montague, Goodman, Beveridge, Batteley, Alston, Tenison, Scott, Fowler, Grove, and Williams. Amongst these divines were some whose prepossessions were by no means favourable to the claims of Dissenters. Dr. Tillotson drew up a paper, setting forth, in general, the concessions which would probably be made.

*Proposed Concessions.*

"1. That the ceremonies enjoined, or recommended in the liturgy or canons, be left indifferent.

"2. That the Liturgy be carefully reviewed, and such alterations and changes be therein made as may supply the defects, and remove, as much as possible, all ground of exception to any part of it, by leaving out the Apocryphal lessons, and correcting the translation of the Psalms used in the public service, where there is need of it; and in many other particulars.

"3. That instead of all former declarations and subscriptions to be made by Ministers, it shall be sufficient for them that are admitted to the exercise of their ministry in the Church of England, to subscribe one general declaration and promise to this purpose, viz., that we do submit to the doctrine, discipline, and worship of the Church of England as it shall be established by law, and promise to teach and practise accordingly.

"4. That a new body of ecclesiastical canons be made, par-

* Cardwell's Conf. p. 401, ut supra.

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ticularly with a regard to a more effectual provision for the reformation of manners both in ministers and people. REVISIONS PROPOSED, BUT NOT EFFECTED.

"5. That there be an effectual regulation of ecclesiastical courts to remedy the great abuses and inconveniences, which by degrees and length of time have crept into them; and particularly that the power of excommunication be taken out of the hands of lay officers and placed in the Bishop, and not to be exercised for trivial matters, but upon great and weighty occasions.

"6. That for the future those who have been ordained in any of the foreign reformed churches, be not required to be re-ordained here to render them capable of preferment in this Church.

"7. That for the future none be capable of any ecclesiastical benefice or preferment in the Church of England that shall be ordained in England otherwise than by Bishops; and that those who have been ordained only by Presbyters shall not be compelled to renounce their former ordination. But because many have, and do still doubt of the validity of such ordination, where episcopal ordination may be had, and is by law required, it shall be sufficient for such persons to receive ordination from a Bishop in this or the like form: 'If thou art not already ordained, I ordain thee, &c.;' as in case a doubt be made of any one's baptism, it is appointed by the Liturgy that he be baptized in this form: 'If thou art not baptized, I baptize thee,' &c.'"*

Of the Commissioners, the Bishops of Winchester and Rochester, Drs. Jane and Aldrich, withdrew, and a list of proposed revisions was adopted. *Proposed Revisions.*

"That the chanting of Divine Service in Cathedral churches shall be laid aside, that the whole may be rendered intelligible to the common people.

"That besides the Psalms being read in their course as before, some proper and devout ones be selected for Sundays.

"That the Apocryphal lessons and those of the Old Testament, which are too natural, be thrown out, and others appointed in their stead by a new Calendar, which is already fully settled, and out of which are omitted all the legendary Saints' days, and others not directly referred to in the service book.

"That not to send the vulgar to search the canons, which few of them ever saw, a rubric be made, setting forth the usefulness of the Cross in baptism, not as an essential part of of that sacrament, but only a fit and decent ceremony. However, if any do, after all, in conscience scruple it, it shall be be omitted by the priest.

* Cardwell's Hist. of Conf. p. 412, ut supra.

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REVISIONS PROPOSED, BUT NOT EFFECTED.

"That likewise if any refuse to receive the sacrament of the Lord's Supper kneeling, it may be administered to them in their pews.

"That a rubric be made declaring the intention of Lent fasts to consist only in extraordinary acts of devotion, not in distinction of meats; and another to state the meaning of Rogation Sundays and Ember Weeks; and appoint that those ordained within the 'quatuor tempora' do exercise strict devotion.

"That the rubric which obliges Ministers to read or hear common prayer publicly or privately every day, be changed to an exhortation to the people to frequent those prayers.

"That the absolution in Morning and Evening Prayer may be read by a deacon, the word 'priest' in the rubric being changed into 'minister,' and those words 'and remission' be put out as not very intelligible.

"That the *Gloria Patri* shall not be repeated at the end of each Psalm, but of all, appointed for Morning and Evening Prayer.

"That those words in the *Te Deum*, 'thine honourable, true, and only Son,' be thus turned, 'thine only begotten Son,' honourable being only a civil term and no where used 'in sacris.'

"The Benedicite shall be changed into the 128th Psalm, and other Psalms likewise appointed for the Benedictus and Nunc dimittis.

"The Versicles after the Lord's Prayer, &c., shall be read kneeling, to avoid the trouble and inconveniencies of so often varying postures in the worship. And after these words, 'Give peace in our time, O Lord,' shall follow an answer, promissory of somewhat on the people's part of keeping God's laws, or the like; the old response being grounded on the predestinating doctrine taken in too strict an acceptation.

"All high titles or appellations of the King, Queen, &c. shall be left out of the prayers, such as 'most illustrious, religious, mighty,' &c., and only the word 'Sovereign' retained for the King and Queen.

"Those words in the prayer for the King, 'Grant that he may vanquish and overcome all his enemies,' as of too large an extent if the King engage in an unjust war, shall be turned thus: 'Prosper all his righteous undertakings against thy enemies,' or after some such manner.

"Those words in the prayer for the clergy, 'who alone workest great marvels,' as subject to be ill-interpreted by persons vainly disposed, shall be thus, 'who art the author of all good gifts.' And those words, 'the healthful spirit of thy grace' shall be 'the holy spirit of thy grace,' healthful being an obsolete word.

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"The prayer which begins, 'O God, whose nature and property,' shall be thrown out as full of strange and impertinent expressions, and besides not in the original, but foisted in since by another hand. REVISIONS PROPOSED, BUT NOT EFFECTED.

"The Collects for the most part are to be changed for those the Bishop of Chichester has prepared; being a review of the old ones with enlargements, to render them more sensible and affecting; and what expressions are needful, so to be retrenched.

"If any minister refuse the surplice, the Bishop, if the people desire it, and the living will bear it, may substitute one in his place that will officiate in it, but the whole thing is left to the discretion of the Bishops.

"If any be desirous to have godfathers and godmothers omitted, and their children presented in their own names to baptism, it may be granted.

"About the Athanasian Creed, they came at last to this conclusion: that lest the wholly rejecting it should by unreasonable persons be imputed to them as Socinianism, a rubric shall be made, declaring the curses denounced therein not to be restrained to every particular article, but intended against those that deny the substance of the Christian religion in general.

"Whether the amendment of the translation of the reading Psalms (as they are called), made by the Bishop of St. Asaph and Dr. Kidder, or that in the Bible shall be inserted in the Prayer Book, is wholly left to the Convocation to consider of and determine.

"In the Litany, Communion Service, &c. are some alterations made, as also in the Canons, which I cannot yet learn so particular an account of as to give them you with the rest, as perhaps I may be hereafter able to do."*

The defeat of this effort was due mainly to the schism which arose in the Church. The Archbishop and several of the Bishops having refused to take the oath of allegiance, and their views having been espoused by many, the public mind was much disturbed. Some advocates of the measure saw now its inexpediency, and the Court itself felt the force of the remark that, if the alterations were effected, the Non-jurors could say that they were for the old Church as well as for the old King. The Lower House of Convocation gave unmistakeable evidence of its temper by electing, as its Prolocutor, Dr. Jane, a staunch *The cause of failure.*

* Cardwell's Hist. of Conf. p. 430, ut supra.

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PRIVATE REVISIONS.

opponent of comprehension. The King, now seeing how matters stood, wisely put an end to the strife by exercising his right of prorogation.*

## SECT. III.—PRIVATE REVISIONS.

*The Nonjuring Service.*

I.—The Non-jurors, at first, adhered to the old Service Book, as used in the reign of James II., but in course of time availed themselves of the opportunity to make considerable alterations in the same, notwithstanding the opposition formerly given by their leaders to revision, as proposed in 1689. They thus showed that *they were ready enough to innovate in their own direction!*

Dr. Hickes, in the first instance, published the Communion Office of the first Book of Edward in the appendix of his two treatises on Priesthood and Episcopal order. This occurred in 1707. In 1718, an office appeared under the following title:—"A Communion Office, taken partly from primitive Liturgies: and partly from the 1st English reformed Common Prayer Book, together with offices for Confirmation and Visitation of the Sick." The peculiarities of this service consisted in the revival of usages which had been rejected by our Reformers, as *the mixing of water with the wine, the invocation of the Holy Spirit upon and the oblation of the elements, prayer for the dead,* trine immersion, chrism in baptism, and extreme unction. It is but just to say that some of the Non-jurors disapproved of these innovations, and adhered to the old Service; but, as time rolled on, they declined in number.

In the year 1734, the Non-jurors advanced still further in the adoption of "a complete collection of devotions taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England. Part I, comprehending the public offices of the Church. Humbly offered to the consideration of the present Churches of Christendom,

* The results of the labours of the Revision Committee may be seen in a work entitled, "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the United Churches of England and Ireland, as now in use: and also as Revised and Corrected by a Royal Commission, A.D. 1689." Seeley, London, 1855.

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Greek, Roman, English and others." The sect died out at the close of the last century. PRIVATE REVISIONS.

II.—The members of "the Catholic and Apostolic Church" have published a Prayer Book, which is very remarkable as a *Romanizing Nonconformist* production! In it, "the order for the celebration of the holy Eucharist," stands first, followed by orders for the administration of the same on other occasions. There is then an office for Morning Prayer, with another order "for the administration of the communion." This is followed by the office for Evening Prayer and forenoon service, the Litany, afternoon service, shorter morning service, shorter evening service, additional prayers, and occasional prayers and thanksgivings. Besides, there are offices for occasional use, proper services for holy days and seasons such as Advent, Christmas, &c., and a form of *consecrating chrism*, the *commemoration* of *all angels* and *saints*, with various other forms, amongst which we observe "the commemorating of a sick person," "the solemn absolution of penitents," "the *anointing of the sick*," "the benediction of houses," with others peculiar to the body, such as "for beseeching the Lord to raise up evangelists," for "committing to Pastorship by evangelists," "the renewal of vows before laying on of hands," and "the laying on of the Apostles' hands." *The Irvingite Book.*

The celebration of the Eucharist begins with the sign of the cross +, and the invocation, "In the name," &c., which is followed by the confession and absolution, and a prayer. After the Gloria in excelsis, collects, anthems, the creed, &c., the offertory takes place with "the prayer of offertory," followed by the rubric: "The *holy vessels* with the bread and wine shall then be brought up, and reverently placed upon the altar." While this is being done an anthem is sung, "O send out thy light," &c., followed by the exhortation, "Brethren, pray that our sacrifice may be acceptable to God the Father Almighty." A prayer is then offered in presentation "of this bread and this cup," with "ourselves, our souls and bodies." *The Eucharist.* *Irvingite Service.*

The consecration and oblation are the following:—

"THE CONSECRATION.

"Look upon us, O God, and bless and sanctify this bread. In the name of the Father, and of the Son, and of the Holy Ghost, we bless + this bread; and we beseech thee, heavenly

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PRIVATE REVISIONS.

Father, to send down thy Holy Spirit, *and make it unto us the body of thy Son,* Jesus Christ, who the same night in which He was betrayed took bread, and after He had given thanks He brake it, and said, Take, eat, this is my body, which is broken for you: This do ye in remembrance of me.

[*Here the celebrant shall take the bread into his hands.*]

[*Here he shall break the bread.*]

"R. Amen.

"Look upon us, O God, and bless and sanctify this cup. In the name of the Father, and of the Son, and of the Holy Ghost, we bless + this cup, and we beseech Thee, heavenly Father, to send down Thy Holy Spirit, and *make it unto us the blood of thy Son Jesus Christ,* who in like manner also took the cup, after he had supped, saying, This cup is the New Testament in my blood: This do ye, as often as ye drink it, in remembrance of me.

[*Here he shall take the cup into his hand.*]

"R. Amen.

"THE PRAYER OF OBLATION.

"(After consecration.)

"Almighty God, we thy servants, calling to mind the most blessed sacrifice of Thy Son, showing forth His death, rejoicing in His resurrection and glorious presence at Thy right hand, and waiting for the blessed hope of His appearing and coming again, *do present unto Thee this reasonable and unbloody sacrifice* which Thou hast instituted in Thy Church, the holy bread of everlasting life and the cup of eternal salvation. Whereupon do Thou look and accept them upon Thine altar, before Thy glorious high throne in heaven. Have respect unto that sacrifice once offered upon the cross once for all, for the sins of the whole world, full, perfect, and sufficient, and grant unto us, and unto all thy people the full benefits of the passion of Thy dear Son, remission of all our sins, and eternal life.

"Which things, O Lord, we seek for all in the communion of thy holy Church; for whom, and for all for whom thou wouldst be besought, *we offer this our sacrifice,* and present to Thee our prayers."

"[Here shall follow any special clause appointed for the day or season.]

"R. Amen."

The commemoration of the departed is as follows:—

"THE COMMEMORATION OF THE DEPARTED.

"And now, heavenly Father, rejoicing in the blessed communion of all Thy saints, we remember before Thee all those who have departed in the faith. We venerate their memories. We give thanks to Thee for Thy great grace and many gifts be-

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stowed upon them, through whom such benefits have come to us in the dispensation of Thy Gospel. And we pray Thee that of Thy mercy *Thou wilt keep them in rest and peace*, until our common perfection in bliss in the day of the glorious resurrection. PRIVATE REVISIONS.

"R. Amen.

"The faithful patriarchs of old, and all the prophets, Thy servant John the Baptist, forerunner of the Lord, and all who served Thee before his coming, we remember. The blessed Virgin Mary, unto whom Thou didst give such faith, and didst so replenish her with grace, that she should become the mother of the Lord, we remember, and with the holy Angels and with Thy Church in all generations, we call her Blessed.

"The holy apostles and prophets, the evangelists and pastors; the holy bishops, priests and deacons; the blessed martyrs and confessors; all holy men and women, all who have served Thee in life and remained faithful unto death, we remember and *commend to Thee.* We commend unto Thee those who, in these last times, have rejoiced in Thy returning grace unto Thy Church, in the reviving of the ordinances which Thou gavest at the beginning, and in the manifestations of the gifts of the Holy Ghost.

"[Here mention may be made of any minister aloud or in secret.]"

This service book enjoins auricular confession, anointing of the sick, and other Romish ordinances, some of which we shall have occasion to notice as we proceed.

III.—In 1785, a book was published in Boston entitled, "A Liturgy collected principally from the Book of Common Prayer, for the use of the first Episcopal Chapel in Boston, together with the Psalter or Psalms of David." This work is an Arian production. *The Socinian Revision.*

A book also was published in 1791 in Dunkirk, entitled, "The Book of Common Prayer, compiled for the use of the English Church at Dunkirk." This work has been reprinted in Hall's *Fragmenta Liturgica.*

A Prayer Book also was published in Bristol, 1830, entitled, "The Book of Common Prayer reformed, according to the plan of Dr. Samuel Clarke." All allusions to the incarnation, divinity, and atonement of Christ are omitted, and the doxology is given: "Glory be to the King eternal, immortal, invisible, the only God. Answer. As it was in the beginning, is now,

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PRIVATE REVISIONS.

and ever shall be, world without end. Amen." In short, the Book of Common Prayer is so pared down as to comport with Socinian views.

*Dr. S. Clarke's case.*

The circumstances relating to the opinions of Dr. Samuel Clarke, which occurred in Convocation, are thus referred to by Lathbury :—

"In the following spring the Convocation assembled again, when their attention was directed to the writings of Dr. Samuel Clarke. It appears that he was in the habit of omitting portions of the Liturgy. On Trinity Sunday, 1713, in order to avoid reading the proper preface in the Communion Service, he omitted the administration of the Lord's Supper altogether, at which many persons were greatly distressed. The Queen was offended at his conduct, and removed him from his post of royal chaplain. His Scripture doctrine of the Trinity was also published, in which certain unsound positions were maintained, and these two circumstances, the publication of the book, and the omission of the Communion, made it clear that he held some strange opinions respecting the doctrine of the Trinity. The Lower House therefore applied to the Bishops on the 2nd of June, 1714. They stated that the book was at variance with the catholic faith of the Church of England ; and, further, they requested the Upper House to take the matter into their most serious consideration. The Bishops requested them to specify the obnoxious parts in writing ; and on the 23rd of June they presented a paper of extracts, declaring their belief that the passages fully supported their representation respecting the erroneous character of the book. At this stage of the inquiry Dr. Clarke drew up a qualifying paper concerning his faith, and presented it to the Upper House. In this paper a different view was maintained from that which was conveyed by the extracts from the book ; he also promised not to preach on the subject, nor yet to publish any other books on the Trinity. In this declaration he stated that the third and fourth petitions in the Litany had never been omitted in his church, and that the Athanasian Creed had not been omitted at eleven o'clock prayers, but only at early prayers, for the sake of brevity, by his curate, and not by his own appointment. Soon after, the Doctor sent a second explanation to the Bishop of London, in which he declared that his views, as expressed in the former paper, were not different from those which he had maintained in his books. He desired, therefore, that the declaration might be so understood, and not as a retractation of anything which he had written. The Upper House expressed themselves satisfied with these explanations, and informed the Lower House that they did not think fit to proceed further

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with the extracts submitted to their notice. The Lower House, on the contrary, resolved that Dr. Clarke had made no retractation, and that his paper was not satisfactory."* PRIVATE REVISIONS.

The history of these revisions is very suggestive. The revision of 1552 was effective and decisive, but it was brought about under the providence of God, not by Convocation, but by Cranmer and his immediate friends, sustained as they were by the advice of Calvin, Bucer, Martyr, and A Lasco, and supported by the Royal authority, which was wholly in their favour. *The History of Revisions suggestive.*

The revisions of 1559 and 1604, left things much as they were in the second book.

The last revision, in 1661, effected many improvements,† amongst which the restoration of the declaration against the corporal presence was the most important. But it must be remembered that the great body of the Church was still Puritan, and that even the Houses of Parliament watched with jealous eye the movements of the Laudian divines who returned with the King. In fact, the Laudians themselves, in the reign of Charles II., though numerous on the Episcopal bench, were very tolerant towards irregularities in the conducting of divine service, feeling the necessity of complying with the circumstances of the times.

The revisions effected by the Scottish Episcopalians were Romeward in their character.

The American revision is a compromise, unsatisfactory to ***both*** sides.

The private revisions of the Non-Jurors were decidedly Romanistic, but it is a singular fact, that ***a Nonconformist revision,*** that of the Irvingites,‡ ***is the most unsatisfactory of all.***

At the present moment there are various parties who desire revision. There are those who would conduct it on the principles propounded in 1689, but there are also ***Rationalists and Laudians*** who claim a share in the work. It is perfectly unreasonable to suppose that such a revision could be effected, as would satisfy ***all,*** and it is better to leave the book as it is than attempt a compromise.

* Hist. of Conv. p. 351, ut supra. † See p. 145.

‡ The Rev. Edward Irving, a Presbyterian Minister, was the originator of the sect.

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PRIVATE REVISIONS.

Fisher says, "Why should not both parties earnestly strive, by the simple process of mutual co-operation, to realize practically what both seem, on the whole, so cordially to desire."* Co-operation is a very simple process between those whose objects are the same, but it is impossible when they are diametrically opposed. How can the advocate of a corporal presence and eucharistic adoration co-operate in the alteration of our Service, with those who regard these as fatal errors. "Tractarianism," says Fisher, "it is evident, is not now what it once was."† He goes on to show that it is not so defined (A.D. 1860). Whether more or less defined, it is certain that it is rapid in its Roman developments, and that the breach between parties is becoming wider every day. Fisher's proposal of a *combined* revision is perfectly absurd. *It is only the complete preponderance of one party or other, which could secure a revision satisfactory to either.*

It may be possible to amend the lectionary, to abbreviate and reconstruct services, but a revision affecting doctrine, *such as would satisfy all*, is out of the question. Even the word Altar, as applicable to the table, if inserted in our Prayer Book, would undo the work of our Reformers;‡ and when we contemplate the Romanizing character of Non-Juror, Scottish Episcopalian, and Irvingite books on the one hand, and the Arianism of other books of Common Prayer on the other hand, let us be thankful that our Prayer Book is still a witness for those great truths which the Reformers handed down and sealed with their blood.

* Liturgical Purity, p. 483. London, 1860. This is the work of an enthusiastic revisionist. The author's judgment is evidently warped by his feelings. In his desire to prove the necessity of revision, he *labours and strains* to show that the Prayer Book is unsound. For example, he refers to Cranmer's translation of Justus Jonas's Catechism, as a "truthful exposition of Cranmer's *more matured views*." (P. 125.) But the Catechism was published in 1548, when Cranmer held *consubstantiation* and other errors! He also says in reference to the revision of 1661, admitting that there were some improvements, "But the doctrinal changes appear to have been made in a *retrograde* direction." (P. 483.) In reality, there was not a single change affecting doctrine in such a direction. The old doctrine was strengthened by the insertion of the Post-Communion declaration!

† Ibid.

‡ See p. 66, Authorities, 3.

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## CHAP. XII.

### LATIN VERSIONS OF THE PRAYER BOOK—LITURGICAL SERVICES OF ELIZABETH, PURITAN WORKS, AND UNAUTHORIZED OFFICES.

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#### SECTION I.—LATIN VERSIONS OF THE PRAYER BOOK.

ALES'S TRANSLATION.

THE PRAYER BOOK was soon translated for the information of the foreign churches. Coverdale had sent "the order of Communion," in German, to Frankfort; while a copy, in Latin, was forwarded to Calvin, under the following title, "*Ordo distributionis sacramenti altaris sub utraque specie, et formula confessionis faciendæ in regno Angliæ,*" with the initials attached, A. A. S. D. Th., being those, it is believed, of Alesius, the Scotchman, who subsequently (1549) translated the whole book.

It is commonly supposed that Alesius undertook his translation for the information of Bucer, but this is by no means certain. Clay observes, "Doubtless Ales's work is printed in Bucer's Scripta Anglicana, immediately before the *Censura*, but as the marginal notes will show, this was merely to enable the reader to understand the nature of his remarks. He only tells us himself (p. 456), 'librum istum sacrorum, (the English Prayer Book of 1549), per interpretem, quantum potui, cognui diligenter.' Thus, most probably, Bucer had recourse to an *oral*, not a printed, translation, and yet one was in existence as early as July, 1549."*

Procter says, in reference to this:—"Also Ales's version was published, Jan. 5, 1551, at Leipsig, where the year was reckoned to begin on the 1st of January, and on this computation, Bucer might have had this translation before him for a whole year."† We have already, however, shown that Bucer died in 1551, not 1552. Procter himself observes, that a translation had been made at Cambridge, by Dryander, before June, 1549, and "this version or compendium, made by the Greek Professor, at his own University, was most probably known to Bucer."‡ The translation by Ales is by no means faithful. The following parallel will exhibit this:—

* Prefaces to Elizabethan Liturgies. P. S. † P. 66. ‡ Ibid.



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Ales's Translation.

| The Book of 1549. | Ales's Version. | Version Translated. |
|---|---|---|
| "Therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's church, except he be lawfully called or authorised thereunto. —*Of Ceremonies.* | Nemo hanc auctoritatem sibi sumere debet, ut constituat ordinem aliquem in ecclesia, nisi sit ad hoc divinitus vocatus et habeat auctoritatem publicam et consensum ecclesiæ. | No man ought to take to himself the authority of appointing any order in the Church, unless he be divinely called thereto, and have public authority, and the consent of the Church. |
| O God, the Father of Heaven, have mercy upon us miserable sinners. O God, the Son, Redeemer of the world, have mercy upon us miserable sinners. O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.—*The Litany.* | Pater de cœlis Deus. Fili redemptor mundi Deus. Spiritus sancte Deus, ab utroque procedens. Sancta Trinitas, unus Deus.<br>*Chorus.*<br>Miserere Nobis. | God the Father of Heaven. God the Son, Redeemer of the world. God the Holy Spirit, proceeding from both. O Holy Trinity, One God.<br>*Choir.*<br>Have mercy upon us. |
| That it may please Thee to give to all nations unity, peace, and concord.—*Ibid.* | Ut omnibus Christianis pacem et concordiam. | That to all Christians peace and concord. |
| The most comfortable Sacrament of the body and blood of Christ.—*Communion Service.* | Sacramentum plenum consolationis hoc est, corpus et sanguinem Christi. | The Sacrament full of consolation, that is, the body and blood of Christ. |
| As of the Ministers of God and of the Church.—*Ibid.* | Tanquam Dei et ecclesiæ Domini nostri Jesu Christi Ministris. | As of the Ministers of God, and the Church of our Lord Jesus Christ. |

*Haddon's Translation.*

The Latin Prayer Book, prepared by Walter Haddon, appeared in 1560. There is reason to believe that the translator availed himself very much of the version of the first Prayer Book made by Ales, the Scotch Professor of Divinity of Leipsic. But as the two books of Common Prayer published in Edward's reign, the one in 1549 and the other in 1552, differed on many important points, Haddon should have been careful to give all the emendations of the second book. The translation is very unfaithful, and retains many of the characteristics of the first service book. The discrepancy between this translation and the book which it proposed to represent, will appear from the following parallel:—

*Haddon's Translation unfaithful.*

| Book of Elizabeth. | Haddon's Version. | Version Translated. |
|---|---|---|
| "Almighty God our heavenly Father, who of his great mercy hath promised forgive- | "Dominus noster Jesus Christus, qui suam potestatem dedit ecclesiæ, ut absol- | "Our Lord Jesus Christ, who hath given his own power to the Church that it should |

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ness of sins to all them that with hearty repentance and true faith turn unto Him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord, Amen.—*Absolution in Communion Service.*

vat pœnitentes a peccatis ipsorum, et reconcilet celesti Patri eos, qui suam fiduciam collocant in Christum, misereatur vestri, remittat, et condonet vobis omnia peccata vestra, confirmet et corroboret vos in omni opere bono et perducat vos ad vitam æternam. Per Jesum Christum Dominum nostrum.

absolve penitents from their sins, and reconcile them to His heavenly Father, who exercise faith in Christ, have mercy upon you, remit and pardon to you all your sins, confirm and strengthen you in every good and lead you to eternal life. Through Jesus Christ our Lord."

HADDON'S TRANSLATION.

Haddon sometimes assumes the character of an *interpreter* rather than of a translator, as appears from the following instances :—

| BOOK OF ELIZABETH. | HADDON'S VERSION. | VERSION TRANSLATED. |
|---|---|---|
| "So many as do intend to be partakers of the holy Communion shall signify their names to the Curate over-night, or else in the morning afore the beginning of Morning Prayer, or immediately after.—*Ibid.* | "Quotquot cupiunt participes fieri sacræ communionis, indicabunt nomina sua Pastori, pridie aut mane, priusquam inchoentur Matutinæ, vel immediate post principium matutinarum precum. | "As many as desire to be partakers of the holy Communion shall signify their own names to the Pastor on the day before, or the morning before the beginning of Morning Prayer, or immediately after the beginning of Morning Prayer. |
| "Then shall follow the Collect of the day, with one of these two collects for the Queen, the Priest standing up and saying.—*Ibid.* | "Tunc per ministrum, stantem ad sacram mensam, legetur Collecta sive oratio diei assignata, una cum altera duarum Collectarum sequentium pro fœlici statu Reginæ. | "Then by the Miniter standing at the holy table, shall be read the Collect or prayer appointed for the day, together with one of the two Collects following for the happy state of the Queen. |
| "And upon the offering days appointed every man and woman shall pay to the Curate the due and accustomed offerings. — And pay to them or him all ecclesiastical duties accustomably due then and at that time to be paid.—*Ibid.* | "Singuli item consuetas oblationes et decimas suo tempore Pastori persolvent * * quo etiam tempore singuli consuetas decimas, oblationes, ceteraque debita, suo pastori aut ejus vicario sine fraude persolvet. | "Each also shall pay at the proper time to his own Pastor the accustomed oblations and tithes,—in which time also each one shall pay his accustomed tenths and other dues to his own Pastor or his Vicar without fraud. |
| "Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter. After which confession the Priest shall | "Si ægrotus sentit suam conscientiam gravatam esse aliqua in re, de illa sacerdoti *privatim* confiteatur; et finita confessione Minister utatur hac *forma* | "If the sick person feel his own conscience oppressed with any matter, he may confess *privately* to the Priest concerning it, and the confession |



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| MOCKETT'S TRANSLATION. | absolve him after this sort.—*Visitation of the Sick.* | absolutionis. | being finished, let the Minister use this *form* of absolution. |
|---|---|---|---|
| | "Then shall the Minister say this Psalm. In te Dominæ speravi. Ps. xxi.—*Ibid.*" | "Si videtur commodum, dicatur etiam hic Psalmus, pro usitata, ante hæc tempora, visitatione. Psalmus xiiii." | "If he sees fit, let this Psalm be said, instead of the visitation used before these times. Psalm xiiii." |

Lathbury says, in reference to this work:—"In 1560, Walter Haddon took this (Ales's translation) as the ground-work of a new book. Elizabeth authorized the use of a Latin book in colleges, and the work was assigned to Haddon. In many things, he was compelled to depart from this translation, in consequence of the alteration since 1549, yet in others, he follows Ales so closely, that the book of 1560 by no means gives an accurate view of the book of Common Prayer of this reign."*

*The book disapproved.* The book was not favourably received; many of the colleges in Cambridge rejected it as "the Pope's dreggs."† The book was never sanctioned by Convocation, and is of no authority.

*A Translation in 1571.* A translation was published in 1571, entitled Liber Precum Publicarum Ecclesiæ Anglicanæ in juventutis Græcarum literarum studiosæ gratiam, Latine Græceque editus. This was an improvement upon Haddon, but still defective, retaining some of the expressions of Ales.

A translation also appeared in Laudian times, which is thus noticed by Heylin:—

"This Dr. Mockett, being chaplain to Archbishop Abbott, and Warden of All Souls' College in Oxon, had published in the Latin tongue the Liturgy of the Church of England, the public Catechisms, the Thirty-nine Articles, the book of Ordination of Bishops, Priests, and Deacons, and many doctrinal points, extracted out of the book of the Homilies; together with Bishop Jewell's Apology, Mr. Noel's Catechism, and his own book, *De Politia*, &c.—a collection which the good man published in *a pious zeal* for gaining *honour to this Church among foreign nations*. But then this zeal of his was accompanied with so little knowledge in the constitution of this Church, or so much biassed towards those of Calvin's platform, that it was thought fit not only to call it in, but TO EXPIATE THE ERRORS OF IT IN A PUBLIC FLAME. For first, his extracts out of the book of Homilies were conceived to be rather framed according to his own judgment, which inclined him towards the Calvinian doctrines, as *his patron did*, than squared according to the rules and dictates of the Church of England. And possible enough it is, that some just offence might be taken at him, for making the Fasting-days appointed in the Liturgy of

* Hist. of Prayer Book, p. 61, ut supra. † Strype's Parker, p. 269, ut supra.

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the Church of England, to be commanded and observed ob Politicas solum Rationes, for politick considerations only, as insinuated, p. 308. Whereas those Fasting-days were appointed in the first Liturgie of King Edward VI., anno 1549 (with reference only to the Primitive Institution of those several Fasts), when no such politick considerations were so much as thought on. But that which I conceive to have been the true cause why the Book was burned, was, that in publishing the 29th Article, concerning the Authority of the Church, he totally left out the first clause of it, viz. Habet Ecclesia Ritus sive ceremonias statuendi jus; et in controversiis Fidei Authoritatem: by means whereof the Article was apparently falsified, the Church's authority disavowed, and consequently a wide gap opened to dispute her power in all her canons and determinations of what sort soever. I note this here because of the relation which it hath to some following passages in the year 1637, where we shall find Laud charged by those of the Puritan faction for adding this omitted clause to the rest of that Article."* MOCKETT'S TRANSLATION.

There is little doubt that the translation made by the chaplain to Archbishop Abbott was a worthy performance. The reasons assigned for its condemnation have no weight. The Homilies are in accordance with the Articles, of which the Reformers said that they did not differ in the least from the doctrine of the Church of Geneva.† The reasons for the imposition of Fasts are identical with those given by the highest authorities in Church and State. The disputed passage in the 20th Article, was not found in the MS. signed by the clergy in 1662, nor in the English MS. signed in 1771. The clause *is* conformable to Scripture, but Mockett may certainly have been excused with such strong evidence on his side. It is deeply to be regretted that the bigotry and intolerance of Laud deprived the Church of this valuable translation!

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## SECT. II.—LITURGICAL SERVICES OF EDWARD AND ELIZABETH AUTHORIZED.

The first Primer published in the reign of King Edward was but a republication of that of 1545, the contents of which exhibit, to some extent, its nature:—the Calendar; the Kings Highness' Injunction; the Prayer of our Lord; the Salutation *The Primer.*

* Life of Laud, p. 50, ut supra.

† See p. 99.

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THE PRIMERS.

of the Angels; the Creed; the Ten Commandments; certain Graces; the Matins; the Evensong; the Compline; the seven Psalms; the Litany; the Dirge; the Commandment; the Psalms of the Passion; certain godly prayers for certain purposes. Primers had been long used in England for private devotion. The Primer, so far, retained much Romish doctrine, such as prayers for the dead, and the invocation of saints. Editions of the same appeared in 1549 and 1551, the latter omitting the Hail Mary and *some* of the errors of the former books.

*The Primer in 1553.*

A Primer was published in 1553, which was decidedly Protestant in its character. It omits all the objectionable matter of other days. After the rules of the Calendar, and the Calendar itself, it gives the Catechism and numerous graces for meals. We quote the remainder from the table of contents:—

"A preparative unto prayer, with a prayer concerning the the same.
A prayer to be said at the uprising in the morning.
Another prayer to be said at thy going to bed.
An order of private prayer for morning and evening.
Sentences of holy Scripture for an entrance to unfeigned repentance.
A confession of sins.
A prayer containing the absolution of sin.
Morning prayer on Sunday.
The Litany, with good prayers for many necessary things.
Evening prayer on Sunday.
A rule for the order of prayer in the week days.
Proper psalms and lessons for morning and evening prayer on Monday.
Proper psalms and lessons for morning and evening prayer on Tuesday.
Proper psalms and lessons for morning and evening prayer on Wednesday.
Proper psalms and lessons for morning and evening prayer on Thursday.
Proper psalms and lessons for morning and evening prayer on Friday.
Proper psalms and lessons for morning and evening prayer on Saturday.
Collects for Sundays and holydays through all the year.
Sundry godly prayers for divers purposes.
Three godly prayers for the King, our Sovereign Lord.
For the King's council.
For judges.
For bishops, spiritual pastors, and ministers of God's word.

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For gentlemen.
For landlords.
For merchants.
For lawyers.
For labourers and men of occupations.
For rich men.
For poor people.
The prayer for a true subject.
The prayer of fathers and mothers.
The prayer of children.
The prayer of masters.
The prayer of servants.
The prayer of maidens.
A prayer of single men.
The prayer of husbands.
The prayer of wives.
The prayer of householders.
A prayer to be said of all Christians.
A prayer meet for all men, and to be said at any time.

General prayers to be said :—

For to obtain the grace and favour of God.
For the gift of the Holy Ghost.
For the true knowledge of ourselves.
For a pure and clean heart.
For a quiet conscience.
For the gracious gift of a true faith.
For charity.
For patience.
For humility.
For mercifulness.
For true godliness.
For the true understanding of God's word.
For a life agreeable to our knowledge.
For the health of the body.
For a good name.
For a competent living.
For a patient and thankful heart in sickness.
For strength against the devil, the world, and the flesh.
For the help of God's holy angels.
For the glory of heaven.
A thanksgiving to God for all his benefits.
A prayer necessary to be said at all times.
A prayer of Jeremy. Jer. xxxi.
A prayer when we are punished for our sins, or trial.
A prayer of Jeremy. Jer. xvii.
The blessing and thanksgiving of Toby the elder, thanked God with at the end of his life. Toby xiii.
A prayer of Salomon for sufficiency of livelihood. Prov. xxx.

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ELIZABETHAN FORMS.

A prayer of Nehemia's, before God, for the people's sins. 2nd Esdras i. a.

A prayer for sin, which Jeremy teacheth the Israelites to say. Jer. iii. e.

A prayer in prosperity.

A prayer in adversity.

A prayer to be said when the sick person is joyful and glad to die.

A prayer for sure trust in God.

A prayer for those that lie in extreme pangs of death.

A general exhortation to all men.

An oration of Job in his most grievous adversity.

This was a truly Protestant work, quite in harmony with the Liturgy as lately revised, and the 42 Articles. This book ignored the Canonical hours of the former books, and appeared under the title of "an order of private prayer for morning and evening, every day in the week," the prayers being selected from the Book of Common Prayer, with Psalms and Lessons for each service.

*Elizabeth's Works of private devotion.*

In the reign of Elizabeth, several works for private devotion appeared:—1. A Primer, in 1559.—2. An Orarium, in 1560.—3. The Preces Privatæ, in 1564.—4. The Primer of 1553, in 1560.—5. Another edition of the same, in 1568.—The Christian Prayers, in 1578.

The Primer of 1559, and the Orarium, were of a reactionary character, accordant with the first Prayer Book of Edward, but *decidedly repugnant to the second book.* There was a disposition on the part of the Queen to adopt the first rather than the second book,* and this accounts at once both for the Primer of 1559, and the Orarium of 1560. The Bishops overruled the Royal tendencies in reference to images and altars, and we see the triumph of their principles in the fact that the later books of devotion of Elizabeth were completely Protestant.

*Cosin's book Popish.*

In the reign of Charles I., Cosin published an orarium with the title, "A collection of private devotions in the practice of the ancient Church, called the hours of prayer: as they were after the manner published by authority of Queen Elizabeth, 1560." Prynne, in 1628, assailed this orarium in a work entitled, "A brief survey and censure of Mr. Cosin, his cousening devotions. Proving both the form and matter of Mr.

* See Chap. V.

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Cosins his book of private devotions, or the hours of prayer, lately published, to be merely Popish, to differ from the private prayers authorized by Queen Elizabeth, 1560, to be translated out of Popish authors, with which they are here paralleled, and to be scandalizing and prejudicial to our Church, and advantageous only to the Church of Rome." Heylin, in his Life of Laud, says the frontispiece gave great offence, "on the top whereof was found the name of Jesus, figured in three capital letters (I. H. S.), *with a cross upon them*, incircled with the sun, supported by two angels, with two devout women *praying towards it*."*

ELIZABETHAN FORMS.

The following is an outline of the forms of prayer used, by public authority, on certain occasions, in the reign of Elizabeth:—

*State Services, Elizabethan.*

"A short form and order for seasonable weather, and good success of the common affairs of the realm, 1560.

"A prayer for the present estate in the Churches, 1562.

"A form and also an order of public fast, to be used during this time of mortality, and other afflictions, wherewith the realm at this present is visited, 1563.

"An Homily, appointed to be read in time of sickness.

"A form of meditation, very meet to be daily used of householders in this dangerous and contagious time, 1563.

"Thanksgiving to God for withdrawing and ceasing the plague, 1563.

"A short form of thanksgiving to God for ceasing the contagious sickness of the plague, 1564.

"A form to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk, 1565.

"A short form of thanksgiving to God for the delivery of the Isle of Malta, &c. 1565.

"A form to excite and stir all godly people to pray unto God for the preservation of those Christians and their countries, that are now invaded by the Turk in Hungary, or elsewhere, 1566.

"The prayer on account of the rising in the North, 1569.

"A thanksgiving for the suppression of the last rebellion, 1570.

"A form of common prayer necessary for the present time and state, 1572.

"A form of prayer with thanksgiving, to be used every year, the 17th of November, being the day of the Queen Majesty's entry to her reign, 1576.

* P. 164, ut supra.

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ELIZABETHAN FORMS.

"The order of prayer to avert and turn God's wrath from us, threatened by the late terrible earthquake, 1580.

"A prayer for the state of Christ's Church, 1580.

"A prayer for all Kings, Princes, Countries and People, which do profess the Gospel: and especially for our Sovereign Lady Queen Elizabeth, 1585.

"A prayer and thanksgiving for the Queen, 1585.

"A prayer used in the Parliament only, 1585.

"An order of prayer and thanksgiving for the preservation of the Queen Majesty's life and safety, 1585.

"A prayer of thanksgiving for the deliverance of her Majesty from the murderous intention of Dr. Parry.*

"An order for public prayers convenient for the present time, 1586.

"An order of prayer and thanksgiving for the preservation of her Majesty and the realm, from the traitorous and bloody practices of the Pope, and his adherents, 1586.

"A prayer and thanksgiving fit for this present, 1587.

"A form of prayer necessary for the present time and state, 1588.

"A psalm and collect of thanksgiving, not unmeet for the present time, 1588.

"A godly prayer for the preservation of the Queen's Majesty, and for her armys, both by sea and land, 1588.

"A form of prayer, thought fit to be daily used in the English army in France, 1589.

"A form of prayer necessary for the present time and state, 1590.

"Certain prayers for the good success of the French King, 1590.

"A prayer for the prosperity of the French King and his nobility, 1590.

"An order of prayer and thanksgiving for the safety and preservation of her Majesty and this realm, 1594.

"A prayer for the prosperous success of her Majesty's forces and navy, 1596.

"A prayer made by the Queen at the departure of the fleet, 1596.

"A prayer of thanksgiving and for continuance of good success to her Majesty's forces, 1596.

"Certain prayers for the prosperous success of her Majesty's forces and navy, 1597.

"An order for prayer and thanksgiving for the safety and preservation of her Majesty and this realm, 1598.

"Certain prayers, fit for this time, 1601.

* Dr. Parry had conspired against the life of the Queen. Previously to execution he confessed that he had been incited to the attempt by the Pope and his agents.

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Many of these services contain allusions to the Antichrist of Rome, with prayer for his overthrow. The following is a specimen:— ELIZABETHAN FORMS.

"O Lord, sanctify their blood," (that of the persecuted), "that it may water thy Church, and bring a mighty increase and gain to Thyself, and a decrease and loss to the kingdom of *Antichrist*, and to the princes of the earth who are become his slaves and butchers." Then follows the prayer for the Churches of France, &c., before quoted.* "And now Lord, particularly, we pray unto Thee, for this Church of England, that Thou wilt continue Thy gracious favour still towards it, to maintain Thy Gospel still amongst us, and to give it a free passage. And to that end save Thy servant, Elizabeth, our Queen; grant her wisdom to rule this mighty people, long life, and quietness round about her; detect all the traitorous practices of her enemies, devised against her, and Thy truth. O Lord, Thou seest the pride of Thine enemies, and though by our sins, we have justly deserved to fall into their hands, yet have mercy upon us, and save Thy little flock. Strengthen her hand to strike the stroke of the ruin of all their superstition, to double into the bosom of that rose-coloured whore that which she hath poured out against Thy saints, that she may give that deadly wound *not to one head, but to all the heads of that cruel Beast;* that the life that quivereth in his dismembered members yet amongst us, may utterly decay, and we, through that wholesome discipline, easy yoke, and comfortable sceptre of Jesus Christ, may enjoy His great righteousness; that Thy Church may flourish, sin abate, wicked men hang their heads, and all Thy children be comforted."†

## SECT. III.—PURITAN BOOKS.

Mr. Clay, in his preface to "the Liturgical Services" of the reign of Queen Elizabeth, refers to what he designates as Puritan editions of the Prayer Book, as follows:— *Puritan Works.*

"Besides the authority of the Church and the crown, and of those persons who may be presumed to have acted under their influence, there was equally exercised upon the Prayer Book, so far as they could make it go, the authority of the Puritans. The changes also which they originated, consisting both in what was omitted and in what was substituted, were of serious moment, interfering materially (the doctrine alone being left untouched) with our Church's established rites and regulations. The endeavours of this party thus to further their own views commenced somewhere about 1758; at least that is the earliest

* See Addendum, Chap. IX.

† Liturgical Services of the Reign of Queen Elizabeth, p. 578.

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PURITAN EDITIONS.

year in which we find their innovations, in relation to the public services, duly matured and formally promulgated. Their Prayer Book, of the above date, varies from the authorized one in the following particulars. It commences with the table of proper lessons. *For Morning, For Evening,* being put in the place of *Mattens, Evensong:—Minister* (of the word and sacraments) is printed throughout for *Priest,* which designation the Puritans banished, as Aaronic, and connected with rites suggesting the idea of a Saviour yet to come; probably, also, on the contrary, that they might not seem in any way to countenauce the Romish doctrine of the sacrament of the Lord's supper being a propitiatory sacrifice. From the Communion service the first four rubrics are left out; but then this may have arisen from a different cause than a wish to suppress them, inasmuch, as the reader is expressly referred to *the great book of Common Prayer.*"

It is strange that the Puritans should have omitted rubrics which strike at the foundation of the Romish altar, the first of which directs that 'the table shall stand *in the body of the church* or chancel.' They seem to have objected to the private celebration of the sacraments, and, accordingly, in the second rubric after the Communion service, they substituted "great" for "good number."* They omitted also the introductory notice of the Baptismal service "which concludes with allowing children, if 'necessity so require,' to be at all times baptized at home; and of *Public* in the heading of each page: hence came too the omission of the whole service for Infant baptism, with the retention of only one rubric, the third, in the communion of the sick. No notice is taken of the service for Confirmation, (see Troubles at Frankfort, p. xxxii), nor, consequently, of the rubrics pertaining to it, namely, that after Public baptism; the address preceding, as the rubrics following, the Catechism, and the latter portion of those subjoined to Confirmation, the former portion, which is allowed to remain, being transferred to the end of the Catechism. The explanatory notice, introducing the Catechism, is enlarged by adding a part of the rubric, which, with us, terminates the service; still, though Confirmation is there alluded to, it is not said to whom the child must be brought for that purpose. The service for the Churching of Women will likewise be sought for in vain. * * * In addition to the above alteration, the Puritans compiled a Calendar of their own; this, however, they intended rather as an accessory to that of the Church, than as a substitute for it, placing the section applicable to each month at the bottom of its appropriate page. This Calendar, which has been printed in 1576, and occurs again in 1583, (Lewis's History of Translations of

* Now it is "convenient number."

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the Bible, pp. 265, 272) is very curious, and on many accounts worthy of attention." Clay observes, that the book thus abridged underwent further modifications at the same hands. In an edition of 1589, the rubric at the end of the Baptismal service, the services for Private Baptism, the Churching of Women, with the address before the Catechism, and the word Priest, in the restored services occupy their place. It is conjectured that the use of the services themselves was now to be discouraged. Another book appeared in the reign of James, with some trivial deviations from the standard edition. Clay observes, "What has just been said relative to all these Puritan modifications of the Prayer Book is very remarkable, and only the more so, from the circumstance of their being invariably printed, no doubt, as a part of an exclusive privilege, by the same individuals who possessed the monopoly of printing the authorized Prayer Book."

PURITAN REJECTION OF THE LITURGY.

In some instances, the Puritans rejected in *toto* the Book of Common Prayer, and held services in private upon their own plan. It appears that separation was first made in 1567. Hall quotes Strype, as saying that "at these meetings, rejecting wholly the Book of Common Prayer, they used a book of Prayers used at Geneva for the congregation of English exiles lately sojourning there, which had been overseen and allowed by Calvin, and the rest of his Divines there, and indeed was for the most part taken out of the Geneva form."* A "brief and plain declaration concerning the desires of all those faithful ministers that have, and do seek for the discipline and reformation of the Church of England was printed," says Hall, "in London, by Robert Waldegrave, in 1584, 12mo. just ten years after the Full and Plain Declaration of Ecclesiastical Discipline out of the word of God, 1574, 4to. An edition of the Puritan Liturgy, (probably the first,) was also issued from the same press, of the same form, and (though without date,) yet doubtless either in the same year, or the early part of the year after; for being prohibited by order of Star Chamber, in June 1585, a second edition appeared at Middleburgh, (where a company of English merchants resided under the ministry of Cartwright,) in 1586; a third in 1587; and a fourth in 1602. As concerning the authorship of the volume, —whether or no Cartwright himself, or his friend Travers, or even Snape, had any hand in the writing,—certain it is, that nothing more was attempted than a brief and desultory compi-

*Puritans reject the Common Prayer.*

*The Middleburgh Prayer Book.*

* Liturg. Reliq. Introduc. p. 9, 1847. Strype's Grindal, p. 169. Oxf. 1821.

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THE MIDDLEBURGH BOOK.

lation from the Genevan form of Calvin; and that probably not direct, but through one or other of the abbreviations of Knox's Book of Common Order."* The following are the contents of the book:—

"The Confession of the Christian Faith of Public Exercise in the Assembly:—First of Prayers before the Sermon, with a Confession of our Sins; then the Preaching of the Word; Lastly, divers Forms of Geneva Prayers for the whole Estate of the Church, after the Sermon; Of the Administration of the Sacraments; Baptism and the Lord's Supper. The Form of Marriage. The Visitation of the Sick. The Manner of Burial. The Weekly Assembly of Ministers for Interpretation of Scriptures. Of Church Officers, their Election and Ordination, [and first of the Ministers' Ordination.] Of their Deposing for just Causes. The Order of Ecclesiastical Discipline. Of the Civil Magistrates' Office, in Causes of the Church."

The public exercises are introduced as follows:—"Upon the days appointed for the preaching of the Word, when a convenient number of the congregation are come together, that they may make fruit of their presence, till the assembly be full, one appointed by the eldership shall read some chapters of the canonical books of Scripture, singing Psalms between at his discretion; and this reading to be in order as the books and chapters follow, that so from time to time the holy Scriptures may be read throughout. But upon special occasions, special chapters may be appointed. When the hour appointed for the sermon is come, beginning* with these words, Our help be in the name of the Lord, who hath made both heaven and earth, used after the Confession following, or the like in effect, saying to the people, Let us fall down before the Majesty of Almighty God, humbly confessing our sins, and follow in your hearts the tenor of my words."

Then follows a confession of sin "to be used before sermon," after which the following directions are given:—

"This confession made, the people are to sing a Psalm, as the minister appointeth; which ended, the pastor prayeth for the assistance of God's Holy Spirit, that the Word may be expounded faithfully to the honour of His name, and the edification of the Church, and that it may be received with such humility and obedience as thereunto belongeth; concluding with the Lord's Prayer. Then he is to read the text, always taken out of some part of the canonical Scriptures, and so to

* Ibid. p. 12.

† The Editor of the Liturgicæ Reliquiæ observes: "There would seem here a defect in the sense which is not supplied by a comparison of editions."

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proceed to the sermon. The sermon concluded, the pastor is to use one of these prayers following." RIVAL BOOKS.

Then follows a prayer for "the whole state of Christ's Church," and "another prayer that may sometimes be used after sermon," with another also "very proper for our state and time to move us to true repentance." The public exercise closes with a Psalm and benediction.

*Books presented to Parliament in 1641.*

Two books were introduced to Parliament in the commencement of the great rebellion, the one, entitled, "the Service, Discipline, and Forme of the Common Prayers, and administration of the Sacraments used in the English Church of Geneva, 1641," and the other entitled:—"The settled order of Church government. Liturgie and discipline, for the rooting out of Popery, heresie, and schisme, according to the forme published by the assembly of the Kirk of Scotland, and paralleled to the best Reformed Protestant Churches in Christendom; and most humbly presented to the learned assembly of Divines now congregated at Westminster, by the authority of both Houses of Parliament, for the Reformation of abuses in the government of the Church. 1 Cor. iii. 11. 'For other foundation can no man lay than that is laid, which is Jesus Christ.' London, printed for Great Britain in the year of the Churches Reformation, 1647." Both books were rejected, and a committee appointed to draw out certain directions for the use of ministers. The Directory, therefore, appeared, not giving forms of prayer, but general laws for the conducting of public worship, leaving the minister to exercise his powers in extemporaneous efforts. This work was entitled:—"A Directory for the public worship of God, throughout the three kingdoms of England, Scotland, and Ireland. Together with an ordinance of Parliament for the taking away of the Book of Common Prayer, the establishing and observing of this present Directory throughout the kingdom of England and dominion of Wales." The purport of the Directory as to public worship is thus stated in "the collections and observations (observances) methodized of the Church of Scotland."

*The Directory.*

"To keep like soundness of doctrine and prayer, and (ministers) may, if need be, have some help and furniture; yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them, but that each one by meditation, by taking heed to himself, and the flock of God committed to him, and by

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THE DIRECTORY.

wise observing of the ways of Divine Providence, may be careful to furnish his heart or tongue with further or other materials for prayer, as shall be needful on all occasions."*

The public service opens with a special reference to the Scripture which is about to be read, ordinarily one chapter in each Testament, the books being taken in order. A long prayer with singing precedes the sermon, the heads of petition being suggested. "The collections and observations," above quoted refer to the Lord's prayer, as follows:—

"The Directory for public prayer doth recommend that prayer which Christ taught his disciples, to be also used in the prayers of the Church: because it is not only a pattern of prayer, but is *itself a most comprehensive prayer.* I do think there are no public prayers used in our Church wherein the petitions in *the Lord's prayer* are not expressed throughout their prayers: though perhaps neither at the beginning or conclusion or all at once by way of form. But if any notwithstanding think fit to say it all at once, the most proper time for that, some think, would be immediately before the other form used for the ministerial benediction."†

*Baptism.* Directions are given as to the subject matter of the sermon. Baptism is to be administered in the presence of the congregation, not at the door, and only by a minister. The child is to be presented by the father, or some friend in his stead. The Church of Scotland (established) directs:—"When both parents are dead, or necessarily absent, another *sponsor* is to be taken, or when they are scandalous, * * * it is necessary that a *sponsor* present the children and *engage for them.*"‡ Here sponsorship is admitted and not only the name, but the thing, as is evident from the following passage in the "Observations," &c.

"By that covenant whereof Baptism is a seal, the Lord promiseth to be our God, and we are in his promised strength to engage to be his people, which engagement the Christian infants be not capable to come under of themselves formally; yet by their parents' *vowing in their name and stead, they do thereby* become absolutely bound to the performance thereof, because their obligation and duty to be the Lord's were supposed and previous to their being baptized."

In such cases as those above stated, other sponsors are accepted instead of the parent.§ The Directory regards the

* P. 111. Edinburgh, 1709. † P. 112.

‡ P. 124, ut supra. § We are not aware that this is now enforced.

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children of Christians as federally holy before baptism, and does not tie the inward blessing to the act of administration. "As in the collections and observations," so according to the Directory, prayer is offered for "the sanctifying of the water to this spiritual use." THE DIRECTORY.

In the Lord's Supper, after sermon and prayers, a large table being so arranged that all can sit about it, prayer is offered up for the sanctification of the elements, and the Directory proceeds as follows :— *The Lord's Supper.*

"The elements being thus sanctified by word and prayer, the minister is to take the bread and say, according to the institution, command, and example of our blessed Lord and Saviour Jesus Christ, I take this bread, and having given thanks, I break it, and give it unto you, *take ye, eat ye, this is the body of Christ, which is broken for you. Do this in remembrance of him.* In like manner, the minister is to take the cup, and say, according to the institution, command, and example of our Lord Jesus Christ, I take this cup and give it unto you. This cup is the New Testament in the blood of Christ which is shed for the remission of the sins of many, drink ye all of it: For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

In the marriage service, after prayer and a declaration as to the institution and use of marriage, with a solemn appeal to the parties not to proceed if they know of any just hindrance, the minister causes the man to take the woman by the right hand, saying, "I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death." The woman also takes the man by the right hand, using the same words, with the addition of the word "obedient." "Then," adds the Directory, "without further ceremony, the minister shall pronounce them to be husband and wife, according to God's ordinance, and so conclude the action with prayer. *The Marriage Service.*

In the visitation of the sick, "suitable topics of exhortation and prayer" are suggested, and in the burial of the dead, the body is to be "decently attended from the house" to the grave without any ceremony. In "The collections, &c." of the Church of Scotland, it is stated that in Mr. Knox's time, in the old book of Discipline, "after burial, the minister, if present and desired, goeth to the church, if it be not far off, and maketh *The Visitation of the Sick.*



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THE DIRECTORY.

some comfortable exhortation to the people touching death and the resurrection. But by the Act of Assembly, 1638, Sess. 23, 24, art. 22, all funeral sermons are discharged." Lathbury calls attention to the fact that Parliament published a form of prayer "for the ships that want ministers to pray with them." This work gives an opening prayer, followed by the Lord's prayer, and the reading of Psalms and portions from the Bible, and after the singing of a Psalm, "a prayer may follow in this manner." Two prayers are then given "for the Church universal, and our united churches and kingdoms." It is singular that in one of them a prayer was offered for the King, against whom the Parliament was then engaged, that God would "make him rich in blessings, both in his person and government, establish his throne in religion, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the Gospel."*

*Form of Prayer for Sea.*

*Baxter's Service.*

Baxter's Service, presented at the Savoy Conference, is a beautiful and scriptural composition, and yet suffers from comparison with the Book of Common Prayer. The table of contents is as follows:—

"The ordinary Public Worship on the Lord's day.

The Order of Celebrating the Sacrament of the Body and Blood of Christ.

The Celebration of the Sacrament of Baptism.

Of Catechising, and the Approbation of those that are to be admitted to the Lord's Supper.

Of the Celebration of Matrimony.

The Visitation of the Sick, and their Communion.

The Order for Solemnizing the Burial of the Dead.

Of Extraordinary Days of Humiliation, and Thanksgiving; and Anniversary Festivals.

Of Prayer and Thanksgiving for Particular Members of the Church.

Of Pastoral Discipline, Public Confession, Absolution, and Exclusion from the Holy Communion of the Church.

APPENDIX.—A Larger Litany, or General Prayer; to be used at discretion.

The Church's Praise for our Redemption; to be used at discretion."

*Public Worship.*

The service opens with a prayer for God's assistance and acceptance of the worship to be performed in these or like words, for which a shorter form may be substituted. The service then continues:—

* Hist. of Convocation, p. 497.

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"Next, let one of the Creeds be read by the Minister, saying,

In the profession of this holy Christian Faith we are here assembled.

I believe in God the Father, &c.

I believe in one God, &c.

And sometimes Athanasius' Creed.

The Ten Commandments.

God spake these words, and said, &c."

Then follow sentences of Scripture, Gen. i. 27, Rom. v. 12, Rom. iii. 23, &c., for "moving the people to a penitent confession," with a "confession of sin, and prayer for pardon and sanctification," a very long form, concluding with the Lord's prayer. For this confession a shorter may be substituted "when brevity is necessary." Then, for the strengthening of faith and raising the penitent, some sentences of the Gospel may be here read. "Hear what the Lord saith to the absolution and comfort of penitent believers."—2 Chron. xxx. 9. 1 John ii. 9, &c. "Hear also what you must be and do for the time to come if you would be saved." Then follow texts:—Rom. viii. 9, 2 Cor. v. 17, &c. The service then proceeds:

"Then may be said the 95th, or the 100th Psalm; or the 84th.

And next the Psalms in order for the day: and next shall be read a chapter of the Old Testament, such as the Minister findeth most seasonable; or with the liberty expressed in the Admonition before the Second Book of Homilies.

After which may be sung a Psalm, or the Te Deum said: then shall be read a chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that, the 67th, or 98th, or some other Psalm, may be sung or said; or the Benedictus, or Magnificat. And the same order to be observed at the Evening worship, if time allow it."

The Minister is directed after the Psalm, in the pulpit to pray "according to the necessities of the Church, and those especially that are present and according to the subjects he is to preach on," and then follow suggestions as to the sermons, and a direction as to the subject matter of prayer after sermon. The service then closes as follows:—

"The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a Benediction, in these or the like words.

Blessed are they that hear the word of God, and keep it.



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BAXTER'S SERVICE.

The Lord bless you, and keep you; the Lord make his face to shine on you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace.

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with you all. *Amen.*

Except there be a communion in the Sacrament in the Lord's Supper to be celebrated, or any further worship to be performed: and then the Minister may delay the Benediction till the end.

And because, when there is leisure, the prayers of the Church should be as full as the rule and our necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Litany and Collects.

Here are also adjoined a Thanksgiving for Christ and his benefits, and a Hymn to be used at the discretion of the Minister, either after Sermon, or at the Communion, or on other days."

A prayer for the King, the Royal Family, and magistrates, the general prayer to be used instead of the Litany and Collects follow, to which, with a direction that Barton's version of the Psalms, used in the Church of Scotland, be adopted, is added a long "thanksgiving for Christ and his gracious benefits," with a hymn in four parts, consisting chiefly of Scripture texts.

*The Lord's Supper.*

"The order of celebrating the sacrament of the body and blood of Christ opens with an address on its use and benefits, and an exhortation, both of considerable length. Then follows a long prayer, and the service proceeds:—

"Here let the Bread be brought to the Minister, and received by him, and set upon the Table; and then the Wine in like manner: or if they be set there before, however let him bless them, praying in these or like words:—

Almighty God, thou art the Creator and the Lord of all things. Thou art the Sovereign Majesty whom we have offended. Thou art our most loving and merciful Father, who hast given thy Son to reconcile us to thyself: who hath ratified the new testament and covenant of grace with his most precious blood; and hath instituted his holy Sacrament to be celebrated in remembrance of him till his coming. Sanctify these thy creatures of bread and wine, which, according to thy institution and command, we set apart to this holy use, that they may be sacramentally the body and blood of thy Son Jesus Christ. *Amen.*

Then (or immediately before this Prayer) let the Minister read the words of the institution, saying:

Hear what the apostle Paul saith: For I have received of the Lord that which also I deliver unto you: that the Lord Jesus,

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the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. BAXTER'S SERVICE.

Then let the Minister say:

This bread and wine, being set apart, and consecrated to this holy use by God's appointment, are now no common bread and wine, but sacramentally the body and blood of Christ.

Then let him thus pray:

Most merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of thee till thy coming; we beseech thee, by thine intercession with the Father, through the sacrifice of thy body and blood, give us the pardon of our sins, and thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father: nourish us as thy members to everlasting life. *Amen.*

Then let the Minister take the Bread, and break it in the sight of the people, saying:

The body of Christ was broken for us, and offered once for all to sanctify us: behold the sacrificed Lamb of God, that taketh away the sins of the world.

In like manner let him take the Cup, and pour out the Wine in the sight of the congregation, saying:

We were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot."

After a prayer the service proceeds:

"Then let the Minister deliver the Bread, thus consecrated and broken, to the Communicants, first taking and eating it himself as one of them, when he hath said:

Take ye, eat ye; this is the body of Christ, which is broken for you. Do this, in remembrance of him.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said:

This cup is the New Testament in Christ's blood [*or*, Christ's blood of the New Testament], which is shed for you for the remission of sins. Drink ye all of it, in remembrance of him.

Let it be left to the Minister's choice, whether he will consecrate the bread and wine together, and break the bread, and pour out the wine immediately; or whether he will consecrate and pour out the wine, when the communicants have eaten the bread. If he do the latter, he must use the foregoing prayers and expressions twice accordingly. And let it be left to his

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discretion, whether he will use any words at the breaking of the bread and pouring out the wine, or not. And if the Minister choose to pray but once at the consecration, commemoration, and delivery, let him pray as followeth, or to this sense.

Almighty God, thou art the Creator and the Lord of all. Thou art the Sovereign Majesty whom we have offended. Thou art our merciful Father, who hast given us thy Son to reconcile us to thyself; who hath ratified the new testament and covenant of grace with his most precious blood, and hath instituted this holy Sacrament to be celebrated in memorial of him till his coming. Sanctify these thy creatures of bread and wine, which, according to thy will, we set apart to this holy use, that they may be sacramentally the body and blood of thy Son Jesus Christ. And, through his sacrifice and intercession, give us the pardon of all our sins, and be reconciled to us, and nourish us by the body and blood of Christ to everlasting life. And, to that end, give us thy quickening Spirit to shew Christ to our believing souls, that he is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by faith. Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with holy joy and thankfulness, and fervent love to one another. Let him comfort us by witnessing that we are thy* children, and confirm us for new obedience, and be the earnest of our inheritance, and seal us up to life everlasting, through Jesus Christ, our Lord and Saviour. *Amen.*

Let it be left to the Minister's discretion, whether to deliver the bread and wine to the people, at the table, only in general, each one taking it and applying it to themselves; or to deliver it in general to so many as are in each particular form; or to put it into every person's hand: as also at what season to take the contribution for the poor. And let none of the people be forced to sit, stand, or kneel in the act of receiving, whose judgment is against it."

The participation being ended, the service closes with prayer and exhortation, the latter "if there be time," and the benediction from Heb. xiii. 20, 21.

*Baptismal Service.*

The Baptismal service opens with a rubric, giving a discretion to the Minister as to those to whom he shall administer the rite, and an address to be delivered to the parents, containing the following passage:—

"How great now is the mercy, and how great the duty that is before you! Is it a small mercy for this child to be accepted into the covenant of God, and washed from its original sin in the blood of Christ, (which is signified and sealed by this sacra-

* The original reads "*his* children," which is corrected in Calamy.—P. H.

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mental washing in water;) to be accepted as a member of Christ and of his Church, where he vouchsafeth his protection and provision, and the means and Spirit of grace, and the renewed pardon of sin upon repentance; and for you to see this happiness of your child? The duty on your part is, first to see that you are stedfast in the faith and covenant of Christ, that you perish not yourself, and that your child is indeed the child of a believer; and then you are believingly and thankfully to dedicate your child to God, and to enter it into the covenant in which you stand. And you must know, that your faith, and consent, and dedication, will suffice for your children no longer than till they come to age themselves; and then they must own their baptismal covenant, and personally renew it, and consent and give up themselves to God, or else they will not be owned by Christ. You must, therefore, acquaint them with the doctrine of the Gospel as they grow up, and with the covenant now made; and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the pastors of the Church, to be approved and received into the communion of the adult believers."

This may be omitted if the persons be well instructed in the nature of baptism. Then follow questions to be answered by the parent as to his own belief and intentions as to the child; after which the service continues.

"Then let the Minister pray thus, or to this sense:

O most merciful Father, by the first Adam sin entered into the world, and death by sin: and we are all by nature children of wrath. But thou hast given thy only Son to be the seed of the woman, the Saviour of the world, the Captain of our salvation; to put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our feet. In him thou hast established the covenant of grace, and hast appointed this holy sacrament of Baptism for our solemn entrance into the bond of the covenant, and stating us in the blessings of it, which thou extendest to the faithful, and their seed. We dedicate and offer this child to thee, to be received into thy covenant and church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the flesh is washed by this water. Be reconciled to him, and take him for thy child. Renew him to the image of thy Son; make him a fellow-citizen with the saints, and one of thy household. Protect him and provide for him as thy own, and finally preserve him to thy heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen.

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Then the Minister shall ask of the parent the name of the child to be baptized; and, naming him, shall either dip him under the water, or else pour water upon his face, if he cannot be safely or conveniently dipped; and shall use these words without alteration:—

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

And he shall thus declare:

This child is now received by Christ's appointment into his Church, and solemnly entered into the holy covenant; and engaged, if he lives to the use of reason, to rise with Christ to newness of life, as being buried with him by baptism, and to bear his cross, and confess Christ crucified, and faithfully to fight under his banner against the flesh, the devil, and the world, and to continue his faithful soldier and servant to the death, that he may receive the crown of life.

Then shall he give thanks, and pray.

We thank thee, most merciful Father, that when we had broken thy law, and were condemned by it, thou hast given us a Saviour, and life in him; and hast extended thy covenant of grace to believers, and to their seed; and hast now received this child into thy covenant and church, as a member of Christ by this sacrament of regeneration. We beseech thee, let him grow up in holiness; and when he comes to years of discretion, let thy Spirit reveal unto him the mysteries of the Gospel, and the riches of thy love in Jesus Christ: and cause him to renew and perform the covenant that he hath now made, and to resign himself, and all that he hath, entirely unto thee his Lord, to be subject and obedient to thee his Governor, and to love thee his Father, with all his heart, and soul, and might; and adhere unto thee, and delight in thee as the portion of his soul, desiring and hoping to enjoy thee in everlasting glory. Save him from the lusts and allurements of the flesh, the temptations of the devil, and the baits of the pleasure, profit, and honour of the world; and from all the corruptions of his own heart, and all the hurtful violence of his enemies. Keep him in communion with the saints, in the love and use of thy word and worship. Let him deny himself, and take up his cross, and follow Christ, the Captain of his salvation, and be faithful unto the death, and then receive the crown of life, through Jesus Christ our Saviour. Amen."

After an exhortation to the parents, the Minister says to the people,—

"You have heard, beloved, how great a dignity we were advanced to in our baptism, to how great duty we are all engaged. O search and try, whether you have kept or broken the co-

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venant which you made, and have lived according to the dignity of your calling. And if any of you be atheists, unbelievers, or ungodly, and love not God above all, and neglect Christ and his salvation, and are yet unsanctified,* and live after the flesh, the devil, and the world, which you here renounced; as you love your souls, bewail your perfidious covenant-breaking with God. Trust not the water of baptism alone: if you are not born again of the Spirit also, you cannot enter into the kingdom of God. Baptism will not save you, if you have not the answer of a good conscience unto God. If any man have not the Spirit of Christ, the same is none of his: much less those wretches that hate sanctification, and despise and scorn a holy life, when they were by baptism engaged to the Holy Ghost the Sanctifier. Can you think to be saved by the covenant which you keep not? O no! Your perfidiousness aggravateth your sin and misery. When thou vowest a vow to God defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay. O bless the Lord, that it is a covenant of such grace which is tendered to you; that, upon true repentance and conversion, even your covenant-breaking shall be forgiven: and therefore, penitently cast down yourselves before the Lord, and believingly cast yourselves on Christ, and yield to the teachings and sanctifying operations of the Holy Ghost. Yet know the day of your visitation, and forsake the flesh, the devil, and the world, and turn to God with all your hearts, and give up yourselves entirely to your Creator, Redeemer, and Sanctifier; and he will have mercy upon you, and will abundantly pardon you. But if you still live after the flesh, you shall die: and if you continue to neglect this great salvation, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fire, which shall devour the adversaries." *Baxter's Service.*

Under the head of the Catechism, the book directs that none shall be admitted to the Lord's supper till they have understood the baptismal covenant, and with their own mouths and consent, openly before the Church ratified, what "they have assented unto." "And," adds the book, "if confirmation be continued, let his Majesty's declaration be observed, requiring that confirmation be rightly and solemnly performed." *Confirmation.*

In the Marriage Service the Minister is to explain the institution, ends, and use of marriage. After the charge,— *Marriage Service.*

"I require and charge you, as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be dis-

* The original reads *unsatisfied*, which is corrected in Calamy.—P. H.

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BAXTER'S SERVICE.

closed, that if either of you do know any impediment, by precontract, or otherwise, why you may not lawfully be joined together in marriage, you discover it, and proceed not."

Then follows a prayer, after which the service continues.

"The woman, if she be under parents or governors, being by one of them, or some deputed by them, given to be married, the man with his right hand shall take the woman by the right hand, and shall say,

I, A. do take thee, B. to be my married wife; and do promise and covenant in the presence of God, and before this congregation, to be a loving and faithful husband to thee, till God shall separate us by death.

Then the woman shall take the man by the right hand with her right hand, and say,

I, B. do take thee, A. to be my married husband; and I do promise and covenant in the presence of God, and before this congregation, to be a loving, obedient, and faithful wife unto thee, till God shall separate us by death.

Then let the Minister say,

These two persons, A. and B. being lawfully married according to God's ordinance, I do pronounce them husband and wife. And those whom God hath conjoined, let no man put asunder.

Next he may read the duty of husbands and wives, out of Eph. v. 2, Col. iv. 2, 1 Pet. iii., and Psalm cxxviii.; or some other pertinent Psalm may be said or sung. And let the Minister exhort them to their several duties, and then pray.

Most merciful Father, let thy blessings rest upon these persons, now joined in lawful marriage; sanctify them and their conversations, their family, estates, and affairs, unto thy glory. Furnish them with love to thee and to each other, with meekness, patience, and contentedness. Let them not live unto the flesh, but unto the Spirit; that of the Spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Then let him conclude with a Benediction.

God Almighty, the Creator, Redeemer, and Sanctifier, bless you in your souls and bodies, family, and affairs, and preserve you to his heavenly kingdom. Amen."

*Visitation of the Sick.*

In the Visitation of the sick, the Minister is left to his "own prudence," but some limits are given as to the manner of dealing with the patient.

*Burial of the Dead.*

In the Burial of the dead, the following directions are given:—

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"The Order for solemnizing the Burial of the Dead. It is agreeable to nature and religion, that the burial of Christians be solemnly and decently performed. As to the cases, whether the corpse shall be carried first into the church, that is to be buried in the churchyard; and whether it shall be buried before the sermon, reading, or prayer, or after, or in the midst of the reading; or whether any prayer shall be made at the grave for the living: let no Christians uncharitably judge one another about these things. Let no people keep up groundless usages, that, being suspicious, grieve their minister, and offend their brethren. Let no minister that scrupleth the satisfying of people's ungrounded desires in such things, be forced to do it against his conscience; and let ministers that do use (any of) these customs or ceremonies, have liberty, when they suspect that people desire them upon some error, to profess against that error, and teach the people better."

SERVICE FOR THE CURE OF KING'S EVIL.

The Minister is left to his own discretion whether he comes with or meets the company at the grave. He is to exhort the people at the grave, or reading desk, or pulpit, on the subject of mortality, and he may read such Scriptures as may remind the people of death, resurrection, and eternal life, as 1 Cor. xv. &c. Particular prayers are added for particular occasions, as for the sick, for women in child bearing, and several thanksgivings.

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## SECT. IV.—UNAUTHORISED, SUPERSTITIOUS, AND ROMANISTIC SERVICES.

*Service for the Cure of King's Evil.*

A service, introduced in the time of Henry VII. for the cure of King's evil by the Royal touch, was *never sanctioned* by our Church. It is strange that Heylin and Collier should have believed in its efficacy, and it is stranger still that Dr. Hook, now that it has been *exploded* for more than a century, should attach importance to it. He says: "The first of our Sovereigns who *cured* this distemper was Edward the Confessor (who died A.D. 1066). The first person *cured* by him was a young woman."* He adds: "The whole subject of the truth or falsehood of these pretentions is confessedly one of difficulty, but *all evidence is certainly in favour of their truth*; and it is clearly more probable that we should now be absurdly incredulous, than that all generations, for many ages, should be deceived in a matter before their eyes."

We beg to suggest to the Dr. that it is more probable, on the other hand, that an observance originating in a dark and superstitious age, and founded upon a supposed miraculous gift, was but a remnant of "the

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* Church Dict. p. 517. London, 1846.

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ANDREWS' CONSECRATION OF COMMUNION PLATE.

lying wonders" which were exhibited to support superstition and idolatry. It is not likely that if the Royal touch possessed such efficacy, it would not be abundantly employed! Lathbury gives the service as follows:—

"AT THE HEALING.

"Prevent us, O Lord, in all our doings, &c.

The Gospel, Mark xvi., ver. 14.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, which art in heaven, &c.

Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to her Majesty, shall say these words, following.

God give a blessing to this work: and grant that these sick persons on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.

After all have been presented, the chaplain shall say,

Vers. O Lord, save thy servants.
Resp. Who put their trust in thee.
Vers. Send them help from thy holy place.
Resp. And evermore mightily defend them.
Vers. Help us, O God of our salvation:
Resp. And for the glory of thy name, deliver us, and be merciful unto us sinners, for thy name's sake.

*These answers are to be made by them that come to be healed.*

Vers. O Lord, hear our prayers.
Resp. And let our cry come unto thee.

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

Then the chaplain, standing with his face towards them that come to be healed, shall say,

The Almighty Lord, who is a most strong, &c. (From the Visitation of the Sick.)

The grace of our Lord, &c."*

*Andrews' Consecration of Communion Plate.*

The service for the consecration of the communion plate, composed by Andrews, has been republished in the Anglo-Catholic Library. The Reformers expunged such services from the English ritual. This service has not a particle of authority, and its use would be absolutely illegal. We give the service in full:—

THE ORDER OF CONSECRATING PLATE FOR THE ALTAR.

"*The plate to be consecrated is placed upon a table about the middle of the quire, before the beginning of Divine Service.*

*Immediately after the Nicene Creed and the pronouncing of this sentence, 'Let your light so shine before men,' &c. the presenter of the plate being in his choral habit (if he be a Churchman) cometh forth, and standing by the said table, after obeisance first to God and to the Bishop, saith,*

* Hist. of Conv. p. 363, ut supra.

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ANDREWS' CONSECRATION OF COMMUNION PLATE.

*Presenter.*—Reverend Father in God, in the name of the Dean and Chapter of the Cathedral Church of Worcester, I humbly beseech your Lordship that some vessels prepared for the use of that church here ready may be presented unto the Lord, and by your sacred office may receive an holy dedication unto godly divine service.

*The Bishop.*—We are ready to do what you desire in a matter so well becoming them in whose name you come, and (as we assure ourselves) so acceptable unto God for the service of his holy Church. First, therefore, let us begin with prayer.

O Eternal God, Lord of all power and glory, prostrate here before thy throne of grace, we beg thy heavenly mercy, and humbly call upon thee for thy divine acceptance. Lord, bow down thine ear and hear us. Open, Lord, thine eyes and behold thy poor servants, and have respect unto the supplications which, in full assurance of thy blessed Son's merits, we presume to make before thee. Take away the stony heart out of the midst of us, and give us hearts truly sensible of thy Divine Majesty. Let thy Holy Spirit help our infirmities. Lord, increase our faith, order our devotions, make us zealous for thy glory, and give us to revive in the service of thy most blessed name, through Jesus Christ our Lord. Amen.

*The said presenter taketh in his hands,*

*First, the paten, and (after obeisance) cometh up to the Bishop standing before the midst of the altar, and kneeling down saith,*

I offer this unto thee and thy holy service, O Lord God Almighty.

*The Bishop receiveth them, and turneth to set them on the altar, his chaplains standing on each side of the altar in their formalities, and in the meantime saying alternative,*

He rained down manna on them for to eat, and gave them bread from heaven.—Ps. lxxviii. 25, 26.

So man did eat angels' food, and he sent them meat enough.

*In the meanwhile the presenter is ready again with the chalices covered, and kneeling down saith* (ut prius),

*While the Bishop sets them on, the chaplains pronounce,*

That he may bring food out of the earth, and wine that maketh glad the heart of man.—Ps. civ. 15.

We will be glad and rejoice in thee: we will remember thy love more than wine.—Cant. i. 4.

*The presenter as before, offereth the flagons, which, while the Bishop sets on, the chaplains say,*

They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.—Ps. xxxvi. 8.

Eat, O friends, drink and be replenished, O beloved.—Cant. v. 1.

*The basin is offered next by the presenter, which, when the Bishop hath taken, the chaplains say,*

An offering of a free heart will I give thee: and praise thy name, O Lord, because it is so comfortable.—Ps. lviii. 6.

Let the freewill offering of my mouth please thee, O Lord: and teach me thy judgements.—Ps. cxix. 108.

*The presenter bringeth the candlesticks, and the Bishop setteth them on, the chaplains say,*

Thy word is a lantern unto my feet, and a light unto my path.—Ps. cxix. 5.

For in thee is the fountain of light, and in thy light shall we see light.—Ps. xxxvi. 9.

*Lastly, he bringeth the censer, which the Bishop likewise sets on, and the chaplains say,*

While the king sitteth at his table, my spikenard sendeth out the smell thereof.—Cant. i. 12.

Let my prayer be set forth before Thee as the incense, and let the lifting up of my hands be as the evening sacrifice.—Ps. cxli. 2.

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ROMANISTIC SERVICES.

*Then the Bishop layeth his hands upon every piece again, and standing, saith,*

O Lord heavenly Father, we most meekly beseech Thee favourably to accept these holy offerings now presented unto Thee: Thine, O Lord, be all the glory in all our approaching unto Thee, the honour Thine alone in all our service of Thee. Grant, most gracious Lord, that what we have now faithfully offered unto Thee in the uprightness of our hearts may be religiously preserved from all profane and secular uses, and may ever continue in that holy service whereunto they are now dedicated, through Jesus Christ our Lord. Amen.

*The Benediction.*

We bless thee, O Lord, for thy blessings upon us, and for that it hath pleased Thee to put into the hearts of thy humble servants to make these holy dedications unto thy Divine Majesty. Look down, Lord, in mercy upon them, and bless them with the riches of thy goodness. Bless them in their persons and in their substance, and in all that belongs unto them, or that they give their hands unto. And grant we beseech Thee that by the reverend and holy use of these offerings, thy praise and glory may now and ever be set forth in thy Church, and that thy daily service may therein be performed in the beauty of holiness as becometh so holy and glorious a God; through Jesus Christ our Lord. Amen.

*This done they proceed to read the other sentences for the ordinary offerings, and so go on with the rest of the Communion."**

Andrews thus led the way in that Romanizing movement which gave rise to such painful results in the next reign, and which is producing great evil in our own day.

*Romanizing Books of present day.*

Several Prayer books and works of devotion, professing to be of the Church of England, have been recently published, of a decidedly Romanistic character. Specimens of "the little Prayer Book," published by a society, calling itself the Church Press Company," have been already given.†

The Altar Manual, edited by a committee of clergymen, contains prayers for the dead, and other prayers which imply a corporal presence and eucharistic adoration.‡ The following is an example:—

"When the Priest is kneeling before the altar, before the beginning of the service, he is saying Ps. xiii. "Give sentence with me," &c. It is well for you to say it privately at the same time.

When offering your alms.

Blessed be Thou, O Lord God, for all things come of Thee, and of Thine own do I now give Thee.

While the Priest is offering the elements upon the altar.

Mindful of Thy precepts, O Lord, we offer to Thee these our oblations, and humbly beseech Thee that Thou wouldst pour forth the fulness of Thy Holy Spirit upon them, that while we receive that which is blessed by Thee, we, being refreshed with all manner of benediction, and freed from the chain of our sins, may rejoice evermore.

While the Priest is preparing the Elements for Consecration.

Blessed is He that cometh in the name of the Lord, Hosanna in the highest.

O Blessed Jesu, in the bread broken may I behold Thy body torn with whips and thorns and nails, and in the wine poured out, Thy precious blood shed for my sins.

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* Andrews' Works, appendix. Anglo Catholic Library, p. 160. Oxford, 1854.

† See page 120.

‡ Lon. Palmer. 1864.

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We pray Thee, O Lord, that these our offerings may be pleasing in Thy sight, and render us well pleasing unto Thee. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? It is the Lord, mighty in battle; even the Lord of hosts, He is the King of Glory.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

THE CONSECRATION.

At the Consecration of the Bread.

Hail, saving Victim, offered for me and all mankind upon the cross! O Christ, eternal King, Man crucified for man, regard Thy most sacred flesh fastened for me with nails to the cross, and pierced with a spear.

At the Consecration of the Chalice.

Hail, precious Blood, flowing from the side of my Lord Jesus Christ, and washing away the stains of all sins, new and old. Cleanse, sanctify, and keep my soul unto everlasting life. Amen.

After the Consecration.

Behold the Lamb of God, which taketh away the sins of the world.

Lord, I believe, help Thou mine unbelief.

Worthy is the Lamb that is slain to receive power, and riches, and strength, and honour, and glory, and blessing.

Therefore blessing, honour, power, and glory, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

HYMN.

Hail, flesh of Christ, beloved oblation!
Sacrifice for our salvation!
On the cross a victim slain,
Oh! by that Thy death of sadness,
Raise us decked in light and gladness,
With Thee glorified to reign.

Hail! Word incarnate! which divinest
Hallowed on the altar shinest;
Bread of angels ever living!
Health and hope to mortals giving,
Antidote! all guilt relieving.

Hail! Thou Body of Christ Jesus,
Heaven-descended to release us,
Thy redeemed from ruin buying
On the cross when nailed and dying.

O good Jesu, fount of pity! Prince of angels! glory of the saints! hope of sinners! have mercy upon me.

ACT OF ADORATION.

I adore Thee, O Lord Jesu, I adore *Thy body, Thy soul, and Thy divinity, Thy flesh and Thy blood, truly present in this sacrament.* * * *

As soon as your turn comes to receive the Sacrament, go up to the altar and kneeling down, pray in silence.*

Before receiving the body of Christ.

I will take the Bread of Heaven, and call upon the name of the Lord:

* When you kneel, your body should be quite upright and straight from the knee to the shoulder, and your head slightly bent down. There should be no crouching nor prostration.—Editor of the Manual.

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ROMANISTIC SERVICES.

Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my soul shall be healed. (*Thrice.*)

Before receiving the blood of Christ.

What reward shall I give unto the Lord for all the benefits that He hath done unto me: I will receive the cup of salvation, and will call upon the name of the Lord. (*Thrice.*)

When the Priest delivers the Sacrament to you, receive it in the palm of your right hand, resting on your left, and held well up before you, and thus convey it to your mouth, saying to yourself, "Amen," after the words "everlasting life."

When the Chalice is delivered to you, receive it gently but firmly with both hands, and swallow a few drops, saying "Amen," as before, and give the Chalice back carefully.

Now return at once to your place, that you may not hinder others, and kneeling down, offer to God your thanksgivings for the gift which you have received. As you leave the altar you may say,—

Thanks be unto God for his unspeakable gift. I have found Him whom my soul loveth; I will hold Him, and not let Him go. Alleluia.

Behold, O Lord Jesu Christ, I now possess Thee who dost possess all things. Therefore, my God and my all, I beseech Thee to withdraw my heart from all things that are not of Thee, in which there is nought but vanity and vexation of spirit. On Thee alone may my heart be fixed, in Thee may my repose be; where my treasure is, there may my heart be also. Amen."

The following is another specimen.

ACT OF ADORATION.

I adore Thee, O Lord Jesu, I adore Thy Body, Thy soul, and Thy Divinity, Thy Flesh and Thy Blood truly present in this Sacrament.

O Christ Jesus! I adore Thee who wast lifted up from the earth that Thou mightest draw all unto Thee. I see Thee on the cross with outstretched arms, as though Thou wouldst embrace us. I hear Thee crying out Come unto Me all ye that labour and are heavy laden, and I will give you rest.

Prostrate I adore Thee, *Deity unseen,*
Who Thy glory hidest *'neath these shadows mean.*
Lo, to Thee surrender'd my whole heart is bow'd,
Trane'd as it beholds *Thee shrin'd within the cloud.*
*Sight, and touch, and taste are all in Thee deceived,*
'Tis the hearing only safely is believed.
I believe whate'er the Son of God hath told,
What the Truth hath spoken, for that truth I hold.
'Twas the Godhead only on the Cross was veil'd,
*Here the Manhood also is from sight conceal'd.*
Both alike believing, Thee one CHRIST I own,
Suing like the robber, at Thy mercy's Throne.
Thy dread wounds, like Thomas, tho' I cannot see,
His be my confession, Lord and God, of Thee.
Lord, my faith unfeigned evermore increase,
Give me hope unfading, love that cannot cease.
* * * *

Auricular confession is also enjoined.* In short an effort is being made to establish the whole ceremonial and doctrinal system of the Church of Rome in the Church of England.†

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* See Chap. on Auricular Confession, 2nd part.

† The Marquis of Westmeath brought the matter before the house of Lords, in an able speech on May 12, 1865. The following is a report of his speech :—

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ROMANISM IN THE CHURCH.

"The Marquis of Westmeath congratulated himself on the fact that the law could no longer be misunderstood. It had been explained very clearly by the highest authority, and he hoped that all these who had been meditating how to trade on the delusions they had been promoting in the country would be disappointed in the result. He would now proceed to ask another question, which was simply this—whether Her Majesty's Government, assuming that they knew, as they ought to have known, what had lately been going on in many parish churches of the metropolis and elsewhere—he could not say surreptitiously, for everything had been done openly; assuming that the audacious attempts which had been lately made by several ministers holding preferments in the Established Church to warp the services of the Church of England to their own Romanizing views were known to the Government, whether they intended to take any steps to prevent the continuation or recurrence of such practices. He should not be justified in bringing the subject under the notice of the House were he not prepared to give some proof of the existence of the practices of which he complained beyond what was to be derived from the ordinary channels of the newspapers. He would now mention a few instances respecting which there could be no mistake. On Good Friday and Easter Sunday last there were services and ceremonies in several churches in connexion with the Church of England altogether different from those required by the Book of Common Prayer, and in opposition to the doctrines of the Church. By the 2nd Article in the 36th of the Canons of 1603, which Article every minister of the Church had to subscribe, the minister declared, with reference to the Book of Common Prayer:—

"'That he himself will use the form in the said book prescribed, in public prayer, and administration of the sacraments, and none other.'

"It appeared that the declaration had not been adhered to, and the following was a brief statement of what had occurred in the churches of London and elsewhere. In the church of St. Alban's, Holborn, the sermon was followed by the chanting of the 'Reproaches,' which 'Reproaches' constituted, according to the Roman Missal, a leading portion of 'the Mass of the pre-sanctified' on Good Friday, in the Roman Catholic Church, not one word of which was to be found in the Book of Common Prayer, or authorized by any of the Church's formularies. At two o'clock p.m., after the Litany, a ceremony entitled the 'Three Hours' Agony,' which lasted three hours and a half, was gone through, the order of the service being, the chanting of one of our Lord's words by the choir, a short sermon on that word, then a pause, after which the playing of soft music by the choir, this proceeding being gone through seven times, the bell tolling for each service. At nine o'clock on Easter Saturday evening the choir and clergy entered the Church in procession, chanting and carrying banners. For these processions and banners there was no authority in the Book of Common Prayer. The words used in the Good Friday ceremony, as taken from the Roman Missal were, 'Behold the cross on which hung the salvation of the world,' and then the mode of uncovering the cross was prescribed—one arm of the cross being first unveiled, and then another, the choir each time chanting the *Ecce lignum*. Then the cross being laid down before the altar, the priests and choir, two and two, went on their knees to kiss the feet of the crucifix.

"The Noble Marquis then read passages from the Roman Missal and a Tractarian Prayer Book in order to show the similarity of the ceremonies prescribed in both, and then proceeded to say that in St. George's-in-the-East on Good Friday the sermon was followed by the 'Reproaches' from the 'Mass of the pre-Sanctified.' Later in the day the service of the 'Three Hours' Agony' and 'Seven Last Words'—wholly unauthorized by the Church of England—was gone through. In Holy



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ROMANISM IN THE CHURCH.

Trinity Church, Vauxhall, the evening service on Good Friday commenced with a hymn, and then 'Meditations on the Stations of the Cross,' an essentially Roman Catholic service, not a word of which was in the Book of Common Prayer. In St. Paul's Church, Walworth, on Good Friday, the 'Reproaches' were gone through, the congregation being on their knees. In St. Mary Magdalene's, Munster-square, on Easter Monday, it was stated that a procession entered the church, chanting, in the following order:—Churchwardens with staves, banner of the cross, two thurifers in scarlet and lawn cottas, acolyte with navicula (incense-boat), banner of the Purification of the Blessed Virgin Mary, choirmen, banner of our Lord, deacon and subdeacon, celebrant, vested in alb and chasuble.' Incense was used in the church. In St. Matthias's Church, Stoke Newington, there was a service of six hours' duration, consisting of 'Meditations on the Passion,' on Good Friday, including the 'Reproaches.' On Easter Sunday incense was used. Ceremonies and services of a similar kind took place in Christ Church, Clapham; the Church of St. Mary Magdalene, Paddington; St. Michael's, Brighton; and St. Raphael's, Bedminster, in the diocese of Gloucester and Bristol.

"In St. Lawrence's Church, Norwich, the sermon was preached from what is called the altar, and the large bell was tolled from 9 a.m. to 3 p.m. On Easter Saturday evening there was a procession with a brass processional cross, incense-boat, and thurifers. On Easter Sunday the rector celebrated in cloth of gold vestments, and in an arch of the church a gridiron was suspended, which was said to be the emblem of the patron saint. At St. Barnabas's Church, Leeds, the so-called altar was vested in black, and contained a large engraving of the crucifixion. There were fourteen services, one being held every hour. At the Church of St. James the Less, Liverpool, the 'Three Hours' Agony Service' was gone through on Good Friday. On Easter Saturday there was a procession headed by a cross-bearer, and incense was used. On Palm Sunday there had been a procession, headed by the cross, which was veiled, boys and men carrying palm branches, which were elevated during the reading of the Gospel. At the Church of SS. Saviour and Cross, St. George's Mission (St. George's-in-the-East), there was on Thursday, April 27, a procession with cross and banners, and the hymn *Tantum Ergo* (the transubstantiation hymn of the Roman Catholic Missal) was sung. He would ask Her Majesty's Government whether these things ought to be permitted to go on in the kingdom of our Protestant Sovereign. They could not be acceptable to the prelates of the Established Church, and he was sure that if the Right Rev. bench could put a stop to such proceedings they would do so. Those Right Rev. Prelates ought not to be called upon to put their hands in their pockets in order to put an end to such proceedings. He trusted that the Noble Earl would either be able to deny that these proceedings had taken place, or that he would announce that the Government were prepared to take some means of assisting the episcopal bench in satisfying the Protestant feeling of the country."—*The Record.*

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# PART II.

## THE BOOK OF COMMON PRAYER

### IN ITS INTERPRETATION.



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## CHAP. I.

### THE CALENDAR.

THE CALENDAR.

THE word Calendar, (the *Calendarium*,) is derived from the Calendæ, "the first day of the Roman month," as Dr. Nicholls observes. The Calendarium was a pocket or account book in which a record was made of the days when money was to be paid and received. The days of the year were marked in the margin to assist in computing the interest due at the Calendæ, or first day of the month. Christians registered the names of martyrs in a book called in the West by this name, but in the East Μηνολογιον.

Our Calendar is composed of several columns, the first giving the day of the month, the second the letters of the alphabet attached to each day, the third, in the larger books, giving the Calends, nones and ides which afford assistance to the reader of ecclesiastical history in the comprehension of the ancient mode of computation, the fourth contains a reference to days now or formerly observed, and the rest of the columns, four in number, give the lessons as appointed for each day.

*Days of Observance.*

The days now observed by the Church of England are specifically named in the tables which are subjoined to the Calendar, and the title of which we quote :—"A Table of *all* the feasts that are to be observed in the Church of England throughout the year." Then follows a list of days commemorative of Scripture subjects or Saints, with Monday and Tuesday in Easter week, and Monday and Tuesday in Whitsun week, and all Sundays. The Church of England expressly says these are *all that are to be observed,* and accordingly she has appointed services *only* for these days.

### SECT I.—OF THE FEASTS AND FASTS.

*The Feasts.*

Of the *feasts* which are to be observed, the first is the Lord's day. There are traces of its observance in the New Testament, John xx. 19, 26. Acts xx. 7. 1 Cor. xvi. 2. Revel. i. 10.* The observance of this day is confirmed by Pliny, shortly

* For a considerable period the Jewish Sabbath was observed as well as the first day of the week, although it can be shown from Tertullian, Irenæus, Justin Martyr,

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Of the Feasts.

after the apostolic age, who says that Christians were accustomed "to meet together in the morning before light on a fixed day and sing hymns to Christ as their God."* Ignatius alludes to the same days, exhorting Christians to lead a life in accordance with the Lord's day, Κυριακὴν. The first day of the week was designated Κυριακή, or the Lord's day, but Justin Martyr, in his Apology, addressing the Heathen, says:—"We all meet together on Sunday."† Christians, because they met together on this day, were accused by their enemies of worshipping the sun.‡

*Christmas.* Of the annual Festivals, the leading is Christmas. Wheatley says:—"We are certain that the festival was very early observed in the primitive church."§ Procter says:—"A feast of the nativity of Christ is only to be found obscurely hinted at before the 4th century."‖ Hook says:—"The observation of this day is most ancient."¶ None of these authors venture to claim for it the authority of an apostolic institution. Its propriety, as a day set apart to commemorate the birth of Christ, can not be doubted. A large part of the eastern Church anciently kept the festival of Christ's birth on the 6th of January, now devoted to the Epiphany. By the Latin Church, it appears to have been always observed on the 25th of December.

*Feast of the Circumcision.* The Feast of the Circumcision was anciently called the octave of Christmas. The calends of January was a heathen festival, and, in the 4th century, Christians observed it as a season of humiliation, in consequence of the attendance of many Christians at Pagan rites. As to the origin of the feast of the Circumcision, Hook says:—"The institution of this feast is of very considerable antiquity. In the sixth century a special and appropriate service for it was in use."** Procter says:—"The first mention of it under this title is in Ivo Carnotensis (circ.

and Eusebius, that it was regarded as a mere *temporary* institution. Dr. Cave gives the reason as follows:—"For the Jews being generally the first converts to the Christian faith, they still retained a mighty reverence for the Mosaic institutions, and especially for the Sabbath. . . . For this reason it seemed good to the prudence of those times (as in other of the Jewish rites, so in this) to indulge the humours of the people, and to keep the Sabbath as a day for religious offices, viz., public prayers, reading of the Scriptures, preaching, celebration of the sacraments, and such like duties."—Prim. Christ. ch. vii. lib. 1.

* Plin. Ep. 97, lib. x.

† Ap. 2, p. 99. Colon. 1616.

‡ Apol. 2, c. xvi.

§ Rat. Illus. "Of Christmas."

‖ Hist. of the Com. Prayer, p. 268, Camb. 1861.

¶ Ch. Dict.

** Ch. Dict.

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1090); in earlier writers it is called the octave of Christmas, and, as such has been kept since the sixth century at least."* Apostolic institution is not claimed for it. Of the Feasts.

Of the Christmas festivals, the Epiphany is the leading. It is of great antiquity, but cannot be traced to the apostolic age. Jerome says, that it is observed chiefly in commemoration of the baptism of Christ and his manifestation as the divine Son by the voice from Heaven. Bingham quotes Chrysostom, Gregory Nazianzen, and others, as giving the same reason for the observance of the day.† Augustine assigns the appearance of the star, and the miracle of Cana, as the ground of the observance; but Leo insists that the manifestation to the Gentiles is the only reason. *The Epiphany.*

The three manifestations—to the Magi, at the baptism, and in Cana, are noticed respectively in the collect and gospel, the second lesson in the morning, and the second lesson in the evening.

The Festival of the Innocents is of great antiquity, but it is a question whether it was originally distinct from the Epiphany. Bingham says:—"But whether this, at first, was a distinct Festival from the Epiphany, or rather kept on the same day, is a matter that may bear some dispute: because Prudentius, Fulgentius, and Leo, speak of the Innocents only upon this day, and not upon any other occasion."‡ *The Feast of Innocents.*

The feast "of the Purification of the blessed Virgin" was instituted in the reign of Justinian. Hook does not venture to plead apostolic institution for it, but says:—"This feast is of considerable antiquity. St. Chrysostom mentions it as celebrated at his time in the Church."§ Bingham says, in reference to Chrysostom's alleged allusion:—"But all learned men are agreed that it is none of his. And particularly Leo Allatinus cites a passage out of Georgius Hamartoluse's Chronicon, which shows that there was no such festival in Chrysostom's time, but that it was first instituted in the reign of Justinian."‖ *The Feast of the Purification.*

The feast of the Annunciation of the Virgin is not of great antiquity. Hospinian thinks that it existed in the time of Athanasius, and some carry it so far back as Gregory Thau- *The Feast of the Annunciation.*

* Hist. of Com. Prayer, p. 272, ut supra.
† Antiquities, Book XX. c. 4, p. 307, vol. ii. Lon. 1726.
‡ Antiq. Book XX. c. vii. p. 350, ut supra.
‖ Antiq. Book XX. c. viii. p. 334, ut supra.
§ Ch. Dict.

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OF THE FEASTS.

maturgus; "but the best critics," says Bingham, "as Dr. Cave, Du Pin, Hammond, L'Estrange, and Rivet, reject these as spurious writings."* He concludes his section on this subject with the words:—"And, therefore, we may date its original from the seventh century, when we find sermons began to be made upon it."†

*Easter.*

Easter, derived from the Saxon word *oster*, which signified rising, was the occasion of great disputes in the early Church. Some contended that it should be observed on the fourteenth day of the moon, and others on a Sunday. Pius, Bishop of Rome, alleging that an angel had communicated with his brother on the subject, decreed, about the year 147, that it should be kept on the Lord's day.‡ The Asiatic Christians refused to comply with this decision. Polycarp, Bishop of Smyrna, had a conference with Anicetus of Rome, on the subject, but they could not agree, the former alleging that he had received his custom from St. John. The dispute was warmly maintained until the Council of Nice. The British and other Churches retained their old customs long after the decision of the Council.§

*Whitsuntide.*

Whitsuntide is taken in two senses by the ancients, sometimes for the whole space between Easter and Whitsunday, and sometimes for the day of Pentecost, on which the gift of the Holy Ghost was communicated. The whole period of the fifty days was observed as a festival in the times of Tertullian, and, during it, fasting, and the attitude of kneeling in prayer, were forbidden, as on the Lord's day.‖ This feast was observed in the earliest times. It is supposed that the term *whit* is derived from the white garments worn by those who were baptized at this season, or from the word *wit* signifying wisdom, in allusion to the gifts vouchsafed on the day of Pentecost.

*Ascension Day.*

Ascension day is of great antiquity. Augustine says:—"These things which are received and observed over all the

* Antiq. Book XX. Chap. VIII. sect. 4, ut supra. † Ut supra.

‡ Bingham's Antiq. Book XX. Chap. V. sect. 3, p. 310, ut supra.

§ "It was not so easy to determine on what Lord's day it was held, because it was a moveable feast, and therefore it sometimes happened that the Churches of one country held it a week or a month sooner than others."—Bingham's Antiq. Book XX. Chap. V. sect. 4, p. 312, ut supra.

‖ It was customary to stand at prayer on the Lord's day.

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world, not as written in Scripture, but as handed down to us, we conceive to be either instituted by the Apostles themselves *or* some numerous councils (vel plenariis conciliis), whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion, and resurrection, and ascension into Heaven, and the coming of the Holy Ghost from Heaven."* It is remarkable that even for these observances he does not positively plead apostolic authority, but states that they were instituted by the Apostles or by Councils. *Of the Fasts.*

The word Lent is derived from the Saxon, and denotes spring, in reference to the season in which the fast is observed. Some Romanists have maintained that it is an apostolic institution, but Bishops Taylor, Morton, and others, have combated this idea. Bingham gives various reasons which have persuaded the learned that "it was not instituted by the Apostles, at least not as any necessary rule obliging all men to fast forty days."† (1.) "Some probabilities that at first it was only a fast of forty-eight hours, or the two days from the Passion to the Resurrection."‡ (2.) "Great variety in point of time observable in the celebration of this fast in many Churches," "some keeping it only three weeks, some six, some seven, and yet none of them hitting upon the precise number of forty days."§ (3.) "Lent consisted not of above thirty-six fasting days, in any Church till the time of Gregory the Great, because all Sundays were universally excepted out of the fast, and all Saturdays, except one, in all the Eastern Churches."‖ (4.) "Ash Wednesday was not added to Lent until, at the earliest, the time of Gregory the Great." Bingham says:—"Many of the ancients do not allow it, in any form, to be an apostolical institution, but only a useful order and appointment of the Church."¶ He quotes Cassian, who was a disciple of Chrysostom, as saying:—"That as long as the perfection of the primitive Church remained inviolable there was no observation of Lent." Cassian attributes the institution to a desire, on the part of the clergy, to arouse the laity to a sense of their duties in a time of spiritual decline. *The Fasts. Lent.*

The seasons already referred to relate to the leading events in the history of Jesus. As to the Festivals of the Apostles

* Epis. 118 ad Jan. Bing. Antiq. p. 321, vol. ii. ut supra.
† Antiq. Book XXI. c. 1, sect. 1, p. 338, vol. ii. ut supra.
‡ Ibid. p. 338.
§ Ibid. p. 339.
‖ Ibid.
¶ Ibid. p. 340.

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OF THE DAYS NOT NOW OBSERVED BY THE CHURCH OF ENGLAND.

and Martyrs, Bingham says:—"There was another sort of Festivals instituted by the Church in honour of the Apostles and Martyrs, by whose actions and sufferings Christianity was chiefly propagated and maintained in the world. *The first original of these is not certainly known,* but learned men commonly carry it as high as *the second century.*"*

## SECT. II.—OF THE DAYS NOT NOW OBSERVED BY THE CHURCH OF ENGLAND, BUT REFERRED TO IN THE CALENDAR.

*Wheatley.* Wheatley designates them as "Romish Saint Days and Holy Days," and gives the reasons for their retention as follow, and we refer to him because he is not suspected of entertaining Protestant prejudices:—

"The reasons why the names of these Saints-days and holidays were resumed into the Calendar are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs *Vigil. Fest.* or *Crast.*, as in *Vigil. Martin, Fest. Martin, Crast. Martin,* and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen and others as are wont to celebrate the memory of their tutelar saints; as the *Welchmen* do of *St. David,* the shoemakers of *St. Crispin.* &c. And again, churches being in several places dedicated to some or other of these Saints, it has been the usual custom in such places to have *wakes* or *fairs* kept upon those days. So that the people would probably be displeased, if either in this or the former case, their favourite Saint's name should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month; relating one thing to be done at *Lammas-tide,* and another about *Martinmas,* &c. so that were the names left out of the Calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons, our second Reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI. excepting *St. George's Day, Lammas Day, St. Laurence* and *St. Clement,* which were in his second book) thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well as upon the account of the great inconveniency brought into the Church in the times of Popery, by the observation of such a number of holy-days, to the great prejudice of labouring and trading men, as by reason that many of those Saints they then commemorated were oftentimes men of none of the best characters."†

* Antiq. Book XX. c. vii. p. 323, ut supra. † Illus. p. 42. Lon. 1842.

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Dr. Nicholls, who was of the same school as Wheatley, says :— DAYS NOT KEPT HOLY.

"Our Reformers (seeing the inconvenience which was brought into the Church by so great a number of holidays as were observed in the time of Popery, to the great prejudice of labouring and trading men ; and also considering that many of those Saints were men sometimes of none of the best character, the history whereof was likewise fabulous), have thought fit, for the most part, to retain only those holidays which were dedicated to our Saviour and his Apostles. But the Church considering that there were some feasts dedicated to others who were persons of sanctity, and that those days were either Quarter days for payment of rent, or were days remarkable in the course of the law, or adapted to some other secular account, as that some inconvenience would ensue if they were totally omitted in the Calendar, she has let some of them continue therein, *though not with any regard of being kept holy by the Church.*"* *Nicholls.*

In accordance with this, we find that the Bishops in the reign of Elizabeth, strictly forbade the observance of any days except those which were appointed to be kept as holy days. The following is an example from the injunctions of Archbishop Grindal :— *Grindal.*

"15. Item. Ye shall not proclaim, bid, or observe, nor willingly suffer your parishioners to observe *any holy days or fasting days heretofore abrogated, or not appointed by the new Calendar*, to be used or kept as holy days, or fasting days, nor give the people any knowledge thereof by any indirect means."† And amongst the articles to be inquired into in the province of Canterbury, was the following : "Whether any holy days, or fasting days heretofore abrogated, or not appointed to be used as holy days or fasting days by the new Kalendar of the Book of Common Prayer, be either proclaimed and bidden by your parson, vicar, or curate, or be superstitiously observed by any of your parish, and what be their names that so do observe the same."‡

It is to be regretted, that despite of the express law of the Church on this subject, a Calendar has been published by a society entitling itself "The English Church Union," which recommends the commemoration of the black letter or Romish Saint Days. "The commemoration," says the Calendar, "may be made by vesting the altar in the colour for the day, using suitable hymns, and noticing the festival in a lecture, or in the sermon if the day happens to be an ordinary Sunday."§ This is a palpable violation of the order of the Church of England. *English Church Union.*

* On the Com. Prayer on the month of Jan. † Remains, p. 128. P. S.
‡ Ibid. p. 160. § English Church Union Calendar for 1864, p. 12.

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DAYS REJECTED.

## SECT. III.—SERVICES OF HOLY DAYS OBSERVED BY THE CHURCH OF ROME, BUT REJECTED BY THE CHURCH OF ENGLAND.

Jan. 2. Octave of St. Stephen.
— 3. Octave of St. John.
— 4. Octave of the Innocents.
— 5. Octave of St. Thomas of Canterbury.*
— 7. Within the Octave of the Epiphany.
— 8. „ „ „
— 9. „ „ „
— 10. „ „ „
— 11. „ „ „
— 12. „ „ „
— 13. Octave of Epiph. Feast of the name of Jesus.
— 14. St. Hilary.
— 15. St. Paul, "the first Hermit."†
— 16. St. Marcellus.
— 17. St. Anthony.
— 18. St Peter's Chair at Rome.

The collect:—"May the intercession, we beseech thee, O Lord, of Bishop Peter thy Apostle, render the prayers and offerings of thy Church acceptable to thee; that the mysteries we celebrate in his honour may obtain for us the pardon of sins. Through."

— 19. St. Canute, King and Martyr.
— 20. St. Fabian and St. Sebastian.
— 21. St. Agnes.

Collect:—"Favourably receive, O Lord, the offerings we make thee; and by the intercession of blessed Agnes, thy virgin and martyr, loosen the bonds of our sins. Through."

— 22. St. Vincent and Anastasius.
— 23. St. Raymond.
— 24. St. Timothy.
— 26. St. Polycarp.
— 27. St. John Chrysostom.
— 28. St. Agnes.
— 29. St. Francis De Sales.
— 30. St. Martina.
— 31. St Peter Nolasco.
Feb. 1. St. Ignatius.

* In the English Missal for the Laity. Dublin, 1844

† A remarkable admission of the Roman Missal that he was the first hermit.

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Days rejected.

Feb. 3. St. Blasius.
— 4. St. Andrew Corsinus.
— 5. St. Agatha.
— 6. St. Dorothea.
— 7. St. Romauld.
— 8. St. John of Matha.
— 9. St. Apollonia.
— 10. St. Scholastica.
— 14. St. Valentine.

Prayer:—"Grant, we beseech thee, O Almighty God, that we who observe the natalia of the blessed Valentine, thy martyr, may, by *his intercession*, be delivered from all imminent dangers. Through the Lord."

— 15. St. Faustinus.
— 18. St. Simeon.
— 22. St. Peter's chair at Antioch.
— 23. St. Peter Damian.
March 4. St. Casimir, Confessor.
— 7. St. Thomas Aquinas.
— 8. St. John of God.
— 9. St. Francesca.
— 10. Forty Martyrs.
— 12. St. Gregory, Pope.

Collect:—"O God, who hast rewarded the soul of blessed Gregory, thy servant, with eternal bliss; mercifully grant that we who are oppressed by the weight of our sins may find relief by his intercession. Through."

— 17. St Patrick.

Collect:—"O God, who wast pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles, grant that, by his merits and intercessions, we may, through thy grace, be enabled to keep thy commandments. Through."

— 19. St. Joseph.
— 20. St. Benedict.
— 21. St. Cuthbert.*

Post-Com. prayer:—"May the holy mysteries we have received, O Lord, protect us by their efficacy, and, through the intercession of blessed Cuthbert, thy Confessor and Bishop, the lustre of whose life shined so gloriously, preserve us in peace and holiness. Through."

April 2. St Francis De Paula.
— 3. St. Richard.†
— 4. St. Isidore.

* This service is given in the English Missal for Laity (Dublin, 1844), but omitted in the Roman Missal, 1840. Mechlin. † Ditto.

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Days rejected.

April 5. St. Vincent Ferarius.
— 11. St. Leo.
— 13. St. Hermenegild.
— 14. St. Tiburtius, &c.
— 17. St. Anicet.
— 21. St. Anselm.
— 22. St. Soter.
— 23. St. George.

Secret Prayer:—"Sanctify, O Lord, the offerings we have made, and through the intercession of blessed George, thy martyr, by them cleanse us from the stains of our sins. Through."

— 24. St. Fidelis.
— 26. St. Cletus and Marcellinus.
— 28. St. Vitalis.
— 29. St. Peter Martyr.
— 30. St. Catherine of Sienna.
May 2. St. Athanasius.
— 3. Finding the Cross.
— 4. St. Monica.
— 5. St. Pius V., Pope.

Prayer:—"O God, who to the confounding of the enemies of thy Church and the repairing of divine worship, hast vouchsafed to choose the blessed Pius, the great Pontiff, make us to be defended from their snares, and so to adhere to thy will that the devices of all our enemies being overcome, we may rejoice before thee in perpetual peace. Through."

— 7. St. Stanislaus.
— 8. Appearance of Michael, Archangel.
— 9. St. Gregory Nazianzen.
— 10. St. Antony.
— 12. St. Nereus, &c.
— 14. St. Boniface.
— 16. St. Ubaldus.
— 17. St. Paschal Baylon.
— 18. St. Venantius.
— 19. St. Peter Celestinus.
— 20. St. Benard Senensis.
— 25. St Gregory VII. (Hildebrand).

Prayer:—"O God, the strength of all who trust in thee, and who hast strengthened with the virtue of constancy the blessed Gregory, thy Confessor and Pontiff, grant to us by his example and intercession to overcome manfully all opposition. Through."

— 26. St. Philip Nerica.

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DAYS REJECTED.

May 27. St. Mary de Pazzi.
— 30. St. Felix.
— 31. St. Petronilla.
June 2. SS. Marcellinus, Peter, and Erasmus, Martyrs.
— 4. St. Franciscus Caraccolo.
— 6. St. Norbert.
— 9. St. Primus and Felicianus.
— 10. St. Margarita.
— 12. St. John A. Facundo.
— 13. St. Antony de Padua.
— 14. St. Basil.
— 15. SS. Vitus, Modestus and Crescentia.
— 18. SS. Marcus and Marcellianus.
— 19. St. Juliana.
— 20. St. Sylverius, Pope.
— 22. St. Paulinus.
— 25. St. Wm. Abbot.
— 26. SS. John and Paul, Martyrs.
— 28. St. Leo, Pope. Vigil of Peter and Paul.
— 29. SS. Peter and Paul.*
July 2. Visitation of the Virgin Mary.†
— 6. Octave of Peter and Paul.
— 8. St. Elizabeth of Portugal.
— 10. The seven Brethren and SS. Rufina and Secunda.
— 11. St. Pius.
— 12. St. John Gaulbert, Abbot.
— 13. St. Anacletus.
— 14. St. Bonaventure.
— 15. St. Henry, Emperor.
— 16. The blessed Virgin Mary of Mt. Carmel.
— 17. St. Alexius, Confessor.
— 18. St. Camillus.

* This service is based upon the tradition that Peter, as well as Paul, was martyred at Rome. There is good reason to believe that Peter was never at Rome, and the Reformers have, therefore, shown their wisdom in rejecting a service which would have committed them to the above tradition. The 29th is observed by the Church in commemoration of Peter.

† This festival was instituted by Pope Urban in the 14th century, to secure the intercession of the Virgin on behalf of the Church then suffering from the evils of schism in the Pontificate. The Council of Basil confirmed this, July 1, 1441, "that she, being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful."

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DAYS REJECTED.

July 19. St. Vincent A Paulo.
— 20. St. Jerome Emilianus.
— 21. St. Praxis, Virgin.
— 22. St. Mary Magdalen.
— 23. St. Apollinaris.
— 24. St. Alexius.
— 26. St. Anna, Mother of the Virgin.
— 27. St. Pantaleon.
— 28. SS. Nazarius, &c.
— 29. St. Martha.
— 30. SS. Abdon and Sennen.
July 31. St. Ignatius, Confessor.

Collect:—"O God, who for the increase of the glory of thy holy name, wast pleased, by blessed Ignatius, to strengthen thy church militant with a new supply; grant that, being aided by his prayers, during our warfare on earth, we may so imitate his virtues, as to be happily crowned with him in Heaven. Through."

Aug. 1. St. Peter's chains.
— 2. St. Alphonsus Liguori.

Collect:—"O God, who by the blessed Alphonsus Maria, thy Confessor and Pontiff, who was inflamed with the love of souls, hast enriched thy Church with a new offspring; we beseech, that taught by his salutary admonitions and strengthened by his example, we may happily prevail to come to thee. Through the Lord."*

Aug. 3. Finding of St. Stephen's relics.
— 4. St. Dominic.
— 5. St. Mary ad Niv.
— 6. The Transfiguration.
— 7. St. Cajetan.
— 8. St. Cyriacus.
— 9. Vigil of St. Laurentius, Martyr.
— 10. St. Laurentius (octave).
— 11. SS. Tiburtius and Susanna.
— 13. SS. Hippolitus and Cassian.
— 14. Vigil of the Assumption of the Virgin Mary.

* The two collects, the one in reference to Ignatius Loyola, and the other relating to Liguori, stand in close proximity. Ignatius was the founder of the order of the Jesuits, and Liguori taught those principles for which the Jesuits have been remarkable. The Romanist thus lauds Ignatius as a special instrument of God in strengthening the Church militant, and prays that he may be taught by the admonitions of Liguori. See a work entitled, "St. Alphonsus Liguori, or extracts translated from the Moral Theology of the above Roman Saint, who was canonized in the year 1839, with remarks thereon, by the Rev. R. P. Blakeney." London, 1852.

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Days Rejected.

Aug. 15. Assumption of the Virgin.
— 16. St. Hyacinth.
— 17. St. Laurentius (octave).
— 20. St. Bernard.
— 21. St. Jane Frances.
— 22. Octave of the Assumption.
— 23. St. Philip Benitus.
— 25. St. Lewis, King.
— 26. St. Zephrynus.
— 27. St. Joseph Colasanctius.
— 28. St. Augustine.
— 29. Beheading of John the Baptist.
— 30. St. Rosa.
— 31.*St. Raymund.
Sept. 1. St. Ægidius.
— 2. St. Stephen, King of Hungary.
— 5. St. Laurentius Just.
— 8. Nativity of the Blessed Virgin.
— 10. St. Nicholas of Tolentine.
— 14. Exaltation of the Cross.
— 15. Octave of the Nativity of the Virgin.
— 16. SS. Cornelius and Cyprian.
— 17. The Stigmas of St. Francis.

Collect:—"O Lord Jesus Christ, who, for the inflaming our cold and tepid souls with the fire of thy love, wast pleased to renew the sacred marks of thy passion in the flesh of the blessed Francis, mercifully grant, through his virtues and prayers, that we may always bear the cross with patience, and bring forth fruits worthy of penance. Who livest."

Sept. 18. St. Joseph A Lupertine.
— 19. St. Januarius.
— 20. St. Eustachius.
— 22. St. Thomas De Villanova.
— 23. St. Linus, Pope.
— 24. The Virgin Mary of mercy.

Collect:—"O God, who, by the most glorious mother of thy Son, wast pleased to appoint a new order in thy Church for delivering the faithful

* It is strange that in the Irish Missal for the use of the laity, the 31st is dedicated to *St. Aidan!* If the reader will turn to No. 16 of authorities to 1st chapter, he will see that, according to Bede, St. Aidan did not observe the Roman Easter, and consequently could not have been in communion with Rome!



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DAYS REJECTED.

out of the hands of infidels; grant, we beseech thee, that we also may be delivered from the slavery of the devil, by her merits and prayers, whom we devoutly honour in the institution of so charitable a work. Through."

Sept. 26. SS. Cyprianus and Justina.
— 27. SS. Cosmas and Damian.
— 28. St. Wenceslaus.
— 29. Dedication of St. Michael.
— 30. St. Jerome.
Oct. 1. St. Remigius.
— 2. Feast of the Angels.
— 4. St. Francis of Assisum.
— 5. St. Placidus.
— 6. St. Bruno.
— 7. St. Mark, Pope.
— 8. St. Bridget.
— 9. St. Dionysius.
— 10. St. Francis Borgia.
— 13. St. Edward the Confessor.
— 14. St. Calistus.
— 15. St. Teresa.
— 17. St. Hedwig, Queen of Poland.
— 19. St. Peter de Alcantara.
— 20. St. John, Cant.
— 25. SS. Chrysanthus and Doria.
— 26. St. Evaristus.
— 31. Vigils of all the Saints.
Nov. 2. Commemoration of the faithful departed.
— 4. St. Charles Borromeo.
— 8. Octave of all Saints.
— 9. Dedication of our Saviour's Church.
— 10. St. Andrew Avellinus.
— 11. St. Martin.
— 13. St. Didacus.
— 15. St. Gertrude, Virgin.
— 17. St. Gregory Thaumaturgus.
— 18. Dedication of the Churches of Peter and Paul.
— 19. St. Elizabeth.
— 20. St. Felix of Valois.
— 21. Presentation of the Blessed Virgin Mary.

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Nov. 22. St. Cecilia.
— 23. St. Clement.
— 24. St. John of the Cross.
— 25. St. Catherine.
— 26. St. Peter Alexandrinus.
Dec. 2. St. Bibian.
— 3. St. Francis Xavier.
— 4. St. Peter Chrysologus.
— 5. St. Sabba.
— 6. St. Nicholas.
— 7. St. Ambrose.
— 8. Conception of the Blessed Virgin Mary.
— 10. Commemoration of St. Melchiades.
— 11. St. Damasus, Pope.
— 13. St. Lucy.
— 15. Octave of the Conception of the Blessed Virgin Mary.
— 16. St. Eusebius.
— 20. Vigil of St. Thomas.
— 29. St. Thomas of Canterbury.
— 31. St. Sylvester, Pope.

CANONIZATION OF SAINTS.

There is some difference between the Calendar in the Roman Missal, Mechlin, 1840, and other Missals. Names of saints are sometimes substituted in the latter for those given in the former. That of St. Aidan, already referred to,* is an instance.

## SECT. IV.—THE CANONIZATION OF SAINTS.

*Canonization of Saints.*

The Canonization of Saints is a modern device. The word Saint is the ordinary designation in the New Testament of all believers.† And it is remarkable that it is generally applied to the *living*, seldom to the dead. As years rolled by, erroneous notions crept in, and the word was restricted to those who were remarkable for supposed miracles; and when, at length, the custom of praying to the dead was introduced, it was said by Augustine, "that many were tormented by the devil who were worshipped by men on earth." Bellarmine quotes Sulpitius, as saying, "that the common people did long celebrate one for a martyr, who afterwards appeared, and told them that he was damned."‡ Cassander also says:—"St.

* P. 225.

† Romans i. 5; 1 Cor. i. 2; 2 Cor. i. 1; Ephes. i. 1; Phil. i. 1; Coloss. i. 2.

‡ De Sanct. Beat. lib. 1, c. 7, p. 397, tom. 2. Prag. 1721.



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CANONIZATION OF SAINTS.

Martin found a place honoured in the name of a holy martyr to be the sepulchre of a wicked robber."*

Instead of putting a stop to such innovations, the Popes at length undertook to settle the matter for the people by determining who are Saints. *The earliest instance of canonization to which the Romanists can refer is that of Uldaricus in the year* 993.

*Origin of Canonization.*

But notwithstanding this precaution, the Romanist can not be certain, *even upon his own principles,* that those to whom he prays are Saints. Cardinal Cajetan says:—"It can not be known infallibly that the miracles whereon the Church groundeth the canonization of saints, be true; by reason the credit thereof depends on the reports of men, who may deceive others and be deceived themselves."†

*Romish uncertainty.*

The following passage from Archbishop Wake is very pointed on this subject:—

*Wake on Canonization.*

"Thirdly, that which is worst of all, is, that you have not only no certainty of the happiness of those saints whom you canonize, but you pray to some who (for aught appears) never had any being in the world.

"Now among these, I shall not doubt to account our own country saint and champion St. George, and of whom our English legends still recount so many miracles; though Cardinal Baronius himself has confessed, that they are for the most part absolutely false. In the Roman Beviary, since the reformation of it by Pope Pius V. there is no account at all of his life; and your own author tells us the reason is, because there is no certain truth of any of those things that are extant concerning him. And indeed, if the ancient histories of this saint were justly censured by Pope Gelasius as apocryphal, we have no reason to believe that the latter legends deserve any better reception. As for the famous story which still continues in those equally books of the ignorant, the English Lives of the Saints, and the Sign Posts; where we see this great champion, like another Perseus, mounted to deliver the fair Andromeda from the dragon's mouth; Baronius charges Jacobus a Voragine with the pure invention of it, and almost every body now, but our English compiler, is grown ashamed of it. In short, if there be any foundation at all in antiquity for this story, it is but little for the satisfaction of those that worship the saint. Your own authors confess that this George lived about the time of Diocletian, that he was by birth a Cappadocian, that he had encounters with Athanasius, a magician; now all this seems to persuade us that our St. George was no other than George, the Arian Bishop, who was also a Cappadocian by birth, who had encounters with St. Athanasius, whom the Arians called a magician and who was deified by those heretics after his violent death in the time of Julian. And in memory of which perhaps it was that they first mounted him upon a

* Consult Art. 21, p. 973. Paris, 1616. † In Opus de Concept. Virgin. c. 1.

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camel (he being led through the streets upon one), and then for greater decency changed it into a horse; to which Jacobus a Voragine added the dragon and the lady; with the warlike equipage of casque and lance: and thus is our tutelary saint brought under suspicion of being, if any thing at all, a wicked heretic; that persecuted one of the greatest Bishops of his time for asserting the Divinity of the Son of God; and yet is this man still prayed to in your church; and I have now before me an ancient ritual in which he is seen armed at all points, his spear in the dragon's mouth, the lady by him on her knees; and these prayers addressed to him:— CANONIZATION OF SAINTS.

"'St. *George*, famous martyr, praise and glory become thee: by whom the princely lady, being grieved by a wicked dragon, was preserved.'

"'Almighty and everlasting God, who mercifully hearest the prayers of those who call upon thee; we humbly beseech thy Majesty, that as for the honour of thy blessed and glorious martyr St. George, thou causedst the dragon to be overcome by a maid, so by his intercession thou wouldst vouchsafe to defend us against all our enemies, visible and invisible, that they may not be able to hurt us, through Jesus Christ our Lord.'

"Now what is this but to mock God in his solemn service? To pray to him through the intercession of a man that either never lived in the world, or it may be, was one of his most hated enemies, and deified by a crew of wretched heretics, for his fury in opposing the eternal generation of the Saviour of us all."*

*Days commemorative of Apostles and Martyrs.*

The observance of days in commemoration of apostles and martyrs can not be traced to apostolical times. Bingham says, "that learned men commonly carry the first original of those festivals as high as the second century."† Even in modern times it is customary to commemorate great events and good men of the past, as lately, the tercentenary of the Reformation, Luther, Calvin, Henry, and others. The same feeling early led to annual commemorations of martyrs and apostles. Eusebius records the epistle of the church of Smyrna to the church of Philomelium, where they intimate their intention to meet at the tomb of their late martyred bishop, Polycarp, to celebrate the day on which he received the crown, and which they designate as his birthday.‡ As time rolled on, these commemorations increased; the festivals were not general, but each church observed its own. At the commemoration, the acts of the martyrs were read, panegyrical addresses were delivered, and the communion was administered. The human mind is ever prone to extremes. A proper veneration for holy men, who had died for the faith, in course of time, overstepped the bounds of propriety

*Primitive Commemorations and Romish.*

* Gibson's Preservative, p. 86, vol. iii. Lond. 1848.

† Antiq. Book XX. c. 7, p. 323, vol. ii. Lond. 1826. ‡ Ibid.

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FASTING. degenerated into superstition, and, at last, into idolatry. Oblations were offered for the martyrs, and though, says Bingham, St. Austin was of opinion that "they could only mean the sacrifice of praise and thanksgiving to God for their glorious death and brave examples,"* yet prayer was at length offered for them, for Patriarchs, Prophets, Apostles, and Martyrs, and even the Virgin *Mary* herself, for their rest in peace. We observe, however, that the practice of the modern Church of Rome is altogether different from this. She does not pray for, but *to* Saints, Patriarchs, Apostles, and Martyrs, whom she canonizes, and the Virgin. She prays only for those whom she supposes to be in Purgatory, and who are not written in the roll of her beatified. The practice of the Church, above referred to, though corrupt, falls far short of the Romish system, and is a contrast to it.

*The Missal proves the novelty of Purgatory.* The Roman Missal itself gives evidence of the novelty of Purgatory as a dogma of the Church. The following prayer is offered in the mass in commemoration of the dead. "Remember, O Lord, Thy servants who have gone before us with the sign of faith, and sleep in *the sleep of peace* * * * to those, O Lord, and to all sleeping in Christ, grant, we beseech Thee, a place of *refreshment, light, and peace.*" This must have been composed before the prevalence of the doctrine of Purgatory, according to which the departed in grace are in *torment.*

## SECT. V.—THE CHURCH OF ENGLAND AS TO FASTING.

Before we point out the position which the Church of England assumes as to Fasting, it is desirable to refer to the teaching of the Church of Rome on the subject.

"The Abridgment of the Christian Doctrine," contains the following questions and answers.

*Romish Doctrine.* "Q. For what is fasting available?

A. First, *for the remission of sins, and appeasing the wrath of God,* according to that, 'Be ye converted unto me in your whole heart, in fasting, weeping, and mourning,' Joel ii. 12. Secondly, to mortify all the lustful desires of the flesh; and that it hath special force against the devil. This kind of devil (saith our Lord) can go out by nothing but by prayer and fasting. St. Mark ix. 29."†

Butler's Catechism contains the following:—

* Ibid. p. 327. † P. 68. Dublin, 1841. Prescribed by Dr. Doyle to his flock.

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"Q. What are we obliged to do by the second commandment of the Church?

FASTING.

A. To give part of the year to fast and abstinence. Matt. vi. 16, 17, 18.

Q. What do you mean by fast days?

A. Certain days on which we are allowed but one meal, and forbidden flesh meat.

Q. What do you mean by days of abstinence?

A. Certain days on which we are forbidden to eat flesh meat, but are allowed the usual number of meals.

Q. Why does the Church command us to fast and abstain?

A. To mortify our sinful passions and appetites, and to satisfy for our sins, by doing penance for them.

Q. Why does the Church command us to abstain from flesh meat on Fridays?

A. In honour and commemoration of our Saviour's death."*

"An Abridgment of Christian Doctrine, for the Use of the Faithful," with the sanction of Dr. Wiseman, contains the following questions and answers:—

"Are we *bound* to obey the commandments of the church? Yes, because Christ has said to the pastors of the church, 'he that heareth you heareth me; and he that despiseth you, despiseth me.' St. Luke xvi. "Why does the church *command* us to fast? *That by fasting we may satisfy God for our sins.*"†

*Church of England doctrine.*

From these documents it is clear that Rome regards fasting, first as a ***positive duty***, and secondly as ***meritorious and propitiatory***. In both respects, she is directly opposed to Scripture, in which it is nowhere enjoined, and no other satisfaction for sin is recognised but the blood of Christ. Fasting is scriptural, if observed to keep under the body, and as an act of humiliation, but the New Testament recognises no distinctions of meat, and does not impose fasting as an obligation. On this subject, the Church of England is in harmony with Scripture, and, consequently, opposed to Rome.

1. She makes no distinction of meats, but, on the contrary, guards, in an especial manner, against it. This appears to a remarkable degree, from the fact that when King Edward VI. felt it necessary, for the encouragement of fishery, to prohibit flesh on fast days, he warned his people as follows:—

"Not minding thereby that his subjects should think any difference‡ to be in the days or meats, or that the one should be to God more holy, pure,

* P. 50. Dublin, 1842. † P. 18.

‡ The Homilies recognise the same principle. Referring to the edicts of Princes "the second part of the service of fasting," says:—"By which positive laws

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FASTING. or more clean than the other; for *all days and meats be of one and equal purity, cleanness, and holiness;* that we should, in them, and by them, live to the glory of God, and at all times, and for all meats, give thanks unto Him, of the which none can defile us at any time, or make us unclean, being Christian men, to whom all things be holy and pure, so that they be not used in disobedience and vice." His majesty refers to the purposes of fasting as being "to subdue their bodies, and for worldly and civil policy."*

*No distinction of meats.*

The following item also appeared in the Royal injunctions:—

"Item. You shall teach your parishioners, that fasting in the Lent and other days is a mere positive, that is to say *man's law*, and by the magistrates, upon considerations, may be altered, changed, and dispensed with; and that, therefore, all persons having just cause of sickness or other necessity, or being licensed thereto, may, temperately, eat all kinds of meats, without scruple or grudge of conscience."†

In the reign of Elizabeth an order of Council was promulgated, setting forth the same principles; upon which Soames makes the following truthful observations:—

"In one conspicuous observance, although of high antiquity, the Government *left really nothing for Puritanism to effect.* Adherents to that system were very far from undervaluing fasting, but, as usual, abhorred the stated fasts prescribed by Rome. This reprobation, aided by men's general impatience of restraint, seems to have driven the customary fish days very much out of fashion. The change was naturally disagreeable to those who lived by fishing. Their interests, however, were duly regarded in an order of Council, directed for circulation, to the Primate, enjoining the customary attention to 'Embring and fish days.' But no Puritan had any occasion for alarm. *Religious considerations were entirely disclaimed.* People, it was declared, were not required to continue this form of fasting 'for any liking of Popish ceremonies heretofore used (*which are utterly detested*), but only to maintain the mariners, and the navy of this land, by setting men a fishing.'"‡

*Distinctions of meat.*

2. The Church of England has made no distinction between fasting and abstinence; nor has she prescribed any manner of

though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drinks, which *God by his holy word hath left free to be taken and used of all men*, with thanksgiving, in *all places and at all times;* yet for that such laws of princes and other magistrates are *not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another*, but are grounded merely *upon policy*, all subjects are bound in conscience to keep them by God's commandment, who by the Apostle willeth all, without exception, to submit themselves unto the authority of the higher powers." The Homily goes on to point the importance of maintaining the fisheries.

* Cranmer's Writings and Letters, p. 507. P. S.

† Cardwell's Doc. Annals, p. 56, vol. i. Oxford, 1839.

‡ Elizabethan Hist. p. 245. Lon. 1839.

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fasting. The rubric refers to days of "fasting *or* abstinence," the word abstinence being exegetical of fasting, and such as is referred to in the Collect for the first Sunday in Lent. The English Church Union Calendar states that "abstinence means keeping from particular kinds of food."* And the "First Catechism of Christian Doctrine" contains the following questions and answers:—"What is meant by fasting days? Days on which we are allowed to take but one meal, and are *forbidden* to eat flesh meat." . . . "What is meant by days of abstinence? Days on which we are *forbidden to eat flesh meat*, but are allowed the usual number of meals."† It is necessary to explain that these questions are taken from a Catechism published by professing members of the Church of England,—a catechism derived almost *verbatim* from the Romish "Abridgment" before quoted. This "first Catechism" speaks of certain meals and meats as being forbidden on certain days, and this under the heading of "the commandments of the Church," but as the Church of England no where gives such a commandment, the Catechism must refer to the Church of Rome, which, holding the distinction, prescribes to her people what they are to eat. Wheatly rightly observes:— FASTING.

"I do not find that the Church of England makes *any difference* between days of fasting and abstinence; it is true, in the title of the table of vigils, &c. she mentions fasts and days of abstinence separately, but when she comes to enumerate particulars, *she calls them all days of fasting* or abstinence, without distinguishing between the one and the other. Nor does she anywhere point out to us what food is proper for such times or seasons, or seem to place any part of religion in abstaining from any particular kind of meat."‡ *Wheatly as to distinction.*

Her view is beautifully expressed in the Collect for the First Sunday in Lent.

"O Lord, who for our sakes didst fast forty days and forty nights, give us grace to use *such* abstinence, that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness."

How different is this Collect, composed by our Reformers in 1549, from the Roman which they rejected!

"Grant that what thy children endeavour to obtain of thee *by abstinence*, they put in execution by good works."

3. The Church of England rejects the notion of merit in fasting, or that fasting can put away sin. This appears (1) *Fasting not meritorious.*

* 1864. P. 13. † P. 32. London: The Union Press. ‡ Rational Illus. p. 195.

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FASTING. negatively. If it were meritorious and propitiatory, she would have enjoined it, and defined it in its use. (2) Positively. The first part of the Homily on Fasting, guards against this very error as follows:—

"Of this sort of works is fasting, which of itself is a thing merely indifferent: but it is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good work; but the end being evil, the work itself also is evil. To fast then with this persuasion of mind, that our fasting and good works can make us good, perfect and just men, and finally bring us to heaven; this is a *devilish persuasion;* and that fast is so far off from pleasing of God that it refuseth his mercy, and is altogether derogatory to the merits of Christ's death, and his precious blood-shedding."

The Homily states the threefold object of fasting: 1st, to tame the flesh, 1 Cor. ix. 27; 2nd, that the spirit may be more earnest in prayer; and, 3rd, as a witness of our humble submission to God.

It is remarkable that in this matter the Church of England allows a greater liberty to her people than even the Presbyterian Church of Scotland. "The collections and observations," pointing out the occasions when the Church may enjoin fasting, says:—

"Which is observed by a *total* abstinence, not only from all food (unless a bodily weakness do manifestly disable from holding out till the fast is ended, in which case, somewhat may be taken, yet very sparingly, to support nature when ready to faint), but also from all worldly labour, discourses, and thoughts, and from all bodily delights, though at other times lawful, rich apparel, ornaments, and such like, during the fast."*

*Liberty allowed by the Church.* It is true that, in the first part of the sermon on fasting, the Church of England says: "Fasting then, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body for the determined time of fasting." But the Church, far from enjoining this, refers, in the second part of the sermon, to diversities of manner in fasting, as practised in different churches, some abstaining from all food, some eating fish, some water fowls as well as fish, some abstaining from eggs and herbs. And, says the Homily, "a thousand such-like divers fastings may be found in divers places in the west." The Church then deliberately avoids an injunction upon the subject. The following passages illustrate the views of the Reformers:—

* P. 162. Edinburgh, 1709.

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Harding's objection was:—

FASTING.

"Ye teach men to fast for policy and not for religion. And by your statute of Wednesday's fast, whosoever shall write or say that forbearing of flesh is a service of God, otherwise than as other polite laws are, they shall be punished as spreaders of false news are and might be."

To this Jewell replies:— *Jewell.*

"I thought M. Harding had known a difference between fasting and abstinence, or choice of meats. True fasting is a religious work, ordained to testify our humility, and to make the flesh more obedient to the spirit, that we may be the quicker to prayer and to all good works. *But abstinence from this or that meat with opinion of holiness, superstitious it may easily make a man, but holy it cannot.*" Having quoted 1 Cor. xiii. 8, Heb. xiii. 9, &c. he adds:—"Wherefore all abstinence from any one certain kind of meat, *is not of itself a work of religion to please God*, but only a mere positive policy."*

Coverdale says:— *Coverdale.*

"The rest is, that I make answer touching the difference of meats and concerning the marriage of priests: which two points I purpose not to sunder, forasmuch as Paul joineth them together in his 1st Epistle to Timothy, where these be his words: 'The spirit speaketh, &c.'" Having quoted this and other texts, he says:—"But so *false and unrighteous* is the judgment of such unreasonable men, that if a Christian man do taste but *a little flesh* upon a day prohibited by them, immediately without any further advisement, they proclaim him to be a heretic and cast in his teeth such a tradition of fasting, as though a man's salvation depended upon the difference of meats."†

Hooper says:— *Hooper.*

"What is fasting? Fasting is a *moderate use* and taking of meat and drink, lest the flesh should, by abundance and too much of it, rebel and overcome the spirit. And this fast, either it is *continually* or at certain times used. Continually, when as a Christian man *moderately* feedeth his body with thanksgiving for necessary nutriment, and not for to abound or surfeit. This fasting and abstinence the Scripture calleth sobriety. 1st Peter v.

"The fast done at certain times is, also, either public or private. Private, when any man, considering and weighing his own infirmities, bindeth himself from meats and drinks, *to tame and overcome the vehement and lascivious inclinations* thereof to the obedience and rule of the spirit. 1 Cor. vii. A public fast is, when for a public and common calamity, trouble, or adversity, the magistrates command a solemn and public abstinence and fast.

"But in both these fasts there must be used a circumspect and godly diligence, lest in the absence of fasting we offend and provoke the ire and

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* Defence of the Ap. p. 170. P. S. † Works of Coverdale, p. 484. P. S.

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FASTING. displeasure of God the more against us. We may offend, first, if we fast for any other purpose *than to keep the body in subjection to the spirit:* therefore it is to be taken heed of, that *we fast not for merit,* or for custom.

"The second is, we offend if we fast in the honour of any creature. The third, if for one fasting day we make three glutton feasts, as the fashion is for the most part. I would wish, therefore, that the true fast and abstinence were brought in again, and then the Lord would be pleased, I doubt not."*

*Whitgift.* Whitgift says:—

"Touching fasting on the evens of such feasts, or rather abstaining from flesh, you know *it is not for religion* but for *policy,* and as I think the same is protested in that act where such kind of abstaining is established."†

*Pilkington.* Bishop Pilkington says:—

"Therefore when any is to be charged with breaking his fast, the person is to be considered, whether he may do it with the health of his body; the *kind* of fasting, whether it be superstitious to buy forgiveness of sins, and righteousness; the time, that it be not with Jewish observance of days;‡ and the *meat* itself, that it be not thought unclean by nature and unlawful; and the *cause,* that it be for taming the flesh, and not to compound with God, or bargain, that for so many days fasting God will reward him with such worldly blessings as shall please him to appoint. * * * Our Saviour Christ, seeing the Pharisees offended with eating meat, said to them, 'that which enters in at the mouth defileth not the man;' and when they would not be satisfied, he said, 'let them alone, they be blind, and guides of the blind.' So surely to such obstinate blind Papists, as will not learn the freedom of conscience taught in the Scriptures, and serve the Lord in singleness of heart, but put their whole devotion in outward observation of man's tradition, it may well be said, 'let them alone, they be blind, and guides of the blind.' It is the weak conscience that is to be borne with, as St. Paul teaches, saying, 'I had rather eat no flesh than offend my brother,' and not the obstinate wilful blindness of the superstitious that may learn and will not. When he has proved that the Protestants upon their wilful lusts, and not for such necessary considerations as are here rehearsed, have contemptuously broken the fasting days appointed by common order, he may well rebuke them; but there be too many witness, which have heard many of them, sundry times, out of the solemnest places and pulpits in the realm, teach the contrary: therefore, none can believe these his lying words to be true. Breaking thy fast stands not so much *in eating any kind of meat, as in the quantity of it,* or doing it with contempt of the higher powers and common order ap-

* Writings, p. 538. P. S. † Defence, &c. p. 595, vol. ii. P. S.

‡ It is evident from what follows that he does not object to the observance, but to the abuse.

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pointed; or else in offending the weak conscience which has not learned his liberty given by God in his holy word." SUMMARY.

He refers to the diversity of fasts, both as to times and manner, in the primitive Church, and adds :—

"We read that our Saviour Christ eat flesh at his last supper, on Maundy-thursday, which day of all Lent is one of the holiest. If Christ then fasted Lent, I speak not this because I would have men to break the common appointed order of fasting without lawful cause; but I would every man should know the liberty of conscience that Christ has given and taught us in his word. Let every man obey the ordinance of the rulers, which command not anything contrary to God, and let them know also the freedom of conscience that they be not bound men to the creatures which God of love has made to serve, and not to rule us. * * * Spiridion, bishop of a town in Cyprus, when his friend came to him on the fasting day, after dinner, bade his daughter Irene dress a piece of bacon, because he had no other meat in the house. 'Nay,' says the man, 'I am a Christian man; I eat no flesh on the fasting day.' '*Why*,' says Spiridion, '*because thou art a Christian man thou shouldst eat.' O worthy lesson, teaching both the liberty of marriage and also the liberty of meats.*"*

## SUMMARY.

### SECT. I.—DAYS OBSERVED.

The Church observes the Lord's day as a divine institution, and other days to record leading events in the life of Jesus, or to commemorate his undoubted saints.

### SECT. II.—BLACK LETTER OR ROMISH DAYS.

The Church has retained certain names in her Calendar with those of the apostolic saints, to mark the seasons to which the people had been accustomed. That she does not expect them to be observed is evident from the following facts :—1. They are *excluded* from the table of "ALL that are to be observed in the Church of England throughout the year." 2. Epistles and Gospels are not appointed for them. To observe them is to violate the law of the Church.†

* Works, p. 562. P. S.

† In 1604, the title of the table was as follows :—"These to be observed for holy days, *and none other*." From this table St. Paul and St. Barnabas's days were omitted, although proper services were appointed for them. "The reason," says Wheatly, "of their being left out of the table of holy days was, because if they fell on any week day, they were not to be observed as days of obligation, or by ceasing from labour." These days often fell in time of harvest. Cosin, in his notes, seems mightily puzzled with the words "*none other*," and thinks that they were "*the printer's addition*"! The present title is not less explicit—"of *all* the feasts that are to be observed," excluding the Romish saints' days.

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SUMMARY.

SECT. III.—ROMISH DAYS REJECTED.

(Needs no summary.)

SECT. IV.—CANONIZATION.

The word Saint is applied to every Christian in the New Testament, but in course of time the notion prevailed that those only are saints who have distinguished themselves by supposed miracles. The Commemoration of Saints led to their worship, and, in some instances, prayer was offered to unworthy characters. The Pope, instead of abolishing prayers to the dead, took upon himself to define who are saints. The first instance of Canonization took place in the 10th century. But notwithstanding this precaution, no Romanist can be certain, upon his own principles, that those to whom he prays are saints. There is good reason to believe that some of the canonized are mere imaginary beings.

SECT. V.—FASTING.

The Church of Rome holds that fasting is propitiatory and obligatory. The Church of England denies both. 1. She makes no distinction of meats. 2. She makes none between fasting and abstinence. 3. She rejects the notion that fasting can put away sin.

The object of fasting is threefold, (1) to tame the flesh, (2) that the spirit may be humbled in prayer, (3) to testify our submission to God.

The Church of England does not enjoin *any* mode of fasting, because the Bible does not, but leaves her members at liberty "to use *such* abstinence that, our flesh being subdued to the spirit, we may ever obey godly motions in righteousness and true holiness." In support of this, citations are given from Royal Injunctions, the Homilies, and the works of Reformers.

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## CHAP. II.

### INTRODUCTORY RUBRICS, DAILY SERVICES, AND THE PLACE OF PRAYER.

#### SECT. I.—DAILY SERVICES.

THE law of the Church as to daily morning and evening prayer is stated in the rubric at the end of the Preface "concerning the service of the church." "And the Curate that ministereth in every Parish Church or Chapel, being at home, *and not being otherwise reasonably hindered,* shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word, and to pray with him." The Church does not prescribe that daily services shall be held, but allows of considerable liberty in the matter, in reasonable hindrance, or absence from home. DAILY SERVICE.

That the Church does not contemplate the holding of daily services as an absolute duty, is evident from the following reasons:—

1. She makes an *exception* where the minister is *reasonably hindered.* The rubric which precedes the above stands as follows in the first book:—"And all Priests and Deacons shall be bound to say daily the morning and evening prayer, either privately or openly, except they be letted by *preaching, studying of divinity,* or by *some other urgent cause.*" This seems to specify *preaching,* and *reading of divinity* as amongst *urgent causes.* *The Reasonable Hindrance.*

2. The Curate is directed to give notice of the service by the tolling of the bell. Dr. Blomfield, late Bishop of London, who was himself favourable to daily service, says:— *Dr. Bloomfield.*

"That the framers of the rubric did not intend to insist upon an uninterrupted daily performance of divine service, appears, I think, from the direction given to the Curate, that when it is performed he shall cause a bell to be tolled a convenient time before to give the people notice."*

3. The Church of England *in her services, supposes the presence of a congregation.* In the Church of Rome, the priest offers up mass for those who are absent. Unless, therefore, *The principle of the Church of England.*

* Charge, 1842.

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DAILY SERVICES.

the Church of England sanctions the principle of *public worship without a congregation,* she cannot require daily service. Wheatly admits of this hindrance. He says,—"But if, *for want of a congregation,* or some other account, he cannot conveniently read them in the Church, he is then bound to say them in the family where he lives."* Wheatly forgets that a reasonable hindrance applies as much to the private as to the public service.

*Daily Service never general.*

4. It does not appear that daily service has *ever* been general since the Reformation. From the injunctions that were issued in the reigns of Edward and Elizabeth, regarding Wednesday and Friday, it is very clear that daily service was not observed. Those of Edward in 1549 directed "that the common prayer on Wednesdays and Fridays be diligently kept."†

Elizabeth's injunction of 1559 directs that "weekly upon Wednesdays and Fridays, not being holydays, the Curate at the accustomed hours shall resort to the church."‡ In the year 1596, Whitgift writes to the Bishop of London, "that public prayers, according to the Book of Common Prayer in every several parish church and chappel, be on all Wednesdaies and and Frydaies hereafter devoutly used and diligently frequented."§ Archbishop Sancroft, in 1688, directed "that the daily office be publicly performed on Wednesdays and Fridays in each week."‖ The late Bishop of Worcester (Dr. Pepys) wisely says:

*Dr. Pepys.*

"I must express my doubts, whether the compilers of our Liturgy *ever contemplated the performance of a Daily Service generally in the Parochial Churches* of the kingdom. Such a service is, indeed, provided for in the Prayer Book, but then it must be recollected that it was necessary to provide in the Prayer Book for the service in *Cathedrals,* as well as for that in Parochial Churches of the country. In the former the *Daily Service* is still performed: and as Cathedrals are usually situated in large towns, it is probable that out of a considerable population, many may be found to profit by it; this, however, is ordinarily not the case in the country, and it may be doubted whether much spiritual benefit would be derived from the performance of a *Daily Service,* where the various occupations of the inhabitants of a parish prevented the chance of a congregation. The Preface to the Prayer Book, indeed, directs that all Priests

* Rat. Ill. of Com. Pr. † Card. Doc. Annals, p. 64, vol. i. Oxf. 1839.
‡ Ibid. 196. § Ibid. ii. 37.
‖ Ibid. 323. See injunctions of Grindal, who requires the clergy to perform the public service on Sundays and holydays, p. 244.

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and Deacons are to say, *daily*, the morning and evening prayer, either *privately* or openly. It is clear, therefore, that the option is afforded them. How far they comply with this direction, by reading the *Daily Service* privately, is a matter which, of course, can be only known to themselves. . . . We cannot be too much engaged in such duties, and they may be performed, no doubt, with much spiritual advantage by such of the clergy as have the population of large towns committed to their charge; but when I consider the onerous duties which now devolve upon the clergy, &c. . . . I could not bring myself to impose upon those, whose important functions are already so ill requited, the additional burden of a *Daily Service.*"* CANONICAL HOURS.

Cripps, the lawyer, in answer to a question whether a Bishop could enforce Daily Service, says:—"There appears, however, to be little difficulty in arriving at the conclusion that *he could not.*" He truly observes:—"The Book of Common Prayer furnishes us with a form of daily service throughout the year. And if it were not so, there would be no legal form of service which could ever be performed daily, however great the emergency; but there is no direction in the rubric, nor can any inference be drawn from it, that this was to be used daily in every church."† He goes on to support this by reasons such as are stated above.

## CANONICAL HOURS.

The *nocturns*, or vigils, took their rise from the persecutions to which Christians were exposed. We learn from Tertullian, Justin Martyr, and others, that believers were accustomed to assemble at night to elude the vigilance of their foes. Afterwards, on the emancipation of the Church from persecution, the custom was perpetuated, especially by the monks who arose in the 4th century. Benedict made a rule for the guidance of his order on this subject.

The lauds were morning prayers following after nocturns. There is no evidence that they existed as such in the early Church. The Apostolical Constitutions refer to them in the 4th century.

*Prime*, or the first hour, followed lauds. According to Bingham, this was first established in the Monastery of Bethlehem.‡

Tierce, sext and nones, or prayers, at nine, twelve, and three, with appointed services, were not established until the 5th century. Bingham states that the monasteries of Mesopotamia and Palestine first introduced public worship at these hours.§

Vespers, or public evening service, existed certainly in the 4th century, in the Eastern Church.

Compline, or the last service at bedtime, was fixed by Benedict.‖

Bishop Patrick, neither wisely nor truly, says:—"The universal Church anciently observed certain set hours of prayer, that all Christians throughout the world might,

* Charge, 1842. † P. 630. London, 1857.
‡ Book XIII. c. 9. p. 645, vol. i. Lond. 1726. § Ibid. p. 643.
‖ Bona de Div. Psalm cxi.



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THE PLACE OF PRAYER.

at the same time, join together to glorify God; and some of them were of opinion that the Angelic host, being acquainted with these hours, took that time to join their prayers and praises with those of the Church."*

Bingham observes on the above :—"If this be understood of any rule or custom of the universal Church for hours of public prayer besides those of morning and evening in the three first ages, it will not be true."† Dr. Hook quotes this passage from Patrick, without any qualification, from the so-called "Apostolical Constitutions," in which reference is made to the hours. Bingham observes upon this testimony from the Constitutions:—"One may conjecture from this passage, that this author, living in the time when these canonical hours began to be in request, in the beginning of the fourth century, found them to be admitted into the usage of *some* churches, and therefore drew his scheme of directions in conformity to this practice." Bingham shows that they were introduced and observed by the monks, and were of a slow growth. Cardinal Bona proves that completorium (compline,) was "utterly unknown to the ancients as distinct from the Lucernaris, or evening service."‡ Bingham gives the following general testimony:—"They who have made the most exact enquiries into the original of these as fixed hours of public prayer, can find no footsteps of them in the three first ages, but conclude that they came first into the Church with the monastic life."§

And yet Dr. Hook so treats the subject as though it were an institution of the ancient and universal Church! Dr. Hook closes his article on the subject‖ with the following paragraph, which, containing no qualification, seems to approve :—"In the Church of Rome the canonical hours begin with vespers, *i.e.* evening prayer, about six o'clock, or sunset; next follows compline, to beg God's protection during sleep; at midnight the three nocturns or matins, the longest part of the office. Lauds, or morning praises of God, are appointed for cock-crowing, or before break of day; at six o'clock, or sunrise, prime should be recited, and terce, sext, and none, every third hour afterwards."

## SECT. II.—THE PLACE OF PRAYER.

We give, in juxta-position, the Rubrics of 1549, 1552, and 1662 with the canon :—

| *Rubric of* 1549. | *Rubric of* 1552. | *Rubric of* 1559 *and* 1662. | *Canon of* 1603. |
|---|---|---|---|
| "The Priest being in the quire, shall begin with a loud voice, the Lord's prayer, called the Pater Noster." | "The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him as the people may best hear. And if there be any controversy therein, the matter shall be re- | "The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall re- | "The Common Prayer shall be said or sung distinctly and reverently * * in such place of every Church as the Bishop of the diocese * * shall think meet for the largeness or straitness of the same, so as the people may be |

* Patrick on Prayer.—Bingham's Antiq. p. 643, ut supra. † Ibid.
‡ Bingham's Antiquities, p. 643, vol. i. ut supra. § Ibid.
‖ See Church Dictionary, 1846.

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| ferred to the Ordinary, and he or his deputy shall appoint the place, and the Chancels shall remain as they have done in times past. | main as they have done in times past. | *most edified.* — *Canon* 14, * * at which time the same (table) shall be placed in so good sort, within the Church or Chancel, as thereby the Minister may be *more conveniently heard of the Communicants* in his prayer and ministration. * * And likewise that a convenient seat may be made for the Minister to read service in."—*Canon* 82. | THE PLACE OF PRAYER. |

The Rubric of the first Prayer Book is express, requiring the service to be said by the Priest in the quire; but this was strongly censured by Bucer, who maintained that "it was a most antichristian practice to say prayers *only* in the choir, as a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to Divine worship as the clergy themselves."* The Reformers wisely altered the rubric, introducing the important principle that the Minister should so turn himself, as that the people might "best hear," and leaving the assignment of the position, in case of dispute, to the Bishop.† This latter rubric was somewhat modified in the reign of Elizabeth, and brought to its present position, the decision of the matter being left to the Ordinary.

*The Reformation principle.*

*Edification* was the object at which our Reformers aimed, and accordingly *even the Communion table* may stand *in the body of the Church*, and it is to be "so placed as thereby the minister may be more conveniently heard of the communicants in his prayer and ministration."‡ This canon directs that "a con-

* Scrip. Ang. c. 1.

† Strype, in his Annals of 1559, mentions that complaints were made of some of the Readers, or men who were allowed to read the service from want of clergymen. Strype says:—"And when they read they turned their backs to the people (that they might stand after the old fashion) with their faces to the altar."—Annals of the Reformation, chap. xiii. part 1, vol. i. Oxford, 1824.

‡ The additional notes appended to Nicholls' work on the Prayer Book, attributed to Andrews, Cosin, Overall, &c., contain the following observation:—"*The minister readeth the lesson standing, and turning him so as he may best be heard.*



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THE PLACE OF PRAYER.

venient seat be made for the minister to read the service in."* The practice of turning the back upon the people in prayer is contrary both to the letter and spirit of the laws of the Church.

*Grindal's injunctions.*

Grindal, in his injunctions to the clergy of York, says:—

"2. Item. Upon every Sunday and holiday ye shall in your church or chapel at convenient hours, reverently and distinctly say or sing the Common Prayer appointed by the laws of this nation both in the forenoon and afternoon, standing in *a pulpit or seat appointed for that purpose, and so turning your face towards the people as they may best hear the same.*"†

Amongst the articles of inquiry to the clergy in the province of Canterbury, was the following:—

"1. . . . Whether your Minister *so turn himself*, and stand in such place of your church or chancel as the people *may best hear the same.*"‡

Amongst his injunctions to the laity of York, are the following:—

"2. Item. To the intent that *the people may the better hear the morning and evening prayer*, when the same by the Minister is said, and be the *more edified* thereby, we do enjoin that the Churchwardens of every parish, in places as well exempt as non-exempt, at the charges of the parish, shall procure a decent low pulpit to be erected and made in the body of the church out of hand, wherein the minister shall stand *with his face towards the people*, when he readeth morning and evening prayer; provided always that where the churches are very small, it shall suffice that the minister stand in his accustomed stall in the choir, so that a convenient desk or lectern with a room *to turn his face towards the people*, be there provided by the said churchwardens at the charges of the parish; the judgment and order whereof, and also the form and order of the pulpit or seat aforesaid in greater churches we do refer unto the Archdeacon of the place or his official; provided also, that the prayers and other service appointed for the ministration of holy communion be said and done at the Communion table, except the Epistle and Gospel, which shall be read in the said pulpit or stall, and also the ten commandments when there is no communion."§

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Here he is appointed to turn him; therefore before he reads the lessons, he is supposed to stand, and to be turned with his face another way." The rubric upon which this argument is founded existed in the 2nd book of King Edward. The reasoning of these divines, would, therefore, prove *too much*, viz. that, according to that book, the ministers in prayer were to turn away from the people, whereas the rubric at the head of this section *proves the reverse*. The truth is that the Reformers were so explicit on this subject, that they direct the minister in reading the prayers so to *turn* as he shall be best heard, and they *repeat* the same direction in reference to the lessons. And yet their *very urgency* on this point is employed to establish the propriety of a custom to which they were decidedly opposed! It is lamentable that such names as the above should be identified with such unfair conclusions.

* Canon 82.

† Grindal's Remains, p. 123. P. S.

‡ Ibid. p. 157.

§ Ibid. p. 132.

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*The principle of the rubric of the second book of Edward, though not expressed in the present rubric, is in the Canons.** The Bishops, acting upon the power vested in them by this rubric, caused a reading-desk to be set up in the body of the Church, and this, at length, became the custom, so that the rubric of the Commination service, introduced in 1661, speaks of "the *reading pew.*" The 14th and 82nd canons supply the principle alluded to above, providing that the prayer shall be said in such place, "as the people may be *most edified,*" and directing a *desk to be made.* Taking the rubric and the canon together, the case just stands as it did in the latter part of Edward's reign, *with the addition of the desk.* SUMMARY.

## SUMMARY.

### SECT. I.—DAILY SERVICE.

The rubric does not prescribe *absolutely* the use of Daily Service, but admits of a reasonable hindrance. Daily Service was never universal; this appears from the injunctions which were issued, as to services on Wednesdays and Fridays. The services *suppose* the presence of a congregation. Unless, therefore, the services be altered, or the Church provide that there shall be in every church, on every day in the year, a congregation—which she can not do,—Daily Services can not be insisted upon. *Summary.*

### SECT. II.—THE PLACE OF PRAYER.

The first book directed the Priest to perform the service in the quire. The second book directed him to minister in such place of the church or chancel, as the people might best hear. The book of 1559, directed the Minister to officiate in the accustomed place, leaving the matter in the hands of the Ordinary. But the Bishops, *universally* acting upon this authority, directed a reading-desk to be erected in the most convenient place, and *the Canons of* 1604 *require* that such a desk shall be set up in every church, in such a position as that the people shall be most edified. *Edification* is the *principle* of the Church of England, which, since 1604, by her canon law, in her direction as to the *desk,* is in advance even of the second book of Edward.

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# CHAP. III.

## ORNAMENTS OF THE CHURCH.

### SECT. I.—PICTURES.

PICTURES. THE injunctions of Edward VI., 1547, direct, "that they shall take away, utterly extinct, and destroy all shrines, covering of shrines, all tables, candlesticks, trindals or rolls of wax, *pictures, paintings,* and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, so that there remain no memory of the same in *walls, windows, or elsewhere, within their churches or houses.*" This order being somewhat limited, an order of Council was issued, directing all images to be removed.* Cranmer's visitation articles of the same year inquire:—

*Cranmer.* "Whether they have not *removed,* taken away, and *utterly extincted and destroyed* in their churches, chapels, and houses, *all images,* all shrines, coverings of shrines, all tables, candlesticks, trindles, or rolls of wax, PICTURES, PAINTINGS, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, so that there remain no more memory of the same in walls, GLASS WINDOWS, or elsewhere."†

Similar inquiries were made by Ridley.

In the reign of Elizabeth, the injunctions enjoin the *utter destruction* as above of all "PICTURES, PAINTINGS IN GLASS WINDOWS, &c."

The Homilies are equally express in condemnation of pictures.

*The Homilies.* We give the following passage merely as an example. The reader consulting "the Homily on the peril of idolatry," will find much more on the same subject.

"Epiphanius, Bishop of Salamine in Cyprus, a very holy and learned man, who lived in Theodosius the Emperor's time, about 390 years after our Saviour Christ's ascension, writeth thus to John, Patriarch of Jerusalem:—'I entered (saith Epiphanius) into a certain church to pray: I found there a linen cloth hanging in the church door, *painted, and having in it the image of Christ* as it were, or of some other saint; (for I remember not well whose image it was:) therefore, when I did see the image of a man hanging in the Church of Christ, *contrary to the authority of the Scriptures,* I did tear it, and gave counsel to the keepers of the church that they should wind a poor man that was dead in the said cloth, and so bury him.' And afterwards the same Epiphanius, sending another unpainted cloth, for that painted one he had torn, to the said patriarch, writeth thus: 'I pray you will the elders of that place to receive this

* P. 40. † Cardwell's Doc. An. p. 42, vol. i. ut supra.

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cloth which I have sent by this bearer, and command them that from henceforth no such painted cloths, contrary to our religion, be hanged in the Church of Christ. For it becometh your goodness rather to have this care that you take away such scrupulosity, which is unfitting for the Church of Christ, and offensive to the people committed to your charge.' And this epistle, as worthy to be read of many, did St. Jerome himself translate into the Latin tongue. . . . . Thus you see what authority St. Jerome and that most ancient history give unto the holy and learned Bishop Epiphanius, whose judgment *of images* in churches and temples, then beginning by stealth to creep in, is worthy to be noted. First, he judged it contrary to Christian religion and the authority of the Scriptures, to have any images in Christ's Church, Secondly, *he rejected not only carved, graven, and molten images, but also painted images* out of Christ's Church. Thirdly, that he regarded not whether it were the image of Christ or of any other saint; but, being an image, would not suffer it in the church. Fourthly, that he did not only remove it out of the church, but with a vehement zeal tore it asunder, and exhorted that *a corpse should be wrapped and buried in it*, judging it meet for nothing but to rot in the earth, following herein the example of the good king Hezekiah, who broke the brazen serpent to pieces and burned it to ashes, for that idolatry was committed to it. Last of all, that Epiphanius thinketh it the duty of vigilant Bishops to be careful that no images be permitted in the church, for that they be the occasion of scruple and offence to the people committed to their charge. Now whereas neither St. Jerome, who did translate the said epistle, nor the authors of that most antient History, Ecclesiastical Tripartite (who do most highly commend Epiphanius, as is aforesaid), nor any other godly or learned Bishop at that time, or shortly after, have written anything against *Epiphanius's judgment concerning images;* it is an evident proof that in those days, which were about 400 years after our Saviour Christ, there were no images publicly used and received in the Church of Christ, which was then much less corrupt and more pure than now it is. And whereas *images began at that time* secretly and by stealth to creep out of private men's houses into the churches, *and that first in painted cloths* and walls, such Bishops as were godly and vigilant, when they spied them, removed them away as unlawful and contrary to Christian religion, as did here Epiphanius," &c. PICTURES.

This passage applies not merely to statues, but *especially to paintings*, for it was *a painting of Christ* which was torn down and to pieces by Epiphanius. The Homily refers *with high approval* to the fact.

The following remarkable circumstance is recorded by Strype. On new year, 1561, Queen Elizabeth attended service at St. Paul's. The historian proceeds:—

"The Dean having gotten from a foreigner, several fine cuts and pic-

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PICTURES. tures, representing the stories and pictures of the saints and martyrs, had placed them against the Epistles and Gospels of their festivals, in a Common Prayer Book. And this book he had caused to be *richly bound* and laid on the cushion for the Queen's use, in the place where she commonly sat—intending it for a New Year's gift for her Majesty, and thinking to have pleased her Majesty therewith. But it had not that effect, but the contrary. For she considered how this varied with her late open injunctions and proclamations against the superstitious use of images in churches, and for taking away all such relics of Popery. When she came to her place she opened the book and perused it, and *saw the pictures*, but frowned and blushed, and then shut it (of which several took notice), and calling the verger, bade him bring her the old book, wherein she had been formerly wont to read. After sermon, whereas she was wont to get immediately on horseback, or into her chariot, she went straight to the vestry, and applying herself to the Dean, thus she spoke to him:

"Q. Mr. Dean! How came it to pass that a New Service Book was placed on my cushion?

"To which the Dean answered:

"D. May it please your Majesty, I caused it to be placed there.

"Then said the Queen:

"Q. Wherefore did you so?

"D. To present your Majesty with a New Year's gift.

"Q. You could never present me with a worse.

"D. Why so, Madam?

"Q. You know I have an aversion to idolatry, to images and pictures of this kind.

"D. Wherein is the idolatry, may it please your Majesty?

"Q. In the cuts resembling angels and saints—nay, grosser absurdities, pictures resembling the Blessed Trinity.

"D. I meant no harm, nor did I think it would offend your Majesty, when I intended it for a New Year's gift.

"Q. You must needs be ignorant, then. Have you forgot our proclamation against images, PICTURES, and Romish relics in the churches? Was it not read in your Deanery?

"D. It was read. But, be your Majesty assured I meant no harm, when I caused the cuts to be bound with the Service Book.

"Q. You must needs be very ignorant to do this, AFTER OUR PROHIBITION OF THEM.

"D. It being my ignorance, your Majesty may the better pardon me.

"Q. I am sorry for it, yet glad to hear it was your ignorance, rather than your opinion.

"D. Be your Majesty assured it was my ignorance.

"Q. If so, Mr. Dean, God grant you His Spirit, and more wisdom for the future.

"D. Amen. I pray God.

"Q. I pray, Mr. Dean, how came you by these pictures? Who engraved them?

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"D. I know not who engraved them. I bought them.
"Q. From whom bought you them?
"D. From a *German*.
"Q. It is well it was a stranger. Had it been from any of our subjects we should have questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the churches of our realm for the future.
"D. There shall not!"* . .

THE CROSS AND THE CRUCIFIX.

The Queen in this was not quite consistent with her private use of the cross, but she was not disposed to permit her injunctions to be set at nought.

It is remarkable that despite of royal and episcopal injunctions, and the teaching of the Church in her Homilies, paintings of Christ and his Apostles should now be so common in churches. The fact is attributable mainly to the influence of Laud.

## SECT. II.—THE CROSS AND THE CRUCIFIX.

In mediæval times the cross and the crucifix were objects of special adoration, but the abolition of the Papal supremacy was followed by various enactments, Royal or Parliamentary, which effected a considerable change as to the use of images. Cranmer had endeavoured to influence Henry VIII. against image worship, and so far succeeded that the King addressed the Archbishop in a letter, in 1545, in which he said:—"We be contented and pleased, also, that the images in the churches shall not be covered, as hath been accustomed in times past, nor no veil upon the cross, nor no kneeling thereto on Palm Sunday, nor any other time; and forasmuch as you make no mention of creeping to the cross, which is a greater abuse than any other . . . . . therefore our pleasure is, that the said creeping to the cross shall likewise cease from henceforth, and be abolished with other the abuses before rehearsed."†

*Henry VIII. as to images.*

The first decided symptom of return to the practice of the primitive Church, which forbade the use and worship of images, appeared in the year 1547, when injunctions were issued by Edward VI. forbidding the incensing, and offering to, and all abuse of images, and allowing of their use only as memorials.‡ This was soon followed by another step in the right direction. On the 21st of February, 1548, a proclamation was issued, commanding the removal of *all* images.§ The question arises, are

*The first decided step.*

* Strype's Annals of the Reformation, vol. i. c. 23, p. 409. Oxf. 1824.
† Sir J. Dodson's Judgment. Decem. 1856.
‡ See Judg. Privy Council. March, 1857. § P. 40.

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THE CROSS AND THE CRUCIFIX.

crosses included under the term images? Undoubtedly they are. The articles of Henry VIII. on laudable ceremonies, under the head "*of images,*" declare that the worship is to be done only to God, although it be done before the images, whether it be of Christ, *of the cross,* of our Lady, or any other saint beside."* The Homilies speak of the cross as an image."†

*Is the cross an image.*

Amongst the questions put by Cecil to Guest on the occasion of the revision of the Prayer Book, in the year 1559, was the following:—"Whether the *image of the cross* was to be retained." To this Guest gave a reply, under the heading "*of the cross,*" in which, amongst other facts, he states that Leo, the Emperor, at Constantinople, "decreed that *all images* in churches should be broken."‡

The Judicial Committee of the Privy Council state that "it is impossible to deny that crosses are frequently spoken of as images," but they argue that the above proclamation, that of 1548, could not apply to crosses, for the old services were still in use. It is strange that their Lordships did not perceive that the same reason would prove, as fairly, that *the kissing and censing of images was not forbidden by the proclamation.* Their Lordships *admit that such kissing and censing are forbidden* (they are specified in the proclamation), and yet the old services, which authorized these acts, were still in use! Their Lordships' reason would prove for them too much. The truth is, that, though the old services were not formally abolished, they were not viewed with any regard by those who now saw their erroneousness.

The progress of the Reformation, as to the cross, is well stated by Burnet, in his Appendix. Giving an answer to Saunders the Jesuit, he first states the Jesuit's objection, and then remarks upon it.

"He says, the visitors did everywhere inquire, whether all the images were broken down; and if the altars were taken away, and communion tables were put in their rooms; and if all the old offices were destroyed. Here he confounds in one period, what was done in several years. In the first year, the images that had been abused by pilgrimages, were

* Formularies of Faith, p. 28. Oxf. 1825. Quoted in decision of Privy Council, March 21, 1857.

† See p. 250, where the painting of Christ, destroyed by Epiphanius, is called an image.

‡ Strype's Annals of Eliz. p. 460, vol. i. Part II. ut supra.

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ordered to be removed. In the second year, all images were taken down without exception. In the third year, the old books of the former offices were ordered to be destroyed. And in the fourth year, the altars were turned to communion tables; so ignorantly did this author write of our affairs."* THE CROSS AND THE CRUCIFIX.

Another act was passed, the 3rd and 4th of Edward VI. forbidding the retention of any images, *even in private*, and ordering them to be delivered up for destruction. *Acts against images.*

In the year 1559, by the 1st Elizabeth, injunctions were issued, much to the same effect with those already promulgated in the reign of Edward VI. The Queen desired to retain the crucifix and cross, but the Reformers addressed her upon the subject, and prevailed. In the Royal visitation, crosses were removed, as well as other images. *Faithfulness of the Reformers.*

In the canons of 1571, Churchwardens were charged to remove all rood-lofts in which wooden crosses once stood.†

Amongst the inquiries prepared by Archbishop Grindal for his visitation, in 1576, was the following:—

"Whether all vestments, albes, censers, chrismatories, *crosses*, candlesticks, holy water stocks, images, and such other relics and monuments of idolatry be utterly defaced, broken, and destroyed."‡

Dr. Philpott, Bishop of Exeter, rebuked the Rev. Mr. Smith for erecting a cross on the communion table as illegal and inappropriate. On the latter point, the inappropriateness, he says:—

"In truth, therefore, the outward, the material cross, is peculiarly unfitted to be placed in contact with the sacramental symbols. Instead of exciting the mind to due contemplation of the triumphant issue of our Lord's sufferings, it tends to chain it down to the sufferings themselves. Instead of being, as doubtless Mr. Smith and others design it to be, a mark of high and special veneration of the sacrament, it does in truth accord rather with the low and degrading notions of those who see in that holy ordinance nothing more than a bare remembrance of what is passed and gone: not, as it is in truth, a symbol of that which abideth for ever, even of the powerful intercession of our great High Priest—of Him 'who ever liveth to make intercession for us.' And thus, in the exhibition of the cross on the Lord's table, we have only a fresh instance of the foolishness of man's wisdom when it seeks to improve, or to add to, the institution of Christ himself."§

The answer of Archbishop Whitgift to Cartwright shows that the cross was not in use in the Church in his day:— *Whitgift's testimony.*

* Hist. of the Refor. p. 391, vol. ii. Lon. 1681.

† Card. Synodal, p. 123, vol. i. Oxf. 1842. ‡ Remains, p. 159. P. S.

§ Appendix to Judgment of Dr. Lushington. Edited by Bayford. Lond. 1855.

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THE CROSS AND THE CRUCIFIX.

"As for Papists, we are far enough off from them; for they pictured the sign of the cross, and did worship it; so do not we: they used it to drive away evil spirits and devils; so do not we: they had it in their churches; *so have not we.* They used it daily and nightly for religion's sake; we only in baptism, for a sign and token, as I have said before; so that their abusing of it is sufficiently corrected. Neither is there any man that knoweth not to what end and purpose we use it."

Again, he says: "As there is great difference betwixt the painting of an image to set forth an history, and placing of it in the church to be worshipped, so is there also a great difference, or more, betwixt crossing a child in the forehead at the time of baptism with expressing the cause and use of it, and the placing of *crosses in churches*, or highways and streets. The crossing of the child's forehead is but for a moment, the cross of wood and stone remaineth and continueth; the cross on the child's forehead is not made to be adored and worshipped; neither was ever any man so mad as to imagine any such thing of it. But the crosses in churches, streets and highways, of metal and wood, were erected to be worshipped, and were so accordingly; and, therefore, there was no like peril in the one as there is in the other."*

The cross was so abused in the Church of Rome, that even Henry the Eighth speaks of the creeping to the cross as "a greater abuse than any other," and even still in that Church it is incensed and adored, as on Good Friday, when the hymn is sung, "*We adore thy Cross, O Lord.*"

*Judicial decision.*

According to the decision of the Privy Council, March 21, 1857, crosses may be used as *architectural* decorations of Churches. "Their Lordships hope and believe that the laws in force respecting the consecration of any building for a church, and which forbid any subsequent alteration, without a faculty from the Ordinary, will be sufficient to prevent any abuse in this respect." . . . "The question is whether the existence of a cross attached to the table is consistent either with the spirit or with the letter of these regulations. Their Lordships are clearly of opinion that it is not."

*The Reformers unanimous against images.*

The Judicial Committee were in error when they say that:—"great differences of opinion prevailed amongst the early Reformers with respect to the use of crosses and crucifixes."†

We give their statement as follows:—

"It is known, indeed, that at this time great differences of opinion

* Whitgift's Defence, p. 619. P. S.

† Hardwick also falls into the same error when he says of Parker:—"Together with Cox of Ely, he defended the use of a crucifix or a cross in the Queen's chapel."—History of the Refor. p. 246. Camb.

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prevailed amongst the early Reformers with respect to the use of crosses and crucifixes, and that the Queen was favourable to the use of both; that she retained them in her own chapel, and although they were removed for a time, in consequence of the remonstrances made to her, they were afterwards restored. But a great distinction was made between the cross and the crucifix, and the use of the former might well be permitted while the other was forbidden. This is very manifest from the letter of George Cassander to Bishop Cox, dated at Worms, 1560, printed in the second series of the Zurich letters, p. 43. He there expresses himself in these terms—I understand that you are not altogether agreed among yourselves with respect to the setting up the image of the cross or the crucifix in the church; but I do not sufficiently understand whether this question refers to the mere figure of a cross, or also to the image of Christ hanging on it." THE CROSS AND THE CRUCIFIX.

Cassander, a liberal Romanist, then expresses his approval of the symbolic use of the cross. From this their Lordships conclude that there was a difference amongst the Reformers on the subject, some making a distinction between the cross and the crucifix, and regarding the former, though not the latter, as proper for use. The question is one of not only great interest historically, but of importance ecclesiastically, and we regret that their Lordships did not more carefully examine the subject. Let us, then, see how the case stood, and revert to the Zurich letters to which their Lordships appeal.

Cassander's letter was a reply to one from Cox, which bears date March 4, 1560. Cox, informing him of the reformation which ensued upon the accession of Elizabeth, says:— *Cassander's misapprehension.*

"There is no open quarrel, but yet there does not exist any entire agreement among us with respect to the setting up of the crucifix (de imagine crucifixi) in churches, as had heretofore been the practice. Some think it allowable, provided only that no worship or veneration be paid to the image itself: others are of opinion that all images are universally forbidden, that it is *altogether sinful for any to remain in churches* by reason of the danger so inseparably annexed to them. But we are in this state, that *no crucifix is now a days to be seen in any of our churches.*"*

To this Cassander gave his reply, as above, in favour of crosses† but against crucifixes. A letter from Jewell to Martyr, in Feb. 1560, in which he refers to the same subject, throws light upon it.

"This controversy about the crucifix is now at its height. You would scarcely believe to what a degree of insanity some persons, who once had some show of common sense, have been carried upon so foolish a subject.

* Zurich Letters, p. 42, vol. ii. P. S. † Ibid. p. 67.

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THE CROSS AND THE CRUCIFIX.

There is not one of them, however, with whom you are acquainted, excepting Cox. A disputation upon this subject will take place to-morrow. The moderators will be persons selected by the Council. The disputants on the one side are the Archbishop of Canterbury and Cox; and on the other, Grindal, the Bishop of London, and myself. The decision rests with the judges. I smile however when I think with what grace and solid reasons they will defend their little cross. Whatever be the result, I will write to you more at length when the disputation is over; for the controversy is as yet undecided, yet, as far as I can conjecture, *I shall not again write to you as a bishop.* For matters are come to that pass, that either the crosses of silver and tin, which we have every where broken in pieces, must be restored, or our bishopricks relinquished."*

At first sight it appears from this that Cox and Parker were favourable to the retention of the crucifix or cross. Happily, we can vindicate the memory of these good men from such an imputation.

*Cox as to images.*

Cox was a most determined opponent of images. Writing to Martyr, he says:—

"By the blessing of God all those heads of religion are restored to us which we maintained in the time of King Edward. We are only constrained, *to our great distress of mind*, to tolerate in our churches the image of the cross and him who was crucified; the Lord must be entreated that *this stumbling block* may be at length removed."†

No date is attached to this letter, but it is signed by Cox as Bishop of Ely, to which office he was consecrated on the 21st of December, 1559. The letter was therefore written after that event, probably in the beginning of 1560.

Cox also wrote a letter to the Queen, declaring in the most solemn manner his abhorrence of image worship, and referring faithfully to the practice maintained in her chapel. He addressed her as follows:—

"Most gracious Sovereign, whom I, above other divers ways, am bound most dearly to love and honour, sith God by your Majesty hath placed me to nourish, to exhort, and to call upon, opportunè, importunè. In the trembling fear of God, in the bond of duty toward your Highness, in the zeal of God's truth, which burdeneth and bindeth my conscience, I most humbly sue unto your like godly zeal, prostrate, and with wet eyes, that ye will vouchsafe to peruse the considerations which move that *I dare not*

* It is well to remember that Cassander was a Roman Catholic divine, of candour, who laboured to effect a compromise between Protestants and Romanists. Thus, he made a distinction between the cross and the crucifix. Many of his writings were condemned by the Council of Trent, and, in 1562, he was involved in a controversy with Calvin. As it might be expected, he did not satisfy either side.

† Zurich Letters, p. 38, vol. i. P. S.

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*minister in your Grace's chapel, the lights and cross remaining.* The Scripture saith, in the place where God gave His commandments, He suffered no similitude, nor likeness of anything to be seen. And in his second commandment He forbade both the making of images and the worshipping them also, and that upon a grievous plague. How durst man, dust and ashes, for any respect set up an image in the temple of God? Your Majesty's learned and godly clergy of your realm do think this commandment of God indisputable. . . . Tender my suit I beseech you in visceribus Jesu Christi, my dear Sovereign and most gracious Queen Elizabeth." THE CROSS AND THE CRUCIFIX.

He gives reasons as follows:—

"Certain considerations, which move me that I cannot yield to have images set up in churches. 1. The second commandment containeth two prohibitions. The one, Thou shalt not make unto thyself any graven image; the second, Thou shalt not adore them, nor worship them. And this second appeareth to be the cause of the first, for images are forbidden for fear of adoration. And to the intent we should understand the law thus to be meant, and to have no images in the church where God is chiefly to be honoured, God himself saith (Deut. 4); 'When ye were gathered together to honour me and to learn my laws in the Mount Sinai, ye saw no image, nor likeness of anything, lest being deceived ye should have worshipped them.' Which giveth me to understand, that in place of worshipping there should be no images."

He concludes:—

"I, therefore, a miserable man, dust and clay, having these and such like considerations before mine eyes, *cannot without offence of God and conscience yield to the setting up of images in the temple of my God and Creator.*"*

Nor was Parker less decided. Strype says that he earnestly, with some other Bishops, persuaded her Majesty not to allow images in her chapel.† The address of the Bishops, amongst whom Parker took the lead, has been already given.‡

How then does it happen that these very divines are represented as favourable to the use of the cross in worship?

*Solution of difficulty.*

The misapprehension has arisen from overlooking the peculiarities of the case. The Queen wished to restore crosses in churches, according to her own practice in her own chapel. The Bishops, without exception, were opposed to her. It is admitted that Jewell and Grindal were, and we have proved that so were Cox and Parker. But her Majesty was very arbitrary, and the Bishops had to consider whether in the event of her persistence they were in duty bound *to resign their position as rulers in the Church.* "Matters are come to that pass,"

* Strype's Annals, p. 500. Oxf. † Strype's Parker, p. 35, vol. ii. Oxf.
‡ Chap. VI. Authorities, No. 2.

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says Jewell in the letter quoted above, "that either the crosses of silver and tin, which we have everywhere broken in pieces, must be restored, *or our bishopricks be relinquished.*" The difference of opinion related *not* to the propriety of crosses, for they were *all* agreed in their disapprobation of them, but as to their *own duty* under such trying circumstances. Parker and Cox recommended conformity, even if the images were set up, provided they were not worshipped, but Grindal and Jewell took the opposite view.

The disputation on the subject took place in February. Sandys, writing on April 1, 1560, says:—

"As to myself, because I was rather vehement in this matter, and *could by no means consent* that an occasion of stumbling should be afforded to the Church of Christ, *I was very near being deposed from my office*, and incurring the displeasure of the Queen. But God, in whose hands are the hearts of kings, gave us peace instead of trouble, and delivered the Church of England from stumbling-blocks of this kind."*

The Queen had had some intention of restoring crosses, but was again overruled.

The case, then, is very clear:—

1. Elizabeth wished to retain the crosses in churches.†

2. They were removed by the royal injunctions and visitations.

3. The Queen used them in her chapel, and wished to restore them everywhere.

4. Parker, Cox, and the other Bishops were opposed to crosses.

5. The Queen gave reason to apprehend that she would *insist* upon their introduction.

6. The question now came before the Bishops, how they were to act, whether they *could tolerate* images.

7. The question was debated in the presence of Cecil by Parker and Cox on the one hand, maintaining that they were not bound to resign, and by Grindal and Jewell, who urged that images were *intolerable*.

8. Sandys, by his decision, nearly lost his bishopric.

9. The cause of truth prevailed, and the boldness of Grindal, Jewell, and others in resisting the Queen were rewarded with success.

* Zurich Letters, p. 43, vol. i. P. S.

† The terms cross and crucifix are indifferently used. The English Reformers made no distinction between them.

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According to the decision of the Judicial Committee, the cross is "*excluded*" by the Book of Common Prayer "*from the service,*" *nor can it be placed on the communion table.* It is lawful as an architectural ornament, otherwise it could not appear on the spire of a church, but its abuse, even architecturally, may be prevented by "the laws in force respecting the consecration of any building for a church, which forbid any subsequent alteration without a faculty." LIGHTS UPON THE TABLE.

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## SECT. III.—LIGHTS UPON THE COMMUNION TABLE.

*Lights upon the Table.*

The injunctions of Edward VI., in 1547, direct all ecclesiastical persons that they "shall suffer from henceforth no torches, candles, tapers, or images of wax to be set before any image or picture, but only two lights upon the high altar, before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still." These injunctions, though progressive in their character, were issued at the commencement of the reign of Edward VI., when the Reformers still held the doctrine of a corporal presence in the Eucharist, and other Romanizing views. The injunctions, therefore, refer to "the high altar," and direct that "two lights shall burn before the sacrament," which was still retained in the tabernacle. These injunctions were not sanctioned by Parliament, and, soon after, tabernacle, altar and lights were swept away. The book of the year 1549, imperfect as it was, involved the removal of all lights. This is evident from the articles of visitation used after the book, which forbid the use of any lights on the Lord's board.* Accordingly, the exiles, in 1544, *indignantly repelled* the charge which had been brought against them to Calvin, that they had used lights on the communion table.†

*Lights prohibited.*

*Dr. Lushington's judgment.*

The reasoning of Dr. Lushington on this subject is very

* See p. 42.

† See note, p. 48. It appears that an unfair description of the Book of Common Prayer, and its rites, had been given to Calvin by the Anti-Prayer Book party, and that he was misled by the same when he described the service as containing in it "tolerabiles ineptias." Amongst other things, he was told that the English had lights upon the table. That he was misinformed is admitted in the "additional notes" to Nicholls' Common Prayer, attributed to Cosin, Andrews, &c., which represent the Scots as presenting the book to him "*in the worst way they could,*" p. 37. Lond. 1712.



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LIGHTS UPON THE TABLE.

clear. He refers to the times of the Romish Archbishop Reynolds, when lights on the table were prescribed, and also to the above injunction of Edward.

"The ordinance of Archbishop Reynolds refers to the celebration of the mass. The mass is gone—root and branch,—extirpated by the authority of Parliament, especially in the establishment of the Book of Common Prayer. What becomes then of an ordinance which relates to the mass? The accessary is extinguished with the principal, and all that was prescribed to be done at the celebration of mass is wholly extinguished. Were this otherwise, what would be the result? Protestant worship would be mixed up with Popish rites. Then, as to the injunction of 1547. Two lights upon the high altar, says the injunction. *Where is the high altar now? Abolished,* if Sir Herbert Jenner Fust be right,* and with all the attributes to it not expressly recognized by our Church in its Articles and Prayer Book;—abolished, and a Communion table established in its stead; and of what kind?—in its material, in its shape, and in its moveability, directly opposed to the high altar of Roman Catholic times. How can lights upon the high altar apply to the present communion table? But does the train of reasoning stop here? That injunction is limited to the placing them before the sacrament. First, then, it is no authority for placing the lights at any other time; secondly, "before the sacrament," *thereby meaning the mass,*—and not the administration of holy communion. I hold the ordinance of Archbishop Reynolds and *the injunction of Edward the Sixth to be utterly incompatible with the doctrines and ritual of the Church of England.* Not that the candles and candlesticks have anything to do with the doctrines and ritual of the Church, but that the use of them was *proscribed in conjunction with other Popish observances utterly inconsistent with the doctrine and formularies of our Church,* and is altogether abolished by what our Church has substituted. I dismiss, therefore, this consideration, and fall back upon what I have already stated, and especially that *even in the early times of King Edward the Sixth it was held that by the first Book of Common Prayer and the Statute respecting it, the use of lighted candles on the altar was prohibited.*"†

The learned Judge goes on to state that lighted candles are unlawful, except for the *bona fide* purpose of *giving light.* As ornaments they are irreconcileable with the law. The Church of England ridicules the idea of lights, when she says in her Homilies:—"For in the day it needeth not, but was ever *a proverb of foolishness to light a candle at noon time.*"

* Abolished, since Sir Herbert's decision, according to the judgment of the Privy Council, 1847.

† The Judgment, edited by Bayford, p. 52. London, 1855.

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## SECT. IV.—FURNITURE OF THE TABLE.

The rubric before the Communion service, directs "that the table, having a fair white linen cloth upon it, shall stand in the body of the church, or chancel." THE TABLE FURNITURE.

The 82nd Canon orders the table "to be covered, in time of Divine service, with a carpet of silk, or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and of a fair linen cloth at the time of the ministration, as becometh that table." Power is vested in the Bishop to decide as to the propriety of the covering. There are two questions; the one as to the covering of the table in service-time, the other as to the covering in Communion-time. As to the former, it has been ruled that the case is in the hands of the Bishop. The Judicial Committee of the Privy Council say:—"Whether the cloths so used are suitable or not, is a matter to be left *to the discretion of the Ordinary.*"* As to the latter, it appears that the Bishop has no discretion. The Judicial Committee gave judgment as follows:— *The Judicial judgment.*

"The last question is, with respect to the embroidered linen and lace used on the Communion table, at the time of the ministration of the holy Communion. The rubric and the canon prescribe the use of a fair white linen cloth, and *both the learned Judges, in the Court below, have been of opinion that embroidery and lace are not consistent with the meaning of that expression*, having regard to the nature of the table upon which the cloth is to be used. Although their Lordships are not disposed, in any case, to restrict within narrower limits than the law has imposed, the discretion which, within those limits, is justly allowed to congregations by the rules both of the Ecclesiastical and the Common Law Courts, the directions of the rubric must be complied with; and, upon the whole, *their Lordships do not dissent from the construction of the rubric adopted by the present decree upon this point; and they must, therefore, advise Her Majesty to affirm it.*"†

The decision of the Court of Arches, thus affirmed by the Privy Council, is as follows:—

"And, first, I will consider the covering of the table at the time of the celebration of the Communion. The law upon the point, I apprehend, is to be found in the rubric prefixed to the Communion service, in the book of Common Prayer. It is in these words:—'The table, at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the church or in the chancel, where Morning and Evening prayer are

* Judgment in the case of Liddel, March, 1857. † Ibid.



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THE TABLE FURNITURE.

appointed to be said.' The directions of the 82nd Canon are to the very same effect:—'The table is to be covered with a fair linen cloth at the time of ministration.' These directions seem to be sufficiently plain and explicit. It is to be 'a fair linen cloth,' and nothing whatever is ordered or even suggested, as to the addition of lace, embroidery, or any other ornament; nor have I been able to discover any authority for such addition, or that any such usage has prevailed in the Church of England since the Reformation. Of course, I do not mean to assert positively that no such instance has ever occurred, but merely that it never came within my cognizance. I do not wish it to be understood that I consider it to be of very grave importance in this case; but supposing the law, as cited, to have left the matter unsettled, and that it is diversely taken by the parties, resort must be had to the Ordinary, as directed in the instructions prefixed to the Prayer-book; and that is the course which has been pursued, for the decision of the Judge, sitting in Consistorial Court of the Ordinary, has been obtained, and I see no reason for departing from that decision."*

*The Bishop's powers.*

The Bishops have power to decide the question as to what cloths shall be used at non-communion times, and the following observations of Dr. Lushington are well worthy of their Lordships' attention:—

"The fact is, that embroidered and ornamental cloths of different colours are used to cover the Communion table, in precise accordance with the usages of the Roman Catholic Church, the colours being emblematic of particular periods. *What warrant is there for engrafting into our churches this ceremonial of Rome? I am not aware of any.* It is not even pretended (though the argument would not avail) that this custom prevailed in earlier and purer times. *What good reason can be assigned for this innovation? I have heard none.* Then the plain truth is, that *without authority, without reason*, this practice of the Roman Catholic Church has been introduced into a place of Protestant worship. What is this but a servile imitation of the Church of Rome? And what is a servile imitation of that Church but a direct violation of all the principles, and all the rules established for the regulation of the ceremonies and ornaments of the Church of England. A decorous simplicity is the characteristic of the Church of England. What is lace and embroidery but *a meretricious display of fantastic and unnecessary ornament?* But look at its accompaniments,—more especially with respect to St. Barnabas,—a metal cross, ornamented with jewels,—a rood-screen, and brazen gates. Is it to be supposed that all this has no meaning? But I need not speak of that. I am of opinion that, if I am to decide this as a question of law, this practice is not justified by the Statute, the Rubric, or the Canon. If it be a question to be governed by the discretion of the Court, I entertain no doubt whatever that it is my duty to prohibit the use of these cloths in the manner in which it is admitted they have been used; and, moreover, I declare that I consider it to be my duty to prevent the introduction of all novelties, and more especially of such as

* Judgment, 1857.

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have no other recommendation than the approbation and custom of the Church of Rome. If it be objected to this my judgment, that the Court would leave the House of God barren and desolate, I answer, that no such consequences would ensue. Chastity and simplicity are not at variance with grandeur and beauty; but they are not reconcileable with jewels, lace, variegated cloths, and embroidery, *which are better fitted for the gorgeous pageantry of the Church of Rome, than the pure and severe dignity of the Church of England.*"* SUMMARY.

## SUMMARY.

### SECT. I.—PICTURES

On walls and in windows were forbidden by Royal injunctions, and visitation articles, and are denounced as idolatrous in the Homilies.

### SECT. II.—IMAGES.

The first decided step as to images was taken when the injunctions of Edward in 1547, ordered the removal of all which had been abused. The next step was a proclamation in 1548 for their *entire* removal. That crosses are images is proved from the articles of Henry VIII., the reply of Guest to Cecil, and the Homilies.

The injunctions of Elizabeth were in harmony with the acts of Edward, and images were everywhere destroyed. The Archbishop in 1576, and in his visitation, inquired if crosses and such relics of idolatry were taken away. The Queen was favourable to images, but the Reformers stood firm, and carried out their views. The Judicial Committee have decided that the cross is not recognised in the services of the Church, and that it is illegal to place it on the communion table. It rests with the Bishop to determine how far it may be used as an architectural ornament.

### SECT. III.—LIGHTS UPON THE COMMUNION TABLE.

The injunctions of 1547, which directed the use of two lights on the altar, were published at a period when the Reformers were but emerging from Romish errors.

These injunctions recognised the "high altar," and allowed the use of the images ***which had not been abused.*** In 1548, an Order of Council directed the removal of all images, and the book of 1549 ignores the lights. The injunctions of 1547 were not sanctioned by Parliament. Edward's Act of Uniformity,

* Judgment, edited by Bayford, p. 59, ut supra.

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SUMMARY. enacts that ministers shall celebrate the Lord's supper, &c., "in such form as is mentioned in the same book, *and none other or otherwise.*" But the said book does not direct that candles shall be placed on the table, and, therefore, the Act of Uniformity forbids the lights upon the Lord's board "at any time." Ridley, in his visitation injunctions in 1550, also forbids the "setting of any light upon the Lord's board."* In 1552, altars were rejected as well as lights, and, henceforward, there was neither "high altar," nor altar at all, in the Church of England.

SECT. IV.—FURNITURE OF THE TABLE.

There are two questions, one as to the covering of the table in service, and the other in communion time. It has been ruled by the Privy Council that the power is vested in the Bishop of deciding whether the table cloth is suitable. As to the latter, it has been ruled by the same Court that embroidery and lace on the cloth are not consistent.

* P. 42.

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## CHAP. IV.

### SECT. I.—ORNAMENTS OF THE MINISTER.

THE first Prayer Book of Edward VI. retained many of the Roman vestments. The second book of Edward VI. laid them aside in the following rubric, before the order of Morning and Evening Prayer:— POPISH VESTMENTS LAID ASIDE.

"And here it is to be noted that the minister at the time of communion and at all other times of his ministration shall use neither alb, vestment, nor cope; but being Archbishop or Bishop he shall have and wear a rochet; and being a Priest or Deacon, he shall have and wear a surplice only."* *Rubric of Second Book.*

Elizabeth, on her accession to the throne, was favourable to the adoption of the first book, but the Reformers unanimously chose the second book, which was accordingly recognised by Act of Parliament.† There were a few particulars, however, in which some changes were in accordance with the royal will. One was the substitution of the following rubric for that which had been in the second book, quoted above:—

"And here it is to be noted, that the minister at the time of the communion, and at all other times in his ministration shall use such ornaments in the Church, as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, *according to the Act of Parliament set in the beginning of the book.*" *The Elizabethan Rubric.*

The rubric of Elizabeth thus refers to the Act of Uniformity

* The rochet is an episcopal garment, differing from the surplice only in the narrowness of its sleeves. It is worn under the chimere which, before the reign of Elizabeth, was of scarlet colour, but was then changed to black.

The albe was a linen garment, fitting close to the body, reaching to the feet, and bound with a girdle.

The cope was worn over the albe. It was a silken robe, richly embroidered, open in front, and intended for use in the open air, as well as in the church.

The vestment or chasuble is sometimes confounded with the cope. That they were distinct is evident from the rubric in the second book as to "neither vestment *nor* cope." It is well known in the Church of Rome, and reaches to the feet. It is much in the form of the Roman paenula, which formed a circle, with an opening for the head, and enveloped the body. The chasuble, however, is cut at the sides for the arms, leaving a straight piece behind and before. The vestment was richly adorned.

The tunicle, or dalmatic, of sky blue, in form is similar to the cope.

The pastoral staff, like a shepherd's crook, belonged to the Bishop.

† See p. 54, note.

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POPISH VESTMENTS REJECTED.

for the terms on which this rubric was to be observed. The clause of the act to which reference is made is as follows:—

"Provided always, and be it enacted that such ornaments of the Church and of the minister thereof shall be retained, and be in use, as were in the Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth, *until other order* shall be therein taken by *the authority of the Queen's Majesty*, with the advice of *her Commissioners*, appointed and authorized under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this realm."

*The other order.*

The case therefore is clear; the arrangements of the first book were restored, but with an important proviso—"UNTIL OTHER ORDER, &c." This is indicative of a struggle between the convictions of the Queen, and those of the Reformers. The latter, acting as the Queen's Commissioners, were unanimous in favour of the vestmental directions of *the second book*. Guest, bishop of Rochester, one of the Commissioners, presented a paper to Cecil, the Queen's Secretary, explanatory of the principles which had guided them, containing the following paragraph:—

*Conflict of opinion.*

"Of Vestments. Because it is thought sufficient to use but a surplice in baptizing, reading, preaching, and praying, therefore it is enough also for the celebration of the Communion."*

It is evident from this that the Commissioners were opposed to the introduction of the vestment or the cope, considering the surplice sufficient. The Queen was favourable to a gorgeous ceremonial, and the rubric of Elizabeth is an evidence of the conflicting opinions of the Queen and the Commissioners. The vestments were to be retained until *other order*, and we shall see that the order, when it was made, set aside the Popish vestments, and restored mainly the practice of the second book.

*Immediate relief to the Reformers.*

The order was not made until 1564, but, meanwhile, steps were taken to calm the feelings of the Reformers, who utterly detested the Popish vestments, and some of whom disliked even the surplice, though not Popish. The Royal injunctions contained the following important item:—

"30. Item. Her Majesty being desirous to have the prelacy and clergy of this realm to be had as well in outward reverence, as otherwise regarded for the worthiness of their ministries, and thinking it necessary to

* Guest refers to the practice of cathedrals, when he alludes to the use of the surplice in preaching.

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have them known to the people in all places and assemblies, *both in the church and without*,* and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God; willeth and commandeth that all Archbishops and Bishops, and all other that be called to preaching or administering of the sacraments, or that be admitted into vocation ecclesiastical, or into any society of learning, in either of the universities or elsewhere, shall use and wear such seemly habits, garments, and such square caps as were most commonly and orderly received in the latter years of the reign of King Edward VI., not thereby meaning to attribute any holiness or special worthiness to the said garments, but as St. Paul writeth, omnia decenter et secundum ordinem fiant. 1 Cor. 14 cap."† POPISH VESTMENTS REJECTED.

Upon this, Soames, who is not suspected of entertaining any Puritan bias, makes the following observation in allusion to vestments, albes, and other Popish garments :—

"Had nothing further been provided, a figure, venerable but somewhat gaudy, would have been presented to the clergy in their eucharistic ministration, though at no other time. A subsequent clause empowered the Crown to make new regulations in this case. Elizabeth saw the expediency of resorting immediately to this authority. Her first year did not close before a Commission under the Great Seal issued injunctions, which relieved clergymen from the necessity of appearing in communion offices, or on any occasion, otherwise than had been required of them in Edward's *fifth year*. They were to wear ordinarily an academic dress; in their ministrations, a surplice. But even this latter was not exactly Romish, for it had no cross wrought upon the back. Thus, in fact, Protestant prejudices had been largely consulted: quite sufficiently, modern times would generally say."‡

We call attention to the following points in reference to the above item.

1. It reappoints the vestments in use in the time of the second Prayer Book of King Edward VI.

2. It disclaims the notion of any holiness in the vestments, and appoints them only for decency and order.

The act of uniformity had referred to ulterior measures. The "OTHER ORDER" was taken in 1564-5, in the issue of "Advertisements partly for due order in the public administration of common prayers and using the holy sacraments, and partly for the apparel of all persons ecclesiastical, by virtue of the *The further order taken.*

* It is evident that this injunction related to apparel *in* as well as out of church, from the fact that Horn writing to Gualter (see p. 268) refers to the Act of Parliament, which passed before his return from exile. "by which though the *other* habits were taken away the wearing of square caps and surplices was yet continued."

† Cardwell's Documentary Annals.

‡ Soames' Elizabethan History, p. 28. Lond. 1839.

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POPISH VESTMENTS REJECTED.

Queen's Majesty's letters commanding the same." The Preface of the same advertisement states that they were "drawn up and prescribed by the Metropolitan and Ecclesiastical Commissioners, in obedience to the Queen's letters directing them to publish the same." These advertisements give the following directions:—

*The Advertisements.*

"Item. In the ministrations of the holy Communion in *Cathedral* and *Collegiate* churches, the principal minister shall use a cope with gospeller and epistoler agreeably; and at all other prayers to be said at that Communion table, to use no copes but surplices.

"Item. That the deans and prebendaries wear a surplice with a silk hood in the quire; and when they preach in the Cathedral or Collegiate church to wear their hood.

"Item. That every minister saying any public prayers, or *ministering the sacraments*, or other rites of the Church, shall wear a comely *surplice* with sleeves, to be provided at the charges of the parish."

Here is no mention of the vestment, the tunicle, or the albe, but every minister is directed to wear a surplice, and ***the cope is limited to Cathedrals and Collegiate churches.***

It is then clear that in accordance with the Act of Uniformity, to which the rubric of Elizabeth referred, the other order was taken, and that order as above, sets aside the old Popish habits, the vestment, the albe, the tunicle, and allows the cope only in Cathedral and Collegiate churches. The point is well stated by Archdeacon Sharp, a high rubrical authority, who says:—

*Sharp on the Advertisements.*

"There was one sentence at the end of the rubric, left out at the Restoration, which would have explained it more fully. The words were these:—According to the Act of Parliament, set in the beginning of the book.

"And these words will lead us to the proper limitation of this rubric. For if we look into the first Act of Uniformity by Queen Elizabeth, we shall find the words of this rubric taken verbatim from that Act, and to be only a part of a clause whereby she expressly reserved to herself a power of ordering both the ornaments of the church and of the ministry thereof otherwise hereafter; *which power she did afterwards actually make use of*, though not perhaps just in the method prescribed in that Act, yet *so effectually*, that our habits at the time of our ministration, stand regulated by her injunctions to this day.

"Now, putting these things together, that the rubric hath an immediate reference to the Act, and that the Act is made with an express reservation to the Queen's future appointments; and that *the Queen, pursuant to this power given her, did in the year* 1564 *publish her Advertisements* (as they are called) concerning the habit of ministers to be worn by them in

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time of Divine Service; it will appear that her injunctions thus set forth are authentic limitations of this rubric. It is true some disputes have been made concerning this power given her, whether it was only during her life (as her powers in some other statutes of the same year are expressly limited) or derivable upon her successors, and annexed to the Crown. But this makes little difference in our present question. Her injunctions have the sanction of that Parliament which granted her the said power, and the sanction too of *the Act of Uniformity after the Restoration*, which by this rubric now under consideration, refers, according to the explanation now given of it, to her injunctions."*

Popish Vestments rejected.

An attempt has been made to cast a doubt upon the authority of the advertisements, and the conclusion has been drawn by some that the Queen did not officially sanction them, but permitted the Bishops to carry them into effect. Archdeacon Harrison, in his work on the rubrics, has shown that there is no ground for such an opinion. It is true that the Queen, yielding to the influences of Leicester and other nobles, who were favourable to the Puritans, for a time, held back, and allowed the Bishops to bear all the responsibility connected with the enforcement of uniformity. "But now at last," says Strype, "a little afterwards, upon the late address of our Archbishop to the Queen and Secretary, she forthwith issued out her proclamation, publishing her will and pleasure in print, peremptorily requiring uniformity by virtue thereof. * * * *The Queen hereby by her own authority confirming and ratifying that Book of Articles* that she had a little before sent to the Secretary, or at least so much of it as related to apparel."† In short, the full authority of the advertisement was never called into question by those who lived in or near the times of Elizabeth. Bishop Andrews refers to them as ordained "in Queen Elizabeth's time, *that authority being reserved, notwithstanding this book, by an Act of Parliament.*"‡ Upon which Robertson observes that Andrews considers that "the advertisements fulfil the conditions of the act, and that consequently they have full authority of law."§ There is no ground for a reasonable doubt that the advertisements, *limiting* the rubric, were of the highest authority.

*The Advertisements had the Royal authority.*

The Canons of 1604 are founded upon the advertisements, so far as they relate to this point, and are as follow:—

*The Canons of 1604.*

* Sharp on the Rubric, pp. 65, 66. † Strype's Parker, p. 213, ut supra.
‡ Nicholls on Com. Prayer, p. 38. Additional Notes.
§ Quoted by Harrison. Law of Rubrics, p. 130, ut supra.

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POPISH VESTMENTS REJECTED.

"Can. 24. *Copes to be worn in cathedral churches by those who administer the communion.* In all cathedral and collegiate churches the holy communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and sometimes by a canon or prebendary, the principal minister using a decent cope, and being assisted with the Gospeller and Epistler, agreeably according to the advertisements, published Anno 7 Eliz.

"Can. 25. *Surplices and hoods to be worn in cathedral churches when there is no communion.* In time of Divine Service and Prayers in the cathedral and collegiate churches, when there is no communion, it shall be sufficient to wear surplices, saving that all deans, masters, and heads of collegiate churches, canons, and prebendaries, being graduates, shall daily, at the times both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees.

"Can. 58. *Ministers reading Divine Service and administering the sacraments,* to wear surplices, and graduates therewithal hoods. Every minister saying the public prayers, *or ministering the sacraments,* or other rites of the church, shall wear a decent and comely *surplice* with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the order of the Universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding, it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippets of black, so it be not silk."

The notice is therefore modified by the injunctions and advertisements of Elizabeth, and the Canons of 1604.

*The Popish Vestments never used.*

Accordingly we find that, with the exception of the cope which was altered in its style, being without a cross upon it, and limited to cathedrals and collegiate churches, the Popish vestments were never recognised by the Reformers.

Bishop Horn, writing to Gualter, says:—

"This calumny" (want of unity) "hath gained strength from the Act of Parliament for repressing the impiety of Papists, which passed before our return, by which, though the *other* habits were taken away, the wearing of square caps and surplices was yet continued to the clergy, though without any superstitious conceit, which was expressly guarded against by the terms of the Act."*

*Bullinger's advice.*

Here, then, is a fact stated as *to the removal of the Popish habits,* and the *retention* of the *surplice,* which was not regarded as Popish even by Bullinger, who, in answer to Sampson, who was opposed to the surplice, says:—

* Zurich Letters, p. 142. P. S.

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"And to repeat my sentiments in a few words, I could never approve of your officiating, if so commanded, at an altar laden rather than adorned with the image of Him who was crucified, and in the appropriate dress of the mass, that is in the albe and cope, *on the back part of which also the same image* is represented. But as far as I can understand by a letter from England *there is no dispute* concerning habits of *this* kind, but *the question is* whether it be lawful for the ministers of the Gospel to wear a round or square cap, and a white garment which they call *a surplice*, by the wearing of which the minister may be distinguished from the people."* POPISH VESTMENTS REJECTED.

From this it is clear that the question was not whether the Popish habits were to be used, but the surplice, or the cope, which, *without the cross*, ceased to be Popish.

Bullinger says, in answer to the question :—

"Whether it is allowable to have a habit in common with Papists, I answer, It is not yet proved that the Pope introduced a distinction of habits into the church; so far from it that it is clear that *such distinction is long anterior to Popery.*"†

Sampson, who sought but did not act upon the advice of Bullinger, enumerates what he calls the blemishes of the Church of England, and says :—

"The sacred habits, namely, the cope‡ and surplice, are used at the Lord's Supper" *The Albe, Tunicle, &c. not used.*

He would not have omitted the albe, the tunicle, and the stole if they had been in use. Cox, bishop of Ely, writing to Gualter, in 1571, says :—

"Nor is it true that we have obtruded anything out of the Pope's kitchen upon our brethren. The surplice was used in the Church of Christ long before the introduction of Popery."§

In accordance with this, we find, amongst Archbishop Parker's Articles of Enquiry, 1569, the following :—

"Whether your priests, curates, or ministers do use, in the times of the celebration of divine service, to wear *a surplice*, prescribed by the Queen's Majesty's injunctions and the Book of Common Prayer."‖

The canons of 1571 contained the following order :—

"No dean, nor archdeacon, nor residentiary, nor master, nor warden, nor head of any college or cathedral church, neither president, nor rector, nor any of that order, by what name soever they be called, shall hereafter wear *the grey amice, or any other garment which hath been defiled with the* *Popish Vestments uncanonical.*

* Zurich Letters, p. 345, ut supra. † Zurich Letters, p. 348. P. S.

‡ The Cope in Cathedrals and Collegiate Churches.

§ Zurich Letters, p. 236. P. S. ‖ Cardwell's Doc. Ann. i. 321.

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POPISH VESTMENTS REJECTED.

*like superstition*, but every one of them in his own church shall wear only that *linen* garment which is as yet retained by the Queen's commandment, and also his scholar's hood, according to every man's calling and degree in school."*

Grindal, in his Articles, enquires :—

"And whether all VESTMENTS, ALBS, TUNICLES, STOLES, phanons, pixes, paxes, hand bells, sacring bells, CENSERS, chrismatories, CROSSES, CANDLESTICKS, holy water stocks, images, and such other relics and monuments of superstition and idolatry be *utterly defaced, broken, and destroyed;* and if not, where, and in whose custody they remain."†

*Albes, tunicles, &c. regarded as Popish trumpery.*

Albes, tunicles, stoles, &c. were regarded as Popish trumpery, and destroyed as such. A remarkable instance of this appears from the annals of 1572. A Dr. Caius was charged at his University with Romish tendencies, and on what ground is evident from the following statement by Strype :—

"For that he had a kindness for it, appears in his private reservation of abundance of *Popish trumpery:* which he might think could come in play again; and so out of good husbandry preserved them, to save the College the charge of buying new furniture for the chapel. But in the year 1572 all came out: for the fame hereof coming to the ears of Sandys, Bishop of London, he wrote earnestly to Dr. Byng, Vice-Chancellor, to see those superstitious things abolished. Byng could hardly have been persuaded that such things had been by him reserved: but causing Caius's own company to make search in that College, he received an inventory of much Popish ware: as *vestments, albes, tunicles, stoles, manicles, corporas cloths*, with the pix and sindon, and canopy; besides holy water stops, with sprinkles, pax, censors, superalteries, tables of idols, mass books, portuises and grailes, with other such stuff, as might have furnished divers masters at one instant. It was thought good, by the whole consent of the Heads of houses, to BURN THE BOOKS, and such other things as served most for idolatrous abuses, and *to cause the rest to be defaced.* Which was accomplished the 13th December, 1572, with the willing hearts, as it appeared, of the whole company of that house."‡

*Bishop Madox.*

The distinction between the Romish and the Anglican habits are well pointed out by Bishop Madox, in the following passage. He observes that these habits, the gown, cap, tippet or scarf, and white surplice, were more properly Protestant than Romish. He says :—

"It should further be considered whether these habits were not effectually distinguished from the Popish garments; 'tis certain they were not consecrated with prayer, crossing, and sprinkling with holy water, as the

* Cardwell's Synodal, p. 116, vol. i. Oxf. 1842.

† Remains, p. 159. P. S. ‡ Strype's Parker, Chap. IV. Book III.

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Popish vestments were. 'Twas only the surplice that could in any sense be called Popish, the other being academical, and where this had not the crucifix and crosses, which were embroidered on the Popish garments."* *Popish Vestments rejected.*

Some have thought that the last Act of Uniformity, in requiring subscription to the rubrics without notice of limitations, established them in full, but the Act itself sets out with a recognition of that of Elizabeth, and further makes the following provision :— *The last Act recognising that of Elizabeth.*

"And be it further enacted, by the authority aforesaid, that the several good laws, and statutes of this realm, *which have been formerly made*, and are now in force for the uniformity of prayer, and administration of the sacraments within this realm of England, and places aforesaid, *shall stand in full force and strength* to all intents and purposes whatsoever for the establishing and confirming of the sacred book."

This is a distinct recognition of the act of Elizabeth, as well as others, which gave that authority to the Queen and her Commissioners by which they effected the "other order," and limited the ornaments of the minister. And, even apart from this, surely it could not be contended for a moment that the Parliament of 1662, *with its jealousy of Laudianism*,† intended to set aside the Canons of 1604, and to introduce Popish vestments which were never used since the year 1552! On the contrary, the rubric was slightly modified, for while that of 1559 and 1604 referred to "the time of *communion* and all other times in his ministration," keeping up the distinction between the communion and other services, it was brought to its present form, *"at all times of their ministration,"*‡ the distinction *being dropped.* Harrison contends that this implies the use of *Modification of the Rubric.*

* Vindication, p. 93. London, 1735.

† The Church of Rome formally blesses the vestments used by the various orders. She has a service entitled "Benedictio Sacerdotalium indumentorum in genere," in which the Priest prays that God would "*pu+rify, bl+ess, and con+secrate* these sacerdotal vestments, through our humble service, by thy mighty blessing, by thy grace bedewing them from above: that they may become blessed and meet for divine service and sacred mysteries: grant also that thy Pontiffs and Priests, or Levites clad in these sacred garments may deserve to be defended and fortified from all instigations or temptations of wicked spirits, and may serve duly and worthily, and be wholly given to thy mysteries, and may persevere in them acceptably to thee and devotedly. Through Christ our Lord. Amen." Our Reformers laid aside all such benedictions, and retained the surplice *without any cross* upon it for "decency and order," disclaiming the notion of vestmental sanctity.

† See p. 138.

‡ It is well to remember that ministration was distinguished from preaching at the period of the first book. Many instances to prove this are given by Harrison.

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THE DRESS OF THE PREACHER

one uniform dress, and consequently the disuse even of the cope. He adds :—

"And it is still more evident that this was the real intention of the Reviewers, when we consider the other alteration which was made, substituting the words "such ornaments, &c. shall be *retained*, and be in use," &c., instead of "*the minister*, &c. . . *shall* use such ornaments," &c. The word "retained," Mr. Robertson observes (p. 74), was originally used, as we have seen, not in the rubric, but in the Act of Uniformity of 1559, and had reference to the state of things at the accession of Elizabeth. Some of the ornaments used under Queen Mary were to be *retained*, the rest to be discarded. And those only were to be retained, we may add, which were in use by the authority of Parliament in the second year of King Edward VI."*

Mr. Robertson observes, it is not likely that the Reviewers of 1661—

"Could mean to enforce generally the use of ornaments *which had not been so used from the time of the revision under Elizabeth*, and had in the interval been expressly dispensed with by injunctions and canons."†

*Modern Innovations.*

Contrary to the views of the Reformers, the advertisements of Elizabeth, the canons of 1604, and the universal practice of the Church, vestments, albes, tunicles, &c., are now being introduced. The innovators are guilty in this respect of a violation of Canon law, and, we believe, of the law of the land. The views of the spirituality and the practice of the Church cannot be doubted, and it would be well to appeal to the proper tribunals for a restraint upon such innovations.

And if it should be found that the law of the Church can be violated by means of some defect in the statute law, an appeal should be made to the legislature for the purpose of bringing the temporality into harmony with the spirituality.

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## SECT. II.—THE DRESS OF THE PREACHER.

*No Rubric specifying the Dress of the Preacher.*

There is no rubric or direction specifying the dress of the preacher. Wheatly, referring to the vestments prescribed by the first book of King Edward, says, "these are the ministerial orna-

This distinction appears even in Elizabethan documents, arising as it did from the rarity of preaching. The 30th item, quoted at p. 264, is an instance of this, which refers to "*preaching or ministering of the sacraments.*" Another instance is found in the 36th :—"That no man shall willingly let or disturb *the preacher* in the time of his sermon, or let or discourage any *curate* or *minister*, to sing or say the divine service now set forth ; nor mock or jest at the *ministers* of such service."

* On the Rubric, p. 172. Lond. 1845. † Ibid. 173.

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ments enjoined by our present rubric."* We have seen in the preceding section that the rubric is *limited* by the canons; and that the ornaments of the first book are not enjoined by authority. But if, for a moment, we grant Wheatly's assumption, it is very clear that *the surplice is not the proper vestment for the pulpit.* If it be true that the rubric contemplates the use of the same garment in the pulpit as in the communion, it follows that the vestment or the cope is the proper attire for the preacher, for the rubric directs as follows:—"Upon the day, and at the time appointed for the ministration of the holy communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for the ministration, that is to say, a white albe, plain, with a vestment or cope." We have before proved that *this is not the law of the Church.* In truth neither the rubrics of the first nor of subsequent books, give any direction as to the preaching garb. The only reference to the point in the first book is found in the rubric relating to vestments, and which is as follows:—

THE DRESS OF THE PREACHER

*The Surplice not the dress for the Pulpit.*

"In the saying or singing of mattins and evensong, baptizing and burying, the minister in parish churches and chapels annexed to the same shall use a surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the quire, besides their surplices, such hoods as pertaineth to their several degrees, which they have taken in any University within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. *It is also seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees.*"

*Rubric as to Preachers.*

Archdeacon Harrison observes that the allusion in the above rubric to the preacher goes far to settle the question as to his dress:—

"After directing that in the ordinary ministration, in parish churches and chapels, the surplice shall be used, and that in cathedral churches and colleges, the dignitaries or fellows, 'being graduates, may use in the quire, besides their surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm;' the rubric, it will be observed, goes on to say, that 'in all other places every minister shall be at liberty to use a surplice or no;' and then adds finally, 'It is also seemly that graduates, *when they do preach,* should use such hoods as pertaineth to their several degrees.'" †

The Archdeacon calls attention the fact that it is not said,

* Rational Illus. p. 104, ut supra. † On the Rubrics, p. 14, ut supra.



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THE DRESS OF THE PREACHER

when they do preach they shall use, "beside their surplices," their academical hoods, an omission which is very remarkable when contrasted with the precise direction given as to the surplice in the other cases, and compared with the clause with which it is associated relating to its non-use.*

*Preaching rare.*

Harrison shows that when the first book was compiled, preaching was a rare occurrence, unconnected with the ordinary ministration of the priest. "The office of the preacher was identified rather with the ordinary dress or habit of the friar or doctor, or master of arts. The sermon in the university pulpit, or at Paul's cross, or at any other like place, was preached not in the surplice, but in the gown or habit. And so also in regard to sermons preached in churches: as the friar would come in his proper habit, so would the preacher in his university habit, or gown, with his hood; both alike being part of his own proper dress, and therefore not provided by the parish."

*Ordinary habit, the dress of the Pulpit.*

In short it was the custom before the Reformation for the preacher to appear in his ordinary attire, and our Reformers made no alteration in this, merely directing in the first book that it was "seemly that graduates when they do preach should use such hoods as pertaineth to their several degrees"—a direction which evidently implies that the cope, then used in the communion service, was not the pulpit dress, for who would think of putting a hood over either vestment or cope, richly embroidered as they were.

*The Gown the Pulpit dress.*

That the gown has been always recognised as the garb of the preacher is evident from the following authorities.

In 1562 propositions for ecclesiastical reform were made to Convocation. Amongst which was the following:—

"That the use of copes and surplices may be taken away, so that all ministers in their ministry use a grave, comely, and side garment, *as commonly they do in preaching.*"†

*Canons of 1571.*

Amongst the canons of 1571, is the following:—

"In preaching they shall use a very modest and grave garment, which may become and set forth the minister of God, and such as is prescribed in the book of advertisements."‡

The reference to the book of advertisements relates evidently to the ordinary apparel of the minister there prescribed.

* The Rubric relates to matins, &c., not to the communion, for which another Rubric directs the vestment or cope.

† Strype's An. p. 336, vol. i. ut supra.

‡ Card. Synodal. p. 127, vol. i. Oxf. 1842.

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The general practice of the church at that early period is very clear from these documents; and, if further evidence were needed, it is found in the fact that the Puritans ridiculed not only the change of dress, but the gown itself. Strype informs us that about the year 1565, a book was published under the title of "a pleasant Dialogue between a Soldier of Berwick and an English Chaplain," in which the Puritan author ridicules the change of dress, "now black, now white, now in silk and gold, and now at length in this swouping black gown, and this sarcenet flaunting tippet."* In allusion to the ordinary dress, the surplice, the cope worn in cathedrals, the preaching gown and tippet. "This testimony," says Harrison, "seems conclusive as to the change of dress." Accordingly, we find that Mr. William Day, at the opening of the convocation of 1662, *which established the Thirty-nine Articles,* preached in St. Paul's, *not in the surplice,* but in his habit as Bachelor of Theology, "habitu, baccalaurei in theologia indutus."† And so it continued even in subsequent reigns. Charles I. sent instructions to the Archbishops of Canterbury and York, directing that—

THE DRESS OF THE PREACHER

*Puritan ridicule of the Gown.*

*Sermon delivered before Convocation 1662 in Gown.*

"Where a lecture is set up in a market town, it may be read by a company of grave and orthodox Divines near adjoining, and in the same diocese, *and that they preach in gowns,* and not in cloaks, as too many do use."‡

Even Archbishop Laud, in his Metropolitical Institution of 1635, inquired:—

"Whether have you any lecturer in your parish who hath preached in his cloak and *not in his gown.*"§

The Puritans were opposed to the gown as well as surplice, and adopted the Genevan cloak. Evidence on the subject is abundant; we cite only one other. The works of the Dean of Canterbury were published in 1622, dedicated to James I. in which, amongst some medallions, is one representing the clergyman in the pulpit "*in the full sleeved gown,*" and wearing his hood.‖ The surplice is to be used in the pulpit in Cathedrals

* Harrison on the Rubric, p. 25, ut supra.

† Cardwell's Synodalia, p. 498. Oxford, 1842.

‡ Rushworth's Hist. p. 30, vol. i. Quoted by Goode on the Ceremonial, p. 47. Lond. 1851.

§ Quoted by Goode, p. 47, ut supra.

‖ Harrison on the Rubrics, p. 27, ut supra.



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SUMMARY. according to the 25th Canon, and it may be shown that it was in some instances used in other churches, but there are exceptions to the general rule. Cripps gives the law of the case as follows :—

"As to the use of the surplice as a proper habit for the preacher, it never appears to have been even contemplated either by the canon or statute law, the directions of which appear so plainly to indicate the different times at which the surplice is to be used, that it is not easy to imagine in what manner an opinion could have prevailed that its use had ever been considered proper in the pulpit."*

## SUMMARY.

### SECT. I.—VESTMENTS IN SERVICE.

1. The rubric of the first book of King Edward, was adopted not as a final settlement, but *provisionally*.

2. Before the close of the first year of her reign, the Queen in her negociations legalized the vestments appointed by the second book.

3. The "other order" alluded to in the Act of Uniformity was taken in 1564, when the advertisements appeared ordaining the use of the surplice in parishes, with the cope in cathedrals, but ignoring all the other habits of former times.

4. The Canons of 1604, now binding upon the clergy, correspond with the advertisements.

5. The albe, the tunicle, the vestment, and the pastoral staff, are *uncanonical*.

6. The Bishops in their visitations forbade such habits.

7. The question with the Puritans did not concern the above habits, but simply the surplice.

8. The uncanonical vestments were never introduced even in Laud's time into the Church.

9. Their use is a perfect novelty.

### SECT. II.—DRESS OF THE PREACHER.

No rubric or canon specifies the dress to be used by the preacher. The practice is regulated by *custom*. Before the Reformation preaching was rare, and the preacher appeared in his ordinary attire. This was continued in the Reformation. The rubrics of the first book of Edward VI., though giving

* Law relating to the Church and Clergy, p. 641.

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precise directions as to the use of various vestments in the different services, give none as to the preacher. If the law of the Church, according to the first book of Edward VI., did not admit of change of dress in the Communion Service, it would follow that the cope, not the surplice, is the proper garb of the preacher. But the rubric of that book directs the preacher to wear his hood, from which it is plain that it did not contemplate the cope in the pulpit, the hood over the rich embroidery of which would be unsuitable. The practice of the Church appears from the fact that the Puritans ridiculed the preacher's gown as well as the minister's surplice, and that the gown was recognized by the Canons of 1571, and by the articles of Episcopal visitations. SUMMARY.

In short, the gown has ever been the dress of the preacher, except in Cathedrals, whose laws are peculiar.*

* The practice of cathedrals is thus stated by Harrison :—"Not only would it be required that the preacher in the cathedral, *not* being a member of the cathedral body, should wear the surplice—which would surely be the case if it rested on considerations of ecclesiastical propriety,—*it would not even be permitted* him to wear in preaching this distinctive badge of a member of the cathedral foundation."—Ibid. p. 153.

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## CHAP. V.

### ANCIENT LITURGIES.

ANCIENT LITURGIES.

THE word λειτουργία, liturgy, means, according to its derivation, (λειτος public, and ἔργον work,) a public ministration. Dr. Hook says:—"This term was originally used to denote the service or form employed in the celebration of the Eucharist."*

*Liturgy.*

*Bingham on the word Liturgy.*

Bingham is more accurate when he says, that "the Greek writers usually style *all holy offices* and *all parts of divine service* by the general name of λειτουργία."† Bingham's observations on the subject are so important that we give them in full.

"Though Liturgy in its extended sense denotes any public office or ministration, as the Apostle uses it, Phil. ii. 30, and 2 Cor. ix. 12, for the ministration of Charity; and Ecclesiastical writers do the same, often applying it both to civil and sacred functions, as to the office of a magistrate or a bishop, as Casaubon shows at large; yet in a more limited sense it is put to signify those sacred offices which make up the several parts of divine worship, as *prayers, reading, preaching, and administration of the sacraments.* But it is never used as the Romanists would appropriate it, for the business of sacrificing only. The Council of Ephesus speaks both of Evening and Morning Liturgies, which doubtless mean evening and morning prayers only. And so Casaubon observes, that Justinian takes it for the office of reading the Scripture as well as administering the eucharist, when he says of a certain monastery, that the Divine Liturgy was performed in it, as it was used to be in the churches, both by reading the Holy Scriptures, and receiving the Holy Communion. And Antiochus applies the name of liturgy, not only to morning prayer, but also to the service of their midnight assemblies. Neither of which was in his time the ordinary hours of Communion service. So that Erasmus and others are governed more by prejudice than reason, who would have that passage of Acts xiii. 2, Λειτουργούντων αὐτῶν, to be rendered sacrificantibus illis. As if there were no Divine service without sacrifice in their notion of it; when yet the Vulgar translation renders it ministering, and the old Syriack and Arabick, as Beza observes, have it praying; which is agreeable to the notion of Liturgy for divine service. Yet when the epithet of Mystica was added to Liturgia, then it commonly signified the Communion service."†

*Bona on Liturgy.*

Cardinal Bona states that unless *mystica* be added to it, the word Liturgy never denotes the sacrifice of the altar, but some other part of Divine service, which shows that, even in the

* Church Dictionary.

† Antiquities, p. 558, vol. i. ut supra.

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opinion of an extreme Romish ritualist, it was not always applied by the ancients to the eucharistic service.* THE MASS.

So the word missa, or mass, denoted anciently, not only the eucharist, but every part of divine service. This is evident from the fact, that there was the *missa catechumenorum*, as well as the *missa* fidelium. The Council of Carthage decreed "that the Bishop should not prohibit any one to enter the Church and to hear the word of God, whether Gentile, Heretic, or Jew, till the missa of the Catechumens was over." But as the Catechumens were not permitted to partake of the Lord's supper, their missa, or service, did not include it. *The word Mass.*

The *missa catechumenorum* consisted, as Bingham observes, "of psalmody, the reading of the Scriptures, the sermon, and the particular prayers that were made over the Catechumens and other orders of penitents, energumens, &c., before they were dismissed."† At the close of the *missa catechumenorum*, the deacon proclaimed to all who were not communicants to withdraw, and then began the *missa fidelium*. *Bingham as to the word Mass.*

On the origin of the term Mass, Bingham, having observed that it has been "shamefully abused to denote the office of consecrating bread and wine," says:—

"For antiently the name Missa signified no such thing, but was a general name for *every* part of Divine service. It signified, as we have seen already, the service of the catechumens, as well as the service of the altar; and is often used for the psalmody, for the lessons, and for the prayers at evening, when there was no communion, as well as for the prayers used in time of celebration of the eucharist. Thus Cassian often mentions the *missa nocturna*, by which he means the morning prayers, and psalmody before day, when it is certain they had no communion. The Council of Agde speaks of evening mass, as well as morning, which meant no more but morning and evening prayer without any communion. For they had no communion either morning or evening at their daily prayers, but only on Festivals at a distinct hour from both those. So the Emperor Leo in his Tacticks speaks of the μίσαι ἑσπερινα, a word plainly borrowed from the Latin missa (for the Greeks had originally no such name) to signify only evening prayer. And Bishop Usher, in his Religion of the ancient Irish, gives us another such instance out of Adamnanus, who uses the name *vespertinalis missa* for what is commonly called evening prayer. And the late learned Mabillon has observed out of the Rules of Cæsarius, Arelatensis and Aurelian, that the word missa is sometimes used for the lessons also. For it is one of Aurelian's rules, that they should take

* Bona, as referred to by Bingham, ibid.

† Antiquities, ibid.

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THE SACRIFICE.

six missas, (that is, lessons) out of the Prophet Isaiah, *Facite sex missas de Esaia Propheta;* and Mabillon very judiciously remarks farther, that the word missa has at least three significations. It sometimes signifies the lessons, sometimes the collects or prayers, and sometimes the dismission of the people. And indeed the third sense is the original notation of the word. For missa is the same as missio. And it was the form used in the Latin Church, *ite missa est*, which answers to the Greek απολυσθε and προίθετε.

"The solemn words used at the dismission of the catechumens first, and then of the whole assembly afterwards, at the end of their respective services. Whence the services themselves at last took their names from the solemn dismissions, the one being called, *missa catechumenorum*, and the other *missa fidelium*, neither of which ever signified more than the divine service at which the one or the other attended."*

*The word Sacrifice.*

Bingham shows that the word sacrificium was anciently applied to the entire service as applicable to the spiritual sacrifices of prayer, and praise, and other devotions. "Hence," says Bingham, "every part of divine worship had the name of sacrifice, and not only the service of the altar. For they commonly call their evening hymns and prayers by the name of evening sacrifice." He cites many authorities in proof of this, and amongst them Eusebius, who calls the prayers of Christians the rational sacrifices that are offered, without blood, to God.

*The Primitive Liturgies.*

Palmer observes, that the primitive Liturgies may all be reduced to four:—the great Oriental Liturgy, the Alexandrian, the Roman and the Gallican.†

The Oriental was used "from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece." The Alexandrian was "the Liturgy of Egypt, Abyssinia, and the country extending along to the Mediterranean Sea, toward the west." The Roman "prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa." The Gallican was used in Gaul and Spain.

*The Liturgy of James.*

1. The Liturgy of St. James was used in the Patriarchate of Antioch.

*Not genuine.*

Baronius, Bellarmine, and others have endeavoured to prove that the Apostle, whose name it bears, was the author of it, but this is stoutly combated by Tillemont, Dupin, Basnage, and many authors of weight. Others, again, take middle ground, and hold that parts of the Liturgy are spurious. Dupin denies its genuineness.

* Antiquities, p. 558, vol. i. ut supra.

† Origines Liturg. p. 8. vol. i. Oxford, 1832.

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2. The Liturgy of "the Apostolic constitutions" contains that of Clement, Bishop of Rome. Its very title is indicative of its spuriousness, for, as Palmer observes, "it is totally unlike the primitive Liturgy of Rome."* This Liturgy is very similar to that of St. James, but Palmer states that it ought not to be regarded as an authentic copy of the Liturgy of any Church." *Various Liturgies.*

3. The Liturgy of Basil, Bishop of Cæsarea, A.D. 370, is still used in the Patriarchate of Constantinople. Even its admirers admit that it suffers from the hand of the innovator. It is said, for example, that the following passage could not have proceeded from the pen of the author, whose name it bears, but was introduced by some Augustinian divine: "Cum enim volueris salvas, et nullus resistit, voluntati tuæ." *Liturgy of Basil.*

4. In addition to the Liturgy of Basil, another, which bears the name of Chrysostom has been used in the Patriarchate of Constantinople. It is very similar to the Liturgy of Basil. There is good reason to doubt its genuineness, and even Palmer admits that many additions have been made to it. *Liturgy of Chrysostom.*

5. A Liturgy ascribed to St. Mark, was used by the orthodox in Egypt. It contains many things which could not have been used in the times of that Apostle. *Liturgy of Mark.*

6. A Liturgy ascribed to Cyril, was also employed in the Egyptian Church, the resemblance of which to St. Mark's is most striking. *Liturgy of Cyril.*

7. The Roman Liturgy, according to some, was composed by Gregory the Great; others think that he was the reviser rather than the author of it. Palmer mentions that "Gelasius, Patriarch of Rome, performed a work somewhat similar to that of Gregory the Great."† It would seem that both Gelasius and Gregory were the compilers, and not the authors of the books. *The Roman Liturgy.*

8. The Ambrosian Liturgy, used in Milan, differs in some points from the Roman. The Milanese were warmly attached to their own rites. *Liturgy of Ambrose.*

9. The African Liturgy is not extant, but allusions to it are found in the works of Cyprian, Augustine, and others. *The African Liturgy.*

10. The Gallican Liturgy is attributed to Gregory of Tours, Hilary of Poictiers, and others as its compilers. That it differed from the Roman, is evident from the question of Augustine to Gregory, "Why the customs of churches are different, when *The Gallican Liturgy.*

* Origines, p. 37, ut supra. † Origines, p. 116, ut supra.

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DUPIN. their faith is the same; and one custom of Liturgy prevails in the Church of Rome, another in those of Gaul."*

Charlemagne introduced the Roman rite into France, and superseded the Gallican. The Church of Lyons was founded at an early date by missionaries from the East, from whence it is supposed to have derived its liturgy.

*The Mosarabic Liturgy.*

11. The Mosarabic liturgy, used in Spain, was very similar to the Gallican, and is supposed to have been derived from it at a remote period. The Spanish liturgy was abolished in the 11th century, by the influence of the Roman Pontiffs, who found the Spanish monarchs ready enough to comply with their demands.

Dupin, though a Romanist, reasons as follows on the subject of the liturgies, which are ascribed to apostolic authors :—

"It is only necessary to reflect a little on what we read of the celebration of the Eucharist in the Epistle of St. Paul to the Corinthians, and on what St. Justin and the first Fathers of the Church said of it, to be persuaded that the Apostles and those who succeeded them, celebrated the sacrifice of the Mass with great simplicity. This is what has been observed by all those who wrote on the Liturgies, who agreed in the opinion that the Mass was celebrated in the (those) first centuries without much ceremony, and that only a small number of collects was recited; *but little by little they added some prayers and joined some ceremonies,* in order to make the sacrifice more (venerable) *sacred in the eyes of the people;* finally, the Churches decreed (ruled) and prescribed (in writing) the mode in which it should be celebrated, and this is what they called Liturgies, which, being made conformably to the usages of places differently situated, were, on that account, found different also. And as men are naturally prone to change something in their external appearances, they added, from time to time, *many things to the Liturgies.*

"This remark alone suffices to show that the Liturgies, which bear the name of the Apostles, and of the Evangelists, *are not theirs in reality;* but to prove it indisputably, it is only necessary to examine them one by one (in detail).

"The Liturgy, or the Mass (Grecque-Latine), ascribed to St. Peter, which was given to the public by Lindanus in 1589, from a manuscript of Cardinal Sirlet, and which was very ancient, and has been printed since at Paris by Morel, in 1595, cannot be St. Peter's, for the following reasons :— In it there is mention made of St. Sixtus, of Corneille, and of St. Cyprian. In it the Virgin is called the Mother of God, an expression which was not common before the error of Nestorius had been condemned. The Canon of the Latin Mass, which St. Gregory said (had) been

* See Bede, lib. I. chap. xxvii.

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composed by a scholastic, that is to say, by a learned man of the fifth century, is inserted the *whole* (*tout entier*), it contains collects (prayers) drawn (borrowed) from the Sacramentary of St. Gregory, and from the Liturgies of St. Basil, and St. Chrysostom. In it they pray for the *Patriarchs*, an expression *unknown* before the end of the *fourth* century of the Church, and also for the very *religious Emperors*. In fine, if this Liturgy had been by St. Peter, the Romish Church would have used it, and it would not have been unknown during so many centuries. These reasons made the learned Cardinal Bona say, that this Liturgy was *supposed* or *putative*; and that it had been composed apparently by some Greek versed in the Latin tongue (latinisè), because it is taken in part from the Liturgy of the Greeks, and in part from that of the Latins, and that they gave it the name of the Liturgy of St. Peter, in order either that it might have more authority, or because it contained a great portion of the Liturgy of the Romish Church. DUPIN.

"The Mass of the Ethiopians, which bears the name of St. Matthew, is manifestly supposed. In it, they pray for the Popes, the Kings, the Patriarchs, and the Archbishops. In it the twelve Apostles are invoked. In it they commemorate the four Evangelists, and speak of the Synods of Nice, of Constantinople, and of Ephesus. In it they sing the Symbol of Nice, with the particle (Filioque). In it they make mention of St. Athanasius, of St. Gregory, and of St. Basil of Epretus, of the golden number, and of Trisagion. This shows that Liturgy is very new.

"We must pass the same judgment on the Liturgy of St. Mark given by Cardinal Sirlet, and published in Paris by Morel; in it is to be found the word Consubstantial and the Trisagion; in it they pray for the King, and St. Mark even; they also make mention of chalices, deacons, subdeacons, choristers, monks, nuns, etc. Things which stamp it with novelty.

"There remains now only the Liturgy attributed to St. James, which some ingenious people took the trouble of defending, but to no purpose; for though it be more ancient than that we have just examined, since it was quoted in the Council which was held in the palace of the Emperor, after the fifth General Council; it cannot be said, nevertheless, that St. James was the author (of it), or that it had been composed in his time. For, 1st, in this Liturgy the Virgin is called the Mother of God; the Son and the Holy Ghost are said (in it) to be consubstantial with the Father, terms which were not in use in St. James' times. But granting that they had, is it credible that they would not have adduced that authority (argument) in the Councils of Nice, of Ephesus, and of Constantinople? 2nd. The terms—Trisagion and Doxology—are found in it, that is to say, the Sanctus and the Gloria Patri, which were not in common use in the Church before the fifth century. For supposing it were proved (argued) that they were in use before, it must be acknowledged that the usage was not common in the Church. 3rd. They pray in it for those who are cloistered in monasteries; but who can say that any existed in St. James' times? 4th. Mention is made in it of confessors, a term which was only used in the divine office a long time after St. James, according

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DUPIN. to Bellarmine himself. 5th. This Liturgy speaks of temples, the incensing of altars; (but) *who will believe that these things were in use in St. James' times?* 7th. All this Liturgy is full of citations from the letters of St. Paul, the greater part of which were written after the death of St. James. And let them not come to tell us with the Bonas and the Bellarmines, that these things were added, because there is no appearance that they added (to it) in so many places, and moreover the sequel, and the ceremonies of all this Liturgy do not harmonize (tally) with the time of the Apostles.

"I do not speak of other Liturgies cited by some authors, such as those of the Apostles mentioned by Abraham Echellensis, nor of that of S. Barnabe, spoken of by a certain monk, as they are unknown to me; nor of that which exists in the constitutions of St. Clement, nor of that which is in the books attributed to St. Denis the Areopagist, because these books being only supposed, as I shall show elsewhere, there is no doubt but that the Liturgies they embrace are supposed in like manner."*

It is very clear that no doctrine can be proved from these Liturgies. None of them are apostolic, and all of them have suffered from innovation and interpolation.

*Liturgies at first unwritten.*

It is confessed that Liturgies were not at first written. Palmer admits this, and Bingham thus reasons:—†

"If it be enquired, Why then none of the ancient Liturgies are now remaining, as they were at first composed for the use of particular Churches? I answer, several reasons may be assigned for this. 1. The very liberty which every Bishop had to frame the Liturgy of his own church was one reason why none of these are now remaining perfect and entire, as they were at first composed for the use of such a particular church. For the design of them being only for the use of such a particular church, there was no great reason to be very solicitous either to communicate and diffuse the knowledge of them to other churches, or to preserve them entire to posterity, who were not precisely tied up to the use of them, but might frame others at their own discretion.

"2. It is not improbable, but that, as a late learned French writer has observed, the ancient Liturgies were, for some ages, only certain forms of worship committed *to memory*, and known by practice, rather than committed to writing, which is the only certain way of preserving such sort of monuments to late posterity. This seems very probable, because in the persecutions under Diocletian and his associates, though a strict enquiry was made after the Books of Scripture, and other things belonging to the Church, which were often delivered up by the traditores to be burnt, yet we never read of any Ritual books or books of Divine Service, delivered up to them. Which is an argument, that their forms of worship and administration of the sacraments, were not then generally committed to writing, or at least not compiled in books distinct from the Psalms or other Books of Scripture: otherwise it is very probable, that as

* New Lib. of Ec. Authors. Utrecht, 1731. † P. 588, vol. i. ut supra.

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the Scriptures, with other utensils and treasures of the Church, were often found by the heathens, or betrayed by apostatizing Christians, and delivered up to be burnt; so we should have heard something of their books of Divine Worship undergoing the same fate: since they who were so curious in enquiring after the cups, and lamps, and torches, vestments, and other utensils and vessels of the Church (as in some of their Kalendars and Breviats we find they were), would hardly have omitted their books of worship, as being more proper objects of their spite and malice, had they found any such in the Christian Churches. Mr. Daille argues well upon this fact against *the use of images in the antient Church, because no such thing was ever found or betrayed to the heathen in the times of their most furious inquisition* after any thing that related to the Christian Church or religion: and I think the argument will hold as well against having their Liturgies compiled into books and volumes, since it is scarce possible that such things in different times should have wholly escaped the notice and fury of their enemies. SUMMARY.

"We are not hence to conclude (as some weak men might perhaps be inclined to do) that therefore they had no Liturgies or set Forms of Divine Worship in these persecuting ages of the Church, because there are undeniable evidences to the contrary, as we shall see by and by: but we are only to conclude, that they did not so generally compile them in books as in after ages, but *used them by memory*, and made them familiar to the people by known and constant practice, as many now use Forms of Prayer at this day without committing them to writing. And this is another reason why none of these ancient Liturgies are come to our hands perfect and entire, but only in scattered fragments, as the Fathers had occasion to mention them incidentally in their writings."

## SUMMARY.

The words Liturgy, Mass, and Sacrifice, anciently denoted not merely the Lord's supper, but every part of Divine service. There is no Liturgy which can be traced to Apostolic origin. The Liturgies of St. James, Mark, and Peter are not genuine.

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## CHAP. VI.

### THE SENTENCES, ADDRESS, CONFESSION AND ABSOLUTION.

THE SENTENCES.

THE service, according to the first book, commenced with the Lord's prayer, but the sentences, confession, and absolution were added by the Reformers in 1552. Comber truly observes :—

*Comber on the Sentences.*

"*He* begins first to speak to us in his Holy word, *to whom* we are about to speak in our prayers; so that those who expect God should hear their prayers, must hearken to his word: * * * and for the particular sentences, they are the plainest and most pertinent that can be found in the book of God."*

He analyses the sentences as follows :—I. Support to the fearful, Ps. li. 9, Ps. cxliii. 2, Jer. x. 24. II. Comfort to the doubtful, Ps. i. 17, Dan. ix. 9, Luke xv. 18, 19. III. Instruction to the ignorant, 1 John i. 8, 9, Ezek. xviii. 27. IV. Admonition to the negligent, Ps. li. 3, Matt. iii. 3. V. Caution to the formal, Joel ii. 13.

*The Address.*

The address is purely the work of our Reformers, and founded upon the preceding sentences. Palmer observes that an address was not repeated before the office of morning prayer in early times. He adds, however, that it occurs in the Gallic and Spanish liturgies, to be given after the departure of the catechumens, and before the administration of the communion. Procter, after Freeman, says that some of the phrases may be traced to the homily of Leo, read in Lent :—

*Origin of the Address.*

"Although, most beloved, there are no times which are not full of divine gifts, and access is always afforded to us to the mercy of God through his grace, now, however, it is meet that the minds of all should be moved with a greater desire to spiritual progress, and be animated with a greater faith."

The reader can form his own opinion whether this passage warrants the statement that some of the phrases of the address may be *traced* to it. The probability is that the Reformers did not *even think* of that Homily when they compiled the address.

Palmer sees a resemblance between the earlier part of the exhortation and *a sermon* of Avitus Bishop of Vienne in Gaul, in the fifth century. Probably, there may happen to be a resemblance, by coincidence, between our forms and thousands of passages in sermons, which were yet never thought of by the

* Companion to the Temple, in loco.

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composers or compilers of our prayers. The truth is that the addition of the sentences, address, confession and absolution were suggested by the Liturgy of Pollanus, which opened with the commandments, an address, a confession and absolution. This Liturgy was a translation of Calvin's. Laurence reluctantly admits the fact in the following passage :— *Confession and Absolution.* *Calvin's Service.*

"In 1552, however, when the same (1st book), was revised and republished, the introductory sentences, exhortation, confession, and absolution, then added in the beginning of our daily prayer, were in some degree taken from it, yet not from Calvin's own translation, but from that of Pollanus, which was printed in England at the very period when the Book of Common Prayer was under revision."*

The confession is purely the work of our Reformers. No doubt the idea of such a form was derived from the Calvinian service of Pollanus, but its composition is due to the compilers of the second liturgy. The rubric prescribes that this shall be said by the whole congregation. "Could there be anything," says Hooker, "devised better than that we all at our first access unto God by prayer should acknowledge meekly our sins, and that not only in heart, but with tongue."† Comber divides the confession into four parts: the introduction, "Almighty and Most Merciful Father," &c. The confession, "We have erred," &c. The deprecation, "But thou, O Lord, have mercy," &c. The petition, "And grant, O most merciful Father," &c. *The Confession.*

The absolution is borrowed in its sentiments, and many of its phrases from A Lasco's service, as it appears from the following comparison :— *The Absolution.*

| *Our absolution.* | *A Lasco's.* |
|---|---|
| "Who desireth not the death of a sinner, but rather that he should be converted and live. * * * He pardoneth and absolveth. * * * Let us beseech him to grant us * * * his holy Spirit." | "Neque amplius velis mortem peccatoris, sed potius ut convertatur et vivat. * * * Condonet atque aboleat. * * * Supplices imploramus * * * nobisque dones Spiritum sanctum tuum." |

Procter quotes Archbishop Laurence as stating that "the declaration of the divine mercy in the absolution, *who desireth not the death of a sinner,*" is "contrary to the Calvinistic theory." It is remarkable, however, that these *ipsissima verba*, "who desireth not the death of a sinner," *were introduced into this form by a Calvinist!* They were employed by A Lasco, as it appears in the above parallel; the expression in our abso- *Misstatement of Laurence.*

* Bamp. Lec. note 7, p. 198, ut supra. † Works, p. 544, vol. 1. Oxf. 1850.

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THE ABSOLUTION.

lution being a translation of the words, *Neque amplius velis mortem peccatoris, sed potius ut convertatur et vivat.* That A Lasco was a Calvinist, Procter himself states. He says, "Laski (A Lasco) took the Zuinglian, or *Calvinistic* side of the reformation against the Lutheran."* Heylin describes A Lasco as "*a perfect Calvinist.*" In short, no one has ever questioned the point. Laurence, when he made this statement, must have forgotten this fact, which at once refutes his assertion.

Besides, it is a misrepresentation to state that according to Calvinistic teaching God *desireth* the death of a sinner.

The absolution consists of a statement, a declaration, and an exhortation. The statement:—"Almighty God, the Father of," &c. The declaration:—"*He* pardoneth," &c. The exhortation:—"Wherefore let us beseech Him," &c. This is to be pronounced by the priest, standing as a herald, declaring with authority the message of peace. The minister thus absolves by pronouncing and declaring that *God* absolves. Reserving the full consideration of this subject for another place, we now only notice that the doctrine of the Church of England here propounded is condemned by the Council of Trent in the following canon:—

*Tridentine condemnation.*

"If any one shall say that the sacramental absolution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring *(pronuntiandi et declarandi)* to the person confessing that his sins are pardoned, provided only he believes himself to be absolved. * * * Let him be accursed."†

*The Absolution a Prayer.*

At the last review, an important alteration was made in the rubric appended to the absolution. As it stood before, it was "*The people shall answer,* Amen." But in 1661, it was brought to its present form. "*The people shall answer here, and at the end of all other prayers, Amen.*" The reviewers designate the absolution as a *prayer,* which it certainly would not be if it were the formal *sentence,* as some regard it, by which God conveys pardon to the penitent. The word, Amen, is sometimes printed in italics. The reason is stated by Wheatly as follows:—

"By the people's being directed by this rubric to answer, Amen, at the end of the prayers, they might easily perceive that they are expected to be silent in the prayers themselves, and only to go along with the minister in their minds. For the minister is the appointed intercessor for the

* P. 49 note, ut supra.

† Canons and Decrees of the Council of Trent, p. 45. Paris, 1832.

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people, and consequently it is his office to offer up the prayers and praises in their behalf: insomuch that the people have nothing more to do than to attend to what he says, and to declare their assent by an Amen at last, without disturbing those that are near them by muttering over the Collects in a confused manner, as is practised by too many in most congregations, contrary to common sense, as well as decency and good manners." THE DEACON AND ABSOLUTION.

## ADDENDUM.

### CAN A DEACON PRONOUNCE THE ABSOLUTION?

Warner, Bennett, and other high authorities answer this question in the affirmative. Warner says:—

"Let the dispute as to the form of absolution, whether declarative or effective, be decided as it may, for it has not been decided by authority, yet nothing can be clearer than that this distinction of *priest alone*, means the minister without the people. The confession preceding it is to be said of the whole congregation after the minister, all kneeling; and then comes the absolution pronounced by the priest alone, standing, the people still kneeling. This was, therefore, intended to direct the people, not to repeat the words after the minister, as they had been directed in the confession, but to attend silently till he had pronounced it, and then to say, Amen. The word Minister, and the word Priest, as Dr. Bennett observes, are in this, and other offices, used promiscuously."* *Warner's opinion.*

Let us consider the reasons assigned for the negative, and then for the affirmative.

I. Those who consider that the deacon is disqualified from pronouncing the absolution adduce the following reasons:—

1. The rubric directs that it shall be "pronounced by the priest *alone*." In order to understand this, it is necessary to revert to the rubric as it stood before 1661: "The absolution to be pronounced *by the minister alone*." The word alone was thus employed in the first instance to denote that the absolution was to be pronounced by the minister, the people being silent. The preceding rubric directed: "A general confession to be said *of the whole congregation after the minister*, all kneeling;" and therefore it was necessary to add, as to the absolution following, that it was to be "pronounced by the minister alone." The word minister is generic, including bishops, priests, and deacons, and the word alone, therefore, when employed by our Reformers, referred to the minister as distinct from the people. Accordingly, it was the custom after the Reformation, for deacons to pronounce the absolu- *The Rubric.*

* Warner's Illustr. of the Prayer Book, in loco. 1754.



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THE DEACON AND ABSOLUTION.

tion. Maskell says:—"*Deacons were allowed to perform this part of daily prayers.*"* So were lay Readers.

*The word Minister.*

But here we are met by an assertion of Dr. Nicholls, that the word minister in the Common Prayer rubrics "always signifies *a priest* ministering or officiating,"† and he endeavours to prove this by showing that it is frequently applied to the priest. His proof is altogether fallacious, for although the word minister denotes a priest, it also denotes a ***bishop or deacon.*** It is a *generic* term for all orders in the Church. The Preface to the Ordinal states:—

"It is evident unto all men diligently reading the holy Scripture and ancient authors, that from the Apostles' time there have been *three orders of ministers* in Christ's Church, bishops, priests, and *deacons.*"

It seems, according to Dr. Nicholls, there are only two, deacons not being ministers. It is certain that in the Prayer Book the word minister has a generic signification applicable to bishop, priest, or deacon, and it was thus used by the Reformers in the rubric above. The rubric as it stood in 1552, and to the year 1662, did not exclude the deacon.

*The word Priest.*

2. It is argued, again, that at the last review, the word priest was substituted for minister, and it is said that this excludes the deacon.

In reply to this, it may be contended that the word priest has not this force in other parts of the service. In accordance with the Act of Uniformity of Charles II., and general practice, the use of this word does not exclude the deacon. The following are examples: "*Here all standing up the priest shall say*" (the versicles). "*The priest standing at the north side of the table shall say the Lord's Prayer*" (ante com. rubric). "*Then shall the priest, turning to the people, rehearse distinctly all the ten commandments.*"

*All* these offices are performable by a *deacon!*

But passing over numerous instances, we come to the baptismal service. "*The priest coming to the font*" (ante bap. rubric). "*Then shall the priest proceed as followeth*" (Dearly beloved). "*Then shall the priest say*" (the two first prayers). That the deacon is nevertheless authorised in reading the service in accordance with universal custom is evident from the Ordinal: "It appertaineth to the office of a *deacon* . . .

* On Absolution, p. 119. Lon. 1849. † Ibid.

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in the absence of the priest *to baptize infants.*" It is strange that Dr. Nicholls in enumerating the offices of a deacon, omits this! If it had occurred to him he must have seen that whatever he might think of the act, this shows that a deacon is ordained to do what, in some instances, the rubric specifies as the office of the priest. The fact is, "the words priest and minister," as Burns observes,* "are indifferently used." Our Reformers did not make such fine distinctions as to their respective duties as modern divines. THE DEACON AND ABSOLUTION.

3. It has been said that the word priest was added at the last review to exclude the deacon. Two answers may be given to this. If the reviewers intended to exclude, *they did not carry their intention into effect.* If the word priest does not exclude the deacon from baptizing, neither does it from absolving. If the reviewers of 1661 meant to exclude deacons, they should have introduced such a rubric as would clearly express their view. *Intention of the last Review.*

Again, even if we were bound by mere intentions, and not acts, it is impossible to say that the introduction of the word was intended to exclude the deacon. It is true that the Episcopal Commissioners replied to the Puritans, when they expressed the wish that the word minister should be everywhere substituted for priest:—

"It is fit that some such word as Priest should be used for those offices (absolution and consecration) and not Minister, which signifies at large every one that ministers in that holy office, of whatsoever order he be."†

But it must not be forgotten that these Commissioners were not the revisers of the book, and had no authority beyond the immediate work in which they engaged, and in which *they failed.* Convocation revised the Liturgy, and there is good reason to believe that the *animus*, especially of the Lower House, was truly Protestant. The use of the word Priest did not exclude the Deacon from performing the baptismal or other services, and its introduction would be regarded as of no importance. Indeed, the words Priest and Minister have been used without any dis-

* Eccles. Law.

† Cardwell's Hist. of Conf. p. 342, ut supra. It is very clear that the Episcopal Commissioners, although for the most part of Laudian views, did not take Dr. Nicholls's view of the word Minister, a view which is without any support. The Commissioners rightly define the word Minister as signifying "*every one that ministers in that holy office of whatsoever order he be.*"



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THE DEACON AND ABSOLUTION.

crimination. Cardwell, alluding to the charge of interpolation,* which was brought against Laud, says that, "on examination of the editions of the Common Prayer belonging to that period, it is found that the words were used *as if no distinct meanings were assigned to them.*"† And what is more remarkable still, is the fact that Minister was sometimes substituted for Priest, in the last review, without any apparent object. Two instances will suffice.

*Indefinite use of the words Priest and Minister.*

| *Last Review.* | *Prior to last Review.* |
|---|---|
| "When any person is sick, notice shall be given thereof to *the Minister* of the parish, who, coming into the sick person's house, shall say."—*Visitation of the Sick.* | "The *Priest* entering into the sick person's house, shall say." |
| "*Minister*—Let us Pray. O Almighty God, we give Thee humble thanks."—*Churching office.* | "*Priest*—Let us Pray. O Almighty God, which hast delivered this woman, Thy servant, from the great pain, &c." |

It cannot be contended that the word Minister in these cases was substituted for Priest at the last review for any particular design; and, if so, it is impossible to conclude that the substitution in the converse was dictated by a Laudian animus. Moreover, this argument, founded upon the introduction of the word, would prove *too much*, for the word Priest was substituted at the last review for *Minister* in parts of the service which *are read by the deacon.* The following are instances: The rubric preceding the versicles after the Lord's prayer in the Morning Service, was as follows in the books of 1552, 59, and 1604: "Then the minister standing up shall say." But in 1661, the word priest was substituted for minister, and yet the versicles are universally read by deacons.

In the Litany, the versicles, the word Priest was inserted in 1661; until that date it was simply as follows:—"*The versicle,* O Lord, deal not with us after our sins." It might as well be insisted, contrary to the Act of Uniformity, that the deacon is not entitled to read these portions of the service.

*The words of Christ, "Whosesoever sins," &c.*

4. Burns, *admitting that the rubric does not restrict the absolution to the priest,* adds that its limitation "*seemeth*" to be deducible from the ordination service of the priest, wherein the words are addressed to him, "Whosesoever sins ye," &c. But this argument has no force, for the question depends upon

* He was accused, amongst other things, of substituting the word Priest for Minister in the rubric before the absolution. † Hist. of Conf. p. 237, ut supra.

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the meaning of the words. (*a.*) According to our Reformers, absolution is by the preaching of the word, but deacons are entitled to preach. (*b.*) This argument would prove too much —that deacons could not pronounce absolution before 1661, which would be contrary to fact. If the same ordinal did not restrict the deacon *then,* it follows that it does not restrict the deacon *now.* THE DEACON AND ABSOLUTION.

II. The following reasons establish the right of the deacon to pronounce the absolution.

1. The absolution itself sets forth that God "hath given power and commandment to *his ministers* to declare and pronounce to his people being penitent the absolution and remission of their sins." But deacons *are ministers.* The Preface refers to "three orders of *ministers* in Christ's Church, bishops, priests, and deacons." Therefore the absolution pertains to deacons. Laud saw the force of this, and introduced into the Scottish Liturgy the words, "to the *presbyters* of his Church, the ministers of his Gospel." He thus confines the office to presbyters: but, happily, his book is of no authority. *Deacons are Ministers.*

2. The introductory rubric prescribes that "all priests *and deacons* are to say daily the morning and evening *prayers,* not being let," &c. But the rubric after the absolution designates it *as a prayer.* *Deacons to read the service.*

It is strange that Dr. Nicholls, as if forgetful of this rubric, maintains that a deacon is not authorized to read any part of the common prayer, unless the litany, in public. In this he is manifestly inconsistent, for the rubric occurring in the litany directs *the priest* to say the Lord's prayer therein, and what is more remarkable, the word priest was inserted in this rubric *in the last review.*

3. The Act of Uniformity directs that priests and deacons shall read "the common prayers and service." The 22nd clause is:— *Act of Uniformity.*

"Provided always, and be it further enacted by the authority aforesaid, that at all and every time and times, when any sermon or lecture is to be preached, the Common Prayers and Service in and by the said book appointed to be read for that time of the day, shall be openly, publicly, and solemnly read by some PRIEST or DEACON in the church, chapel, or place of public worship, where the said sermon or lecture is to be preached, before such sermon or lecture be preached; and that the Lecturer then to preach shall be present at the reading thereof."

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THE DEACON AND ABSOLUTION.

This is express, as authorizing the deacon as well as the priest to read the public services of the Church, one exception alone being made, as we shall see.

*A restriction implying a permission.*

4. The Act of Uniformity carefully provided that a deacon should not consecrate in the Lord's supper, nor hold a benefice.* Why did it not provide that he should not pronounce absolution? The absence of such a restriction, when restrictions were being made, *amounts to a permission.*

*Deacons baptize.*

5. The deacon is to baptize; why not to absolve? Indeed, those who are most strenuous for priestly as distinct from deaconal absolution, are the most decided in holding that baptism remits sin and regenerates the heart. In fact, they teach that *baptism gives absolution.* Bingham speaks of "*the absolution or great indulgence of baptism,*"† and describes baptism "as *the most universal absolution and grand indulgence* in the ministry of the Church."‡ This is the general teaching of the Laudian party.

It appears then, after all, that deacons do absolve in baptism. If they have the power of regenerating the heart and washing sin away *ex opere operato,* of giving "the grand indulgence," it is strange if they have not authority to *declare* that God pardons sin. It is a glaring inconsistency to hold THAT DEACONS CAN CONFER THE GREATEST OF ALL BLESSINGS—regeneration, including full absolution in baptism—and yet be not entitled to pronounce a general absolution in the public service!!! The Church of Rome holds that even *midwives* may baptize, or regenerate the soul, conveying the full remission of sin. This being so, there is an end to the controversy about John xx. 22, "Whosesoever sins ye remit," &c. If midwives, not to speak of deacons, can administer an ordinance which restores the soul to primeval purity, the remission of sin is no longer the exclusive prerogative of the priest.

*A glaring inconsistency.*

*Deacons preaching absolve.*

6. Deacons are appointed to preach, but absolution, according to our Reformers, is by the preaching of the word.§ Maskell holds that the absolution in the public service "cannot be more than an earnest prayer to God, to grant us true repentance and his Holy Spirit, preceded by an authoritative declara-

* Until 1661, Deacons could hold benefices in the Church of England.

† Antiq. Book XIX. c. 1. ‡ Ibid.

§ The Doctrine of Absolution, p. 126. London, 1849.

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tion." He combats the opinion of Wheatly, who regards it as "an actual conveyance of pardon."* SUMMARY.

Why, then, should not a deacon pronounce the absolution?

## SUMMARY.

The sentences, address, confession, and absolution were prefixed to the service in 1552. The address and confession are the composition of our Reformers, but many of the expressions of the absolution are taken from A Lasco's service. In 1661, the absolution, in the emendation of the rubric, was designated a *prayer*.

*Can a deacon pronounce the absolution?*

The following reasons are urged for the negative:—

1. The rubric states that it is "to be pronounced by the priest alone." Answer. The word alone means only that the people are not to join in its repetition.

2. The word priest in 1661 was substituted for minister. Answer. The word priest was substituted at the same time for minister in other parts of the service which the deacon is authorized to repeat.

3. The alteration was made in 1661 to exclude the deacon. (1.) If such an intention existed, it was not carried into effect, for the word priest, in *other* instances, does not exclude. (2.) There is no reason to believe that such was the intention, for similar alterations were made without it.

4. In the ordinal, John xx. 22, is addressed to the priest. Answer. (1.) The Apostles absolved by preaching, and deacons preach. (2.) This reason would prove that deacons, before 1661, could not read the absolution, which would be contrary to fact.

The following reasons prove that the deacon may read the absolution:—

1. Deacons *are ministers*, but the absolution itself declares that God has given power to his ministers to pronounce the absolution.

2. The rubric directs the deacons, as well as priests, to say the prayers, but the absolution, according to the rubric, is a prayer.

3. The Act of Uniformity directs common prayers to be read by some priest *or deacon*.

4. The Act makes only one reservation, and that as to the consecration of the elements.

5. It is unreasonable for those who hold that baptism is "the *grand* absolution," though administered by a deacon, to assert that a deacon cannot declare that God pardoneth and absolveth!

* Maskell held that the power of the keys was exercised for the pardon of sin by the indicative form.

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## CHAP. VII.

### THE LORD'S PRAYER, THE VERSICLES, THE PSALMS, LESSONS, AND CANTICEES.

*The Lord's Prayer.* THE Lord's Prayer was preparatory to the commencement of the mediæval service, which directed the priest to say, the *Pater Noster,* and *Ave Maria.** In the first book, the *Ave Maria* was wholly omitted, and the Lord's Prayer was to be said with a loud voice. In the primitive Church, this prayer was used only in the communion service, and designated "the prayer of the faithful." The Heathen were allowed to be present "at the earlier part of Divine service."† Palmer states that the Lord's Prayer was not used at the commencement of service until *the 13th century,* when it was introduced by the Cistercians. It was preparatory to the service, followed by the Creed. Subsequently the Ave Maria was foisted in, the novelty of which Cardinal Bona admits. The rubrics of 1549, 1552, 1661, as to this prayer, appear in the following comparison :—

*Position of the Lord's Prayer.*

| 1549. | 1552. | 1661. |
|---|---|---|
| "The priest being in the quire shall begin with a loud voice the Lord's prayer, called the Pater Noster." | "Then shall the minister begin the Lord's prayer with a loud voice." | "Then the minister shall kneel and say the Lord's prayer with an audible voice; the people also kneeling and repeating it with him, both here and wheresoever else it is used in the divine service." |

* The following is a translation of the opening of the Sarum Matins :—"*At morning prayers in Advent let the priest say* Pater Noster *and* Ave Maria. *Afterwards let the priest begin the service in this manner,* O Lord, open thou my lips. *Let the choir respond,* And my mouth shall shew. *The priest immediately,* O Lord, to my assistance come. *Resp.* O Lord, make haste to help me. The Glory. As it was. Hallelujah. *Let the invitatory follow in this manner.* Lo, the King comes. Let us go forth to meet our Saviour. Ps. O come. *After the 3rd and 5th verses of the Psalm let the whole invitatory be repeated. But after the 2nd, 4th, and 6th verses this part alone is repeated,* Let us go forth. *And then let the whole invitatory be recommenced.* The hymn, the supernal word, going forth, &c.

† Origines Liturg. p. 216, vol. i. ut supra.

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In 1549, it was to be repeated by the minister alone. In 1552, it was to be repeated by the minister alone when it first occurs in the service, and afterwards by the minister, the clerks, and people, but in 1661, it was directed to be always repeated by all. *The Lord's Prayer.* *How said.*

Gregory the Great refers to the diversity of the practice in the Eastern and Western Churches, when he says:—"The Lord's prayer among the Greeks is said by all the people, but amongst us by the priest alone."*

In the Roman Church, in the canonical hour offices, it was repeated *inaudibly* by the priest, until he came to the words, "*Et ne nos inducas in tentationem* (lead us not into temptation), which he said in a loud voice, the choir responding, *sed libera nos a malo* (but deliver us from evil)." It was on this account that our Reformers directed that it should be said aloud.†

In reference to the origin of this prayer, Alford remarks:— *Origin of the Prayer.*

"There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from the existing Jewish formulæ. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came πληρῶσαι every thing that was good under the old covenant, might in a higher sense, and spiritual meaning, have recommended the same forms to his disciples. *But such does not appear to have been the fact.* Lightfoot produces only the most general commonplace parallels for the petitions from the Rabbinical books. * * * The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim* till the effusion of the Spirit of prayer, is inadmissible, as we have no trace of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside."‡ *The Lord's Prayer not temporary in its use.*

The versicles are of very ancient use. The first is taken from Ps. li. 15, and the second from Ps. lxx. 1. The first occurs in the Liturgies of St. James and St. Chrysostom, and the second, with its responses, is found in the Anglo-Saxon offices. "Nothing," says Comber, "can be more pertinent when minister and people are about to begin to praise God; for speech is the gift of God, Prov. xvi. 1., Exod. iv. 11. It is that in which man excels all other creatures, and was given us to this end that we might glorify him; whence the tongue is called our glory,§ because it is the instrument of his praise."‖ The second versicle *The Versicles.*

* Epist. ad Johan. Ep. 12. lib. ix.
† See p. 296.
‡ Alford's Greek Test.
§ Psalm xvi. 9.
‖ Comp. to the Temple.

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THE VERSICLES.

frequently occurs in the Psalms. The word Hosanna signifies "Save now, Lord, we beseech Thee." Comber observes, "When we look back, and see our innumerable iniquities we cry out, *O God, make speed and save us:* when we look forward to all those duties which we are to do, and the great opposition we are sure to meet with, we say, *O Lord, make haste to help us.*"

"*Here, all standing up, the Priest shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now and ever shall be, world without end. Amen."

In the first book of Edward VI., the versicles stood thus:

"O Lord, open Thou my lips.

*Answer.* And my mouth shall show forth Thy praise.

*Priest.* O God, make speed to save me.

*Answer.* O Lord, make haste to help me.

*Priest.* Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Praise ye the Lord.

*And from Easter to Trinity Sunday.*

Alleluia."

At the last review, the rubric was added:—"Here all standing up, the priest shall say;" and the response:—"Praise ye the Lord."

*The Doxology.*

Bingham observes, that the most ancient form of doxology was "only a single sentence, without a response, running in these words, *Glory be to the Father, and to the Son, and to the Holy Ghost. World without end.* Amen. Part of the latter clause: *As it was in the beginning, is now and ever shall be,* was inserted some time after the first composition. This appears from the most ancient form used, both in the Greek and Latin Church, without these words in it. The fourth Council of Toledo, An. 663, reads it thus:—*Glory and honour be to the Father, and to the Son, and to the Holy Ghost, world without end.* Amen. Where we may observe, that not only the words, *As it was in the beginning,* &c. are omitted, but the word honour is added to glory, according to another decree made in that Council, that it should not be said as heretofore some did, *Glory* be to the Father, but *Glory and Honour be to the Father.* * * *

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The Mozarabic Liturgy, which was used in Spain, a little after this time, has it in the very same form :—*Glory and honour be to the Father, and to the Son, and to the Holy Ghost, world without end.* Amen. Which shows that that was the received way of using this hymn in the Spanish churches. The Greek Church also, for several years, used it after the same manner, only they did not insert the word *Honour*, which seems to be peculiar to the Spanish Church. Athanasius, or whoever was the author of the treatise of Virginity among his works, repeats it thus :—*Glory be to the Father, and to the Son, and to the Holy Ghost, world without end.* Amen. And Strabo says, of the Greeks in general, that they omitted these words in the latter clause, *As it was in the beginning*, so that it is not easy to tell what time they first began to be used in it."* Bingham states that the first express mention of it is in the second Council of Vaison, A.D. 529. THE DOXOLOGY.

There was also another difference in the use of this hymn, "which," says the same author, "made no dispute among Catholics, till the rise of the Arian heresy, and then it occasioned no small disturbance. The Catholics themselves, of old, were wont to say, some, *Glory be to the Father, and to the Son, and to the Holy Ghost;* others, *Glory be to the Father, and to the Son,* with the Holy Ghost; and others, *Glory be to the Father,* in or by *the Son, and* by *the Holy Ghost.* Now, these different ways of expressing it were all allowed, so long as no heterodox opinion was suspected to be couched under them. . . . But when Arius had broached his heresy in the world, his followers would use no other form of glorification but the last, and made it a distinguishing character of their party to say :—*Glory be to the Father,* in, or by, *the Son, and Holy Ghost."*† The form preferred by the Arians was not in itself unsound, for glory is rendered to the Father in, or through the Son, and by the agency of the Holy Ghost, but the other forms were rejected by the Arians, as expressly representing Father, Son, and Holy Ghost, as equal objects of adoration. None of the above forms are of apostolic origin, but all are proveable by Scripture, for if it is clear that worship is rendered to the Father, through the Mediator, by the agency of the Holy Ghost, it is equally clear that the three persons are co-equal and co-eternal.

* Antiq. lib. xiv. chap. ii. p. 670, vol. i. ut supra. † Ibid.

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THE PSALMS.

As to the place in the service in which the doxology was rendered, it appears that there was a great variety of usage. Bingham observes that "the Western Church repeated it at the end of every Psalm, and the Eastern Church at the end of the last Psalm. Many of their prayers were also concluded with it, particularly the solemn thanksgiving or consecration prayer at the eucharist."*

*The 95th Psalm.*

The ninety-fifth was called the invitatory Psalm, because of the anthem or invitation which was sung partly or entirely after the end of each verse. The invitatory was: "Behold, the King cometh, let us go forth to meet him." The first Prayer Book laid this aside.

The ninety-fifth Psalm is of ancient use in the service. Amalaricus refers to it as introductory to the Sunday services in his time (the 9th century). Comber observes that "its very composure shows it was designed for the public service; Grotius thinks for the feast of tabernacles, Calvin and others for the sabbath day, Heb. iii. 7, but St. Paul, whose authority we follow, thinks it fit for every day."†

*The Psalms.*

The Psalms occupied a leading position in the temple service, and in the worship of the primitive Church. They are sometimes called *nocturns*, from the fact that the primitive Christians were compelled, by the persecutions to which they were exposed, to meet for worship in the night, a custom which was continued by some when persecution ceased.

In mediæval times, specific Psalms were appointed for each service in the week, but the Reformers provided that the whole Psalter should be read during the month. Palmer, in justification of this change, shows that there was great variety in churches in the use of the Psalms, and quotes Cassian as stating that there were as many rules and appointments as there were monasteries, but we have no need to plead the authority of monks for the use of the word of God. Such rules are of human institution, and may be regulated according to circumstances. The rubric prescribing the doxology after every psalm was introduced in 1549. In the Sarum services, it was used after some psalms, and sometimes after a series of psalms.‡

* Ibid. † Comp. to the Temple.

‡ The following is a translation of the Sarum Service, in continuation of that already given at p. 296:—

"*In the first nocturn the Antiphon:* The sceptre shall not depart from Judah, nor

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Comber observes, that "there are four sorts of Psalms: 1. Psalms of instruction. 2. Of exhortation. 3. Of supplication. 4. Of thanksgiving. And though many are mixed composures, containing all or most of these, yet all that is in any of them may be referred to one of these heads."* No direction is given as to the chanting or reading of the Psalms, the rubric being simply, "Then shall follow the Psalms." *The Psalms.*

The alternate reading of minister and people is founded upon custom. Some of the Psalms are composed in amœbœick, or alternate verses, as if for their responsive use in the temple service. Dr. Hook observes:— *Responsive use of the Psalms.*

"The custom of repeating the Psalms alternately, or verse by verse between the minister and the people, is probably designed to supply the place of the ancient Antiphon, or the responsive chanting of the Psalms by two distinct choirs. This latter practice is still retained in the Cathedrals of England, and is more primitive than the alternate reading now prevailing in parish churches."† *Dr. Hook as to responsive use.*

Theodoret says that the responsive singing of David's Psalms was first brought in by Flavian and Diodorus in the reign of Constantius:— *Theodoret.*

"Although Flavianus and Diodorus were not elevated to the rank of the priesthood, but were merely laymen, yet by night and by day they exhorted all men to be zealous in religion. They were the first who divided the choir, and taught them to sing the Psalms of David responsively."‡

Socrates accounts for the rise of the practice as follows:— *Socrates.*

"Ignatius, third Bishop of Antioch, in Syria, from the Apostle Peter,

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the ruler from his thigh: until he come who is to be sent. *Ps.* Blessed is the man. *Ps.* Wherefore rage the heathen. *Ps.* Lord, why are they increased. *Ps.* Lord, not in wrath. *Under one* Gloria Patri. *Antiphon.* He will be the expectation of all nations, and he will wash his own garment in wine, and his robe in the blood of the grape. *Psalms.* O Lord my God; O Lord our God; I will confess; In the Lord, I trust. *Under one* Gloria. *Antiphon.* His eyes are fairer than wine, and his teeth whiter than milk. *Psalms.* Save me; How long; The fool hath said; Lord, who shall dwell. *Vers.* From Sion the representation of the divine beauty. *Resp.* Our God will manifestly come. *Then let him say,* the Pater Noster and the Creed, *privately from the whole choir. And it is to be observed that neither* the Pater Noster nor the Hail Mary *in the Sarum Church is begun by the priest audibly at any service, unless at Mass only, where they should be said or sung audibly throughout. And afterwards let the priest say audibly,* And lead us not. *Choir.* But deliver. *Let the Clerk Reader say,* Command, O Lord, to bless. *Priest.* With perpetual benediction may the Eternal Father bless us."

* Compan. to the Temple. † Ch. Dict. ‡ Eccles. Hist. lib. ii. c. 24.

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THE PSALMS.

who also had conversed familiarly with the Apostles themselves, saw a vision of angels hymning in alternate chants the holy Trinity; after which he introduced the mode of singing he had observed in the vision into the Antiochian Church, whence it was transmitted by tradition to all the other churches. Such is the account we have received in relation to these responsive hymns."*

It is very clear that in the estimation of these historians the practice was not of *apostolic origin*. Indeed, there seems to have been a great variety of custom in the primitive Church. Bingham says:—

*Variety of custom in the use of the Psalms.*

"1. Sometimes the Psalms were sung by one person alone, the rest hearing only with attention. 2. Sometimes, they were sung by the whole assembly joining all together. 3. Sometimes alternately by the congregation divided into quires, the one part repeating one verse and the other another. 4. Sometimes one person repeated the first part of the verse, and the rest joined all together in the close of it."

Bingham adds, that the united singing of the whole congregation, "*men, women, and children,*" was the most ancient and general practice, till the way of alternate psalmody was brought into the Church.† It is strange that Dr. Hook, notwithstanding these facts, should attach so much importance to "the responsive chanting of the Psalms by distinct choirs." The version of the Psalms in the Prayer Book is that of Coverdale and Tyndale.

## THE LESSONS.

*The Lessons.*

The reading of God's Word ought to occupy a prominent place in the services of the Church. They did so in primitive times. Justin Martyr, describing the worship of Christians, says:—

*Primitive worship.*

"And on the day that is called Sunday there is an assembly in the same place of those who dwell in towns, or in the country, and *the histories of the apostles, and the writings of the prophets are read*, whilst the time permits; then, the reader ceasing, the President verbally admonishes and exhorts to the imitation of these good things."‡

It is the glory of the Church of England that her services consist to a great extent of the Word of God.

*Advance of error.*

As time rolled on, error advanced, and Scripture was withdrawn from its proper position in the church. Lessons were still read, but they consisted of mere fragments in an unknown

* Eccles. Hist. lib ii. c. 8.

† Antiq. Lib. XIV. c. i. p. 664, vol. i. ut supra.

‡ Apol. p. 97, vol. ii. Paris. 1615.

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tongue, from which the people could derive no continuous instruction. The Reformers established the systematic and uninterrupted reading of the Scripture. In the Preface concerning the service of the Church, they refer to the principles by which they were guided:— THE LESSONS.

"There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. *The principle of the Reformers.*

"But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in *uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread.* And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. *Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter*, that many times there was more business to find out what should be read, than to read it when it was found out.

"These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and

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THE LESSONS.

easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, *that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.*

"Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, *whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers.* It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy."*

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* The Sarum Service, in continuation from the portion already quoted, proceeds (translation),—*Let the clerk read the first lesson in this manner:*—Lesson 1. The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem. In the days of Ussiah, Jotham, Ahas and Hesekiah, kings of Judah. Hear, O heavens, and give ear, O earth. Since the Lord hath spoken, I have nourished and brought up children, but they have despised me. *And let him finish with this clause,* the Lord says these words: Turn ye to me, and ye will be saved. *And it is to be observed that all readings from the Prophet throughout the whole year should terminate with this clause:* The Lord says these words, *unless in the three nights before Easter. But let the remaining lessons end with,* But do thou, O Lord, have mercy upon us. . . .

Second Lesson.—The ox knoweth his owner, and the ass his master's crib. But Israel hath not known me, and my people hath not understood. Ah, sinful nation, a people laden with iniquity, an ungodly seed, wicked children. They have forsaken the Lord, blasphemed the holy one of Israel, they have gone away backward. These things He saith. *Response.* I saw in the vision of night, and, lo, in the clouds of heaven, the Son of man came. And the kingdom and the honour is given to him, and every people, tribe, and tongue shall obey him. *Vers.* His power is an everlasting power which shall not be taken away, and his kingdom which shall not be destroyed. And the kingdom and the honour are given to him: and every tribe, and people, and tongue shall serve him. *Vers.* His power is an eternal power which shall not be taken away; and his kingdom which shall not be destroyed.

Third reading.—For what purpose should I afflict you any more, ye that increase transgression. The whole head is sick and the whole heart is faint: from the sole of the foot to the crown of the head there is no soundness in it: a wound, and a bruise, and swelling sore, it is not bound up, nor dressed, nor fomented with oil. *Res.* The angel Gabriel was sent to Mary, the virgin betrothed to Joseph, declaring to her the word, and the virgin feared greatly on account of the light: do not fear, O Mary, thou hast found favour with God. Behold, thou shalt conceive and bring forth. And he shall be called the Son of the highest. *Vers.* And the Lord

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Allusion is here made to the practice of the primitive Church, and, in contrast, to that of the Church of Rome. That the reading of holy Scripture occupied a prominent place in the service of the early Church is evident from the testimony of PRIMITIVE PRACTICE.

God will give him the throne of his father David : and he will reign over the house of Jacob for ever. And he shall be called. *In the second Nocturn, Ant.*—Thou Bethlehem are not the least amongst the princes of Judah : for from thee shall come a leader who shall rule my people Israel : for he shall save his own people from their sins. *Ps.* Preserve. *An.* Lo, a virgin shall conceive, and bring forth a son : and his name shall be called Immanuel. *Ps.* Hear, O God. *An.* In his days shall justice spring up and abundance of peace : and all kings shall adore him ; all nations shall serve him. *Ps.* I will love thee. *Vers.* And there shall come forth a rod out of the root of Jesse. *Res.* And a flower shall rise up out of his roots. *Three lessons from the sermon of the blessed Maximus Bishop ; and let them be read without title, but let them begin with,* Command, Sir, *and let them end with,* But do Thou.

" *Fourth Lesson.*—Therefore since, after a time, we ought to refresh ourselves with spiritual banquets: let us see what the evangelical lesson treats of. For the Lord says (as we have heard) concerning the time of his own advent, as the lightning shineth under heaven, so will be the coming of the Son of man. And he has added in the following : In that night there will be two in one bed ; one shall be taken, and the other left. *Res.* Hail, Mary, full of grace, the Lord is with thee. The Holy Spirit will come upon thee, and the power of the Most High shall overshadow thee : for that holy thing which shall be born of thee shall be called the Son of God. *Vers.* How shall that be since I know not a man ? and answering the angel said unto her, The Holy Spirit.

" *Fifth Lesson.*—Perhaps it moves us, brethren, why the Lord, setting forth his own advent, should have represented himself as coming in the night time. Surely, his advent, with the great clearness of the day, will be received with fear and trembling by all. Frequently we have it declared in the sacred writings that before the Lord Jesus Christ shall come, Antichrist shall reign. Who will so pour the darkness of his own depravity upon the human race that almost no one will see the light of truth, and operating upon the minds of men with his own darkness, will cast a certain darkness over the eyes of the soul. *Res.* Receive the word, O Virgin Mary, which is sent to you from the Lord by an angel. Thou shalt conceive by the ear. Thou shalt bring forth God and man, that thou mayst be declared blessed among all women. *Vers.* Thou shalt conceive, indeed, a son. But thou shalt not suffer loss of virginity. Thou shalt be great with child and a mother ever virgin. Most blessed.

" *Sixth Lesson.*—Neither is it wonderful if Satan send forth the shades of iniquity, since he himself is the night of all sinners. Therefore to the dispelling of the horrible darkness of his night, as the lightning the Son of man will come. And as at the advance of day the night disappears, so Antichrist shall flee away when the Saviour comes. Neither shall he be able any longer to spread abroad the darkness of his own iniquity, when the light of truth shall have shone forth. *Res.* Let us expect the Saviour, the Lord Jesus Christ. Who will change our vile body that it may be made like to the body of his own glory. *Vers.* Let us live soberly, justly, and piously in this world : looking for the blessed hope and the coming of the glory of the great God. Who will change the body. Glory to the Father and to the Son. To be made like to the body. *In the third Nocturn. Ant.* The night has not



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JEWISH PRACTICE.

Justin Martyr, quoted above. Nicholls observes that "the primitive Christians derived their most excellent custom of reading the Scriptures in course from the Jews." He quotes Philo, who says:—

*Jewish Reading of Scriptures.*

"They come into one common place; and sitting together in silence and modesty, hear the law read; that no one of them might plead ignorance of the obligation thereof. And this is the constant manner of their assembly. The common people are silent, unless only when they take their parts, in declaring their assent by joyful acclamations at what is read unto them. But the reader of the law is, either one of their priests, or one of their elders, who also expounds it unto them till the evening: And then they break up their assembly; being thereby considerably improved in the knowledge of the sacred laws, and having their devotion increased."*

He also quotes Josephus, who says of Moses:—

"That he brought in a most excellent way of instruction among the Jews: which was not only to have the law they were obliged to, read once or twice over to them, but commanded them to leave their work every Sabbath day, and to meet together in public to hear the law recited. Which is a thing that all other Legislators have been defective in, besides."†

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passed, but the day is at hand: Let us, therefore, cast off the works of darkness and let us put on the armour of light. *Ps.* The Heavens delare. *An.* It is time now that we rise from sleep: and our eyes are opened to rise to Christ. because the true light is shining in Heaven. *Ps.* The Lord thee. *An.* Delight in the Lord always. Let your moderation be known to all men. The Lord is near: neither be ye careful: but in every petition let your requests be made known to God. *Ps.* In thy strength, O Lord. *Vers.* The Lord will come forth from his own holy place. *Resp.* He will come that he may save his people from their sins. * * * Passing over the 7th lesson, we come to the 8th lesson, which serves as an example of the interpretation of Scripture given in these services.

"*The eighth Lesson.*—Go into the village which is over against you. For it was *against the Apostles*, neither was it willing to receive the yoke of doctrines. These disciples sent forth denote the doctors, whom he destined, as placed against the walls to penetrate, by evangelizing, all the unlearned and barbarous places of the world. And immediately you will find an ass tied and a colt with her. Loose and lead them to me. The holy preachers entering the world found *the colt of the nations* bound with the chains of falsehood. For each one was tied with the cords of his own sins, not only of the Gentiles but of the Jews. For all have sinned and come short of the glory of God. *Res.* Lo, a virgin shall conceive, and shall bring forth a son, saith the Lord. And his name shall be called Wonderful, the mighty God. *Vers.* He shall sit upon the throne of David, and of his kingdom there shall be no end. And he shall be called.

"*Ninth Lesson.* For the ass, which was accustomed to the yoke, and subdued, denotes the synagogue which had drawn the yoke of the law; the wild and sportive colt of the ass denotes the Gentiles." This will serve as a specimen of the way in which the word of God was diluted with superstitions and human comments.

* Nicholls' Comment. on the Com. Prayer, notes on the Preface. † Ibid.

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Nicholls adds :— JEWISH PRACTICE.

"Now, for the more convenient reading of the Mosaical law, upon the Sabbath days, the whole law was divided into sections, which they call *Parashas;* and which are marked on the sides of the Bible ס ס ס; being in all 54, the better to suit with the Sabbaths which occur in the Jewish year: which consisting of lunary months, is consequently longer than our solar year, which consists only of 52 weeks. As they had a first lesson read to them in their synagogues out of their law, so they had a second lesson read to them out of the Prophets; the sections whereof were called *Haphtarah*, and the reader thereof *Maphtir*. They were called *Haphtarah* from the verb *Patur*, which signifies to dismiss; because the congregation was, after the ending of that lesson, dismissed. Whether this custom were established so anciently, as the Jews would have it, or no, it matters not; most certainly it was in use in our Saviour's and the Apostles' time."* *Primitive Christian Scripture Reading.*

In proof of this, he quotes Luke iv. 17, and Acts xiii. 15, and observes :—

"Now in imitation of this practice of the Jews, the Christians have all along had their lessons out of holy Scripture read in their public assemblies."

In proof of this, he refers to Justin Martyr, in the passage quoted above, and to the Council of Laodicea. He refers also to the writer of the Apostolical Constitutions, who "though a supposititious writer, yet certainly understood the customs of the Church in the age he wrote." The passage from the Constitutions is :—

"Let two persons read the two lessons, and let another sing the Psalms of David."

Tertullian referring to the same subject says :—

"With these holy words, we feed our faith, we lift up our hope, and fix our trust."

That the lessons were read in course appears from the following passage from Augustine :—

"You may remember, Good People, that I was expounding the Gospel of St. John to you, as it was read in course in the lessons; but now a very solemn Festival interposes, for which there are particular lessons appointed to be used every year as it returns, and upon which the other common lessons must not be used: Therefore, though I will not perfectly omit or lay aside my designed exposition upon that gospel, yet I must for some time intermit it."

Chrysostom also says :—

"It has often been a great occasion of my wonder, for what reason all Christians have a particular liking to David, more than to any writer of

* Ibid.



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ROMISH PRACTICE.

the Old or New Testament; that they should only have him every day in their mouths. Moses, indeed, was a great legislator, &c., but we hardly read over his writings once in the year in our public congregations: But we read David in our public services, both by day and by night, &c."

From which Nicholls concludes:—

"'Tis plain, that the best part of Moses was read, though not all."*

*Romish Corruptions.*

But upon this ancient custom the Church of Rome has innovated, so that, in her practice, "the decent order of the ancient fathers has been altered and broken." A few verses are read in an unknown tongue, and that is followed by an anthem, and then some more verses of the same chapter, to be followed again by a similar response. Dr. Nicholls observes:—

"After this rate breaking the chapter into ten or twelve lessons; sometimes mixing the parts of another, at other times some of St. Austin's, or St. Ambrose's Homilies, or passages out of worse books."

The following, from the same author, refers to the "uncertain stories and legends" noticed in the preface quoted above.:—

"These legendary stories are chiefly read upon the Saints' days; but every day in the year being dedicated to some odd saint or other, there is hardly a day free from having some of these idle tales mixed in the service thereof. And, indeed, there is such an incongruous mixture of Scripture and Monkish fiction together, as must make all wise and conscientious Christians *to nauseate and abominate their service.* This is remarkable not only in the lessons upon their modern saints' days, (concerning whom one could expect nothing but such stories) but even upon the Festivals of the Apostles themselves. As for instance, upon the first holiday of the year, St. Andrew. This apostle is brought in hugging the cross he was to suffer upon, and worshipping it, and addressing himself to it, just in the language of a monkish poet. When St. Andrew saw the cross, he with joy cried out and said:—

'Quam amator tui semper fui;
'Et desideravi te amplecti, O bona crux!'

And then a story is told how St. Andrew preached to the people for two days together, as he hung upon the cross.—*Vid. Rom. Brev.* 30 *Nov.* On the 2nd December, there is a tale of Bibiana, the martyr; that her body being thrown to the dogs, lay two days among them untouched. On the 4th of December, St. Bennet's corpse, being brought into a boat which lay frozen-up in a river, immediately thaws the ice, makes the water of the river flow; and without oar or rower, moves of its own accord sixteen miles up stream to be buried in a certain monastery. And when it came to the gate of the convent, though it was in the midst of very cold winter, all the trees of the country thereabouts put out their blossoms, as thick as in a mild spring. On the 6th of December, we have a pleasant story of St. Nicholas, who began his mortification in his mother's arms, and being a healthy child, sucked frequently upon all days of the week but Wed-

* Ibid.

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nesdays and Fridays; but then he would never suck but once, and that not till the evening, when vespers was over. With such foolish stuff as this, all the twelve months are filled up."* ROMISH PRACTICE.

If it were the object of the Church of Rome to neutralize and bring the Bible into contempt, she could not do it more effectually.

I. She reads it in an unknown tongue. The Jews even, in Christ's time, had more regard in their practice for the edification of the people in this matter. On their return from captivity, the Scriptures, in Hebrew, a language which they seem to have forgotten, was read aloud to them, every verse being interpreted in the language with which they were acquainted. In the Saviour's time, Hebrew had ceased to be the vulgar tongue, and therefore an interpreter had been appointed in all the synagogues, whose duty it was to stand by the reader, and construe what was read in every paragraph. Certain rules were prescribed for the direction of the reader:— *Rome's treatment of Scripture.*

"He that reads in the law, let him not read at one time more than one verse to the interpreter," for which they give this reason, "lest the interpreter mistake."†

II. As if the use of an unknown tongue were not sufficient, she directs her readers, on certain occasions, to read Scripture indistinctly. On Holy Saturday there are various ceremonies, such as the blessing of fire and incense, after which occurs the following rubric:— *Scripture read indistinctly.*

"The benediction of the taper being finished, the deacon and celebrant take off their vestments of white, and put on others of a violet colour. Then the Prophecies are read, without title, in a low voice. Before *or during the time that the Prophecies are being read*, the Presbyters shall catechise the Catechumens that are to be baptized, and prepare them for baptism."‡

According to this, the Prophecies, which consist of twelve long lessons, are read (leguntur *submissa voce*) in a low voice, and as if to distract attention still more, while the reading is going on, the priests may proceed with their catechizing. From which it is clear that the reading, in this instance, is not to be regarded as an appeal to the understanding, but a mere *perform-*

* Ibid.

† See Dr. Scott's Treatise on the Worship of the Church of Rome, in Gibson's Preservative, p. 16, vol. vii. Lond. 1848.

‡ Roman Missal.

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ROMISH PRACTICE.

*ance.* And, indeed, attention on the part of the congregation is needless, so long as the readings are given in Latin. Accordingly, in the ordination of Sub-Deacons, the following address is given to the candidate:

*A mere performance.*

"Receive ye the book of the Apostles, and take power to *read them* in the holy Church of God, *as well for the living as for the dead.* In the name of the Father, &c."*

The Church of Rome is inconsistent with herself, the following address being given in ordination to readers:—

"Wherefore, be careful to utter the words of God, that is to say, the sacred lessons distinctly and openly, *unto the understanding and edifying* of the hearers, and free from all false blundering; lest by your inattention to the instruction of those that hear, the truth of the Divine readings be corrupted. * * * And therefore, while you read, take your stand in a lofty place of the church, that you may be heard and seen of all."

What is the use of being heard of all, when the language is unknown?

This reference to the understanding of the people is inconsistent with her practice and teaching in other parts, according to which the reading of Scripture avails for *the dead.* The inconsistency is accountable by the fact that parts of the Romish ceremonial are drawn from sources anterior to the modern corruptions of that Church. Out of her own mouth she is condemned.

*Order in the English Church.*

The Old Testament forms the subject of continuous reading in the first lesson of every day, beginning with Genesis in January, and ending with Malachi on September 27. The books of Chronicles and the Song of Solomon are omitted, together with many chapters in Ezekiel. The Chronicles contain, to a great extent, a repetition of the history contained in the Kings; the Song of Solomon is adapted to the spiritual mind, and the book of Ezekiel, like that of Revelation, is allegorical. The New Testament is read through three times in the year, the Gospels and Acts in the morning, and the epistles in the evening. The book of Revelation is omitted, but portions of it are read on special occasions. Isaiah is read in Advent as the first lesson, and proper first lessons from the Canonical Scriptures are appointed for every Sunday in the

* The Pontifical.

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year. Proper lessons, sometimes first and second, are appointed for holy days, and occasionally taken from the Apocrypha. The Church has wisely excluded uncanonical Scripture from the Sunday calendar, and when the saint day falls upon the first day of the week, the first lesson of the Sunday should be read. The collect for the saint day may be added.* English Practice.

The Apocrypha is introduced for "example of life and instruction of manners, but yet the Church doth not apply it to establish any doctrine,"† On this distinct understanding, there can be no more objection to the reading of the Apocrypha than to that of the Sermon or Homily. In giving out the lesson the reader, to avoid mistake, should announce it as from the apocryphal books. The alterations which have been effected in the rubric relating to the lessons will appear from the following comparison :— *The Apocrypha.*

*Rubric of* 1661.

Then shall be read distinctly, with an audible voice, the first lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper lessons assigned for that day). He that readeth so standing and turning himself as he may best be heard of all such as are present. Note, That before every lesson, the minister shall say, Here beginneth such a chapter or verse of such a chapter of such a book. And after every lesson, Here endeth the first, or the second lesson.

*Rubric of* 1549-1552.

Then shall be read two lessons distinctly with a loud voice that the people may hear. The first of the Old Testament, the second of the New ; like as they be appointed by the Calendar, except there be proper lessons assigned for that day ; the minister that readeth the lesson standing and turning him so as he may best be heard of all such as be present. And before every lesson the minister shall say thus : The first, second, third, or fourth chapter of Genesis or Exodus, Matthew, Mark, or other like, as is appointed in the Calendar. And in the end of every chapter he shall say,

Here endeth such a chapter of such a book.

And to the end the people may the better hear in such places where they do sing, there shall the lessons

* Procter and others think that the Epistle and Gospel may be added, unless the Sunday be one of greater note, *i.e.*, either the first or fourth in Advent, the first or last in Lent, Easter day, or the first Sunday after, Whit Sunday, Trinity, or the Sunday next before Advent.

† Sixth article.

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ENGLISH PRACTICE.

be *sung* in a plain tune after the manner of distinct reading; and likewise the epistle and gospel.

In 1661, alterations were made; (1.) in the manner of giving out the lesson; (2.) in the manner in which it was to be read. Until 1661, the lessons might be sung "in a plain tune," but this permission was removed. The Reformers, in permitting this practice, had in view the edification of the people, or that they might the better hear. The option, however, was wisely expunged.

*Singing the Lessons abolished.*

Stephens observes:—"In the rubric, by which the reading of the lessons is directed, the words were formerly, '*the minister* that readeth.' The substitution of '*he that readeth,*' by the last revisers, is an authority for allowing this office to be performed by laymen, as is usual in our colleges. * * * In some cathedrals, the first lesson was read by a lay clerk, as formerly at Canterbury, Rochester, &c., and still at Lichfield."* To this view, however, there is still a difficulty, for, although the last revisers made the alteration referred to above, they allowed the note to remain:—"That before every lesson, *the minister* shall say, Here beginneth," &c. Custom authorizes the reading of the lessons by a layman, but whether the practice be legal is still a question.

There is a marked difference between the course of reading, as appointed for Sundays and saints' days. On the former, the lessons are taken *only* from canonical Scripture, but, upon the latter, portions are also selected from the Apocrypha.

There is also a difference between Sunday and week-day reading. In the latter, except when there are proper lessons, the portions are taken in order, but upon Sundays, from Advent to Septuagesima, chapters from Isaiah are selected as relating to the season. Upon Septuagesima Sunday the first chapter of Genesis is read, and the reading of the books then proceeds in order. Genesis, treating of the temptation and fall of our first parents, is a suitable introduction to Lent. All the books are not read, but, as Wheatly observes, "because more people can attend upon Sunday than upon other days, such particular chapters are selected as are judged most edifying to all that are present."

* The Book of Com. Prayer, with notes, in loco.

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In certain cases, such as Easter day, the history of which is found in Scripture, proper lessons are appointed. THE TE DEUM.

In the first two liturgies, chapters were read in succession, without any assignment of proper lessons for the Sunday, but in 1559 proper lessons were appointed to be read as the first throughout the year.

In 1549, the proper Psalms and lessons were attached to the respective feasts and days, to which they were appropriated under the title of "introits, collects, epistles, and gospels, with proper Psalms and lessons for divers feasts and days;" but in 1552 these were transferred to the commencement of the Calendar, with an omission of the introits.

Of the Canticles, the first is the *Te Deum*. The authorship of this hymn has been ascribed to various persons, to Ambrose and Augustine jointly; to Abonidus; Nicetius of Trèves, and Hilary of Poictiers. The Roman Breviary designates it as "the canticle of Ambrose and Augustine," according to the tradition that it was used at the baptism of the latter, and sung alternately by the two saints. It seems that in this, as in many other matters, the Breviary has decided the point against evidence which goes to show that it was composed in the Gallican Church.* Cæsarius, Bishop of Arles, in the fifth century, mentions the *Te Deum Laudamus* in his rule, and so does Aurelian, who succeeded him in the episcopate.† This is the most ancient allusion to the Te Deum, and it has been concluded by some that it was composed by Hilary of Arles, in the fifth century. Comber divides it into three parts, the first nine verses being an act of praise, the ten succeeding an act of faith, and the remainder an act of supplication.

*The Canticles.*

*The authorship of the Te Deum.*

*The Benedicite* is said to have been the song of Shadrach, Meshach, and Abednego. It was added to the third chapter of Daniel in the Greek, and appears now in that position in the Douay Bible. It is not found in the Hebrew Bible, nor was it received as canonical by the Jewish Church. It is of great antiquity, and was used in the primitive Church. It is perfectly Scriptural, and may be regarded as a paraphrase of the 148th Psalm. It can be substituted for the *Te Deum* at the

*The Benedicite.*

* The Benedictine editors of the works of Hilary of Poitiers ascribed it to Hilary.

† Palmer's Orig. Liturg. p. 227, vol. i. ut supra.

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THE BENEDICTUS.

option of the minister. According to the book of 1549, it was to be used only in Lent, to which perhaps it is better adapted than the joyful strains of the other hymn.

*The Benedictus.*

The *Benedictus* is the inspired song of Zacharias. It was anciently entitled, "The Song of the Prophet Zacharias," and is undoubtedly prophetic in its character. It well expresses the gratitude of the Christian for the mercies of God vouchsafed in the Gospel of His Son, and appropriately follows the second lesson.

For this, however, may be substituted the Jubilate, the 100th Psalm. This, as well as the Benedictus, had been sung in the ancient offices of the Church. The rubric directs that the Benedictus shall be said after the second lesson, "except when that shall happen to be read for the chapter of the day, or for the Gospel on St. John Baptist's day."

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*Attempt to Romanize.*

It is deeply to be regretted that an attempt is now being made by professing members of the Church of England, to revive the gross superstitions of the Roman Calendar. We allude to the Calendar published by "the English Church Union" for the year 1864, which contains about 120 pages of closely printed matter, giving the lives of Saints, with examples of their austerities and miracles.

We have given a quotation above from Archbishop Wake,* in which he exhibits the mythical character of the story of St. George, but this Calendar refers to him as "the glorious martyr," and adds: "St. Gregory of Tours (who lived in the sixth century) relates that he had known of *many miracles* done by St. George's relics."

We have given a quotation from Dr. Nicholls,† in which he refers to the lying legends of St. Andrew's worshipping the cross. But this is also given in the Calendar of the Union as follows:—"Being come within sight of the cross, he saluted it, exclaiming, *hail, precious cross* that has been consecrated by the body of my Lord, and with his limbs as with rich jewels. I come to thee, exulting and glad; receive me with joy into thy arms. *O good cross*, that hast received beauty from our Lord's limbs, I have ardently loved thee. Long have I desired and sought thee . . . he was fastened to the cross whereon he hung two days, *teaching and instructing the people all the time.*"

The following account is given of St. Benedict: "Even in this solitary life, St. Benedict underwent many temptations and assaults of the evil one; and he relates that on one occasion, the recollection of a beautiful woman whom he had seen at Rome took such possession of his imagination, that he was on the point of quitting the wilderness, and betaking himself to her society. In the height of these distracting desires, St. Benedict rushed from his cave, and flung himself into a thicket of briars and nettles in which he rolled himself until the blood flowed. Upon this, *the foul fiend* left off his attack, and St. Benedict was never again assailed by the

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* See p. 228. † See p. 308.

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temptation. They still show in the monastery of St. Subiaco, the rose bushes which have been propagated from the *very briars* which *aided* the glorious victory of the young hermit. The shepherds of the wild region at first mistook St. Benedict for a *wild beast*, all covered as he was with *skins*, but when they came to know him, they held him in the highest veneration." Referring to an attempt made to poison Benedict, the Calendar says: "When the cup which contained it was presented to him, he made *the sign of the cross* over it, according to custom, and *it was immediately shivered to pieces* as if a stone had fallen into it." The Calendar refers to the rules of his order in a tone of approval. ROMANIZING.

The following idolatrous description is given of the Virgin Mary :—

"The Blessed Virgin is generally represented in a red tunic and a blue mantle, these colours signifying celestial love and truth; more rarely she wears red and green, the colours of love and hope. Blue and white are also colours appropriated to the B. V. M. She should always wear a white veil; on the right shoulder of her mantle, or in front of her veil is embroidered a star, in allusion to her title, '*Stella Maris*,' the Latin interpretation of her Jewish name, Miriam. Her blue tunic is often richly embroidered with gold and gems, or lined with ermine, or stuff of various colours, in accordance with the words of the Psalmist, The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. In the devotional effigies which represent the B. V. M. as the impersonification of the spouse of Christ, the Catholic Church, *she wears a splendid crown*. After the crucifixion *our Lady* usually appears in violet or grey. She frequently appears with *the sun above her head*, and the moon, clear as the sun; and Revelation xii. 1—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Under the head of "the exaltation of the cross," the following passage occurs: "*Often have the praises of the holy cross been sung in hymns of triumph, such as the vexilla regis, and the Pange Linqua.* The *vexilla regis* contains the following verse :—

"Hail, holy Cross,
Only Hope, hail.
Give an increase of grace to the pious.
And blot out the crimes of the guilty."

Yet this idolatrous hymn is referred to with approval. These are only specimens of the gross superstition and idolatry of the book.

The following correspondence will give what has been said in its defence :—

## THE ENGLISH CHURCH UNION KALENDAR.

### TO THE REV. DR. BLAKENEY.

REVEREND SIR,—In consequence of my absence from home, I have only received the copy of the *Courier* containing your *first* letter, in reply to me, which refers only to the Church Kalendar of the English Church Union. You must forgive me for saying that I am not surprised at my explanation being unsatisfactory to you.

We English Catholics take the Prayer Book as it is,—the *whole* of it, not omitting the Black-letter Saints, and I see no harm in Churchmen being informed who these saints are, with all the curious legendary history which belongs to them. We just believe as much or as little about them as we please. Their lives are not matters of faith, but religious pictures, which have a certain interest attached to them, like the venerable works of the ancient masters; and to charge us with Romanizing because the Church Union Kalendar presents us with these pictures, is as absurd as

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ROMANIZING.

it would be to charge Mrs. Jamieson with being a Papist because she has published her beautiful volumes on legendary art. But it is very natural for those Protestants to do this who are dissatisfied with our Prayer Book, and want to have the Black-letter Saints struck out.

It is notorious that there are many persons calling themselves Churchmen—priests, too, ashamed of the name—who having given at ordination their assent to the Prayer Book as it is, are after ordination clamorous to have all its Catholic features defaced,—who fraternise with schismatics, deny the Apostolic succession, the power of the keys, the real presence in the holy Eucharist, and ignore not the Black-letter Saints only, but those Red-letter Saints' days which the Church of England pronounces holy.

It will be time enough for me to reply to your remarks upon the English confessional when I have before me all that you intend to say upon that subject.—I am, yours faithfully, CECIL WRAY.

Jan. 26, 1864.

## ROMANISM IN THE CHUCH.—THE ENGLISH CHURCH UNION.

### TO THE REV. CECIL WRAY.

REV. SIR,—You speak of the miracles in the Kalendar as legends. The English Church Union refers to them as *traditions*. I turn to Walker and I find the following definition of the word legend :—"A chronicle or register of the lives of saints ; any memorial or relation." If you employ the word in this sense I do not object to it as descriptive of the views of the English Church Union as to the miracles of saints. Legend *also* bears the meaning which is assigned to it of "an incredible unauthentic narrative"—(see Walker;)—but if employed with this meaning it does not fairly represent the estimate in which the miracles are held by the Union which describes the miracles as *traditions*.

You say :—"We just believe as much or as little about them as we please." Be assured that I have no desire to hurt your feelings, when I say that you take up exactly the position in reference to miracles which has been assumed by the advocates of the Church of Rome. No doubt it is unintentional on your part, but it is so as a fact. See Mr. Maguire's observation on the miracles of the Breviary, quoted in my letter to the lay secretary, and you will observe a remarkable coincidence.

Further, Mr. Maguire, the Romish priest, says :—

"It is said that a certain Pope once went to Portugal, and while he was there he used to borrow the Queen's mare, and ride about every day ; and the mare became so conscious of the high honour conferred upon her, and the holy burden which she had borne, that when the Pope left Portugal she would not permit the Queen to mount her any more." My friends, you may be surprised at the story, which I am sorry my reverend opponent omitted telling you ; but you see I must help him. The story is certainly related ; but it is a matter of taste with us to believe it a miracle or not. I know the friars who were the compilers of the Breviary, were strong believers, and they might have considered it to be a miracle, and they at once set it down as such. The fact is undoubted, but it is not so certain that she might not have learned some new tricks from a bad rider. There now, my friends, is a miracle for my reverend antagonist to laugh at if he pleases."—p. 256, *Dublin Discussion*. Carson, Dublin.

My complaint is that the Union, like the Church of Rome, publishes mediæval miracles as credible traditions. With all respect, allow me to say that if these miracles were referred to at all they should have been denounced as "old wives' fables."

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But, Sir, what will you say of that passage in the Kalendar which I have already quoted, where it is stated that the *sign* of the cross "has put demons to flight, protected the virginity of women and the faith of believers; it has restored men to health, and inspired them with hope or resignation."—p. 87, Kalendar, 1864. This is a positive assertion made by the Union. The Hymnal noted contains the following verses:— ROMANIZING.

And thou O crafty serpent,
Who seekest by many an art
And many a guileful winding
To vex the quiet heart,

Depart, for Christ is present.
Since Christ is here, give place,
And let the *sign* thou ownest
Thy ghostly legions chase.

I regret very much that I can see no difference between the views of the Church of Rome, as to the miracles in question, and those of the English Church Union on the same point. You speak of "English Catholics" as taking the whole Prayer Book as it is. Prav let me remind you that *that* is the point in dispute. The Church has not appointed that the Popish saint days shall be observed (see my first letter.) She has not defined apostolic succession. She rejects the corporal presence. She exercises the power of the keys in the word. She regards the Church of Scotland as a sister church, though non-Episcopal. I never met an Evangelical clergyman who objected to any service appointed by our Church. Awaiting your letter on the confessional, I am, sir, yours very faithfully,

28th January, 1864. R. P. BLAKENEY.

(No reply on this point.)

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## ADDENDUM.

### EXPLANATION OF TERMS USED IN THE PREFACE TO THE FIRST BOOK AND ELSEWHERE.

The *Legenda*. The book of lessons taken from Scripture, the lives of Saints and the works of Fathers and Doctors. Maskell shows that it was divided into *Legendarius*, or the acts of Saints; *Lectionarius*, or the readings from Scripture; *Sermologus*, or the discourses of Popes and others; *Homilarius*, or the Homilies of Fathers; and *Bibliotheca*, or the four Gospels, and sometimes the Bible.

The *Antiphonarium* contained the Antiphons sung in the services. The word itself is explanatory, denoting the alternate repetition of the Psalms, one part being sung by one part of the choir, and the other part by the other. It contained, also, the invitatories, hymns, responsories, verses, collects, and whatever was sung in the choir, with the exception of the lessons.

The *Respond* is a short anthem introduced in the middle of a lesson, of which many instances may be seen in the Sarum service, given in the notes. The long Respond was used at the end of the chapter.

The *Grail*, Gradale, signifies that which is sung *graddatim*. It denotes the book used by the choir at high mass, containing the tracts, sequences, Hallelujahs, &c.

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EXPLANATIONS.

The *Psalterium* contained the book of Psalms, for use in the hour-services.

The *Troperium* contained the sequences, and was used when the Grail did not give them.

The *Sequences* were sentences used after the Epistles.

The *Ordinal* regulated the manner of performing Divine Service, and was generally known as the *Pica* or *Pie*, and sometimes the *Portuis*, or *Portiforium*. The word *Pie* answers to the word πίναξ, which metaphorically signifies a painted table or picture. "And because," says Dr. Nicholls, "the indexes or tables of books, were formed into square tables resembling pictures or painted tables, hung up in a frame, these likewise were called πίνακες, or being marked only with the first letter of the word πί'ς or *Pies*." It is also thought that the word is derived from the party-coloured letters of which it consisted. Friars, in former times, from their varied habits were called *Pies*. The several offices were so intermixed that there was much difficulty in understanding it.

The *Missal* contains all things pertaining to the Mass.

The *Manual* seems to be the same as the Ritual, containing the sacramental services, and the benediction of fonts, &c.

The *Pontifical* contains the ordination services.

## SUMMARY.

The Lord's prayer is to be repeated by the minister in an audible voice as distinguished from Romish mutterings. This prayer is truly the Lord's. The versicles are composed almost in the words of Scripture. The doxology is apostolic in its doctrine, though not derived, as a form, from the Apostles. The Psalms were sung in the temple, and were also used in the public services of the primitive Church. In mediæval times, they were mutilated, but the Reformers provided for their consecutive use every month. Antiphonal reading or singing of them was introduced at an early date. The reading of Scripture was regularly performed in the Jewish and primitive Churches. In mediæval times the public reading of Scripture, and that in a dead language, became a mere form. The Reformers restored the Bible to its proper position in the public services. The Canticles, with the exception of Te Deum and Benedicite, are inspired compositions. Both of the exceptions are perfectly in harmony with Scripture.

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## CHAPTER VIII.

### THE CREEDS.

AUTHORSHIP OF THE APOSTLES' CREED.

It is admitted by Wheatly, Procter, and others, that the Creed "commonly called the Apostles," was not composed by those whose names it bears. If it were an apostolic composition it would be of equal authority with Scripture.

Bingham, in reference to the tradition that all of the twelve articles in the Creed were composed by the twelve Apostles, gives reasons for the rejection of such a notion.

"But now there is an insuperable difficulty lies against this tradition, which is this, that there are *two or three articles here mentioned, which are known not to have been in this creed* for three or four ages at least. For Ruffinus himself tells us, the descent into hell was neither in the Roman Creed, which is that we call the Apostles' Creed, nor in any creed of the Eastern Churches, only the sense of it might be said to be couched in the other expression, he was buried. Bishop Usher and Bishop Pearson have demonstrated the truth of this observation by a particular induction from all the antient creeds, and showed this article to be wanting in them all for four hundred years, except the Creed of Aquileia, which Ruffinus expounds, and the Creed of the Council of Ariminum, mentioned in Socrates. Others have made the same observation upon the article concerning the Communion of Saints, which is not to be found either in the Creed of Aquileia, or any antient Greek or Latin Creed for above the space of four hundred years. Nor is the article of the Life Everlasting expressly mentioned in many Creeds, but only inclusively contained in the Resurrection of the Body, which is the concluding article in many antient creeds. These are *plain* demonstrations, without any other argument, that the Creed as it stands in the present form, could not be composed in the manner as is pretended by the Apostles. The silence of the Acts of the Apostles about any such composition is a collateral evidence against it. The silence of the Ecclesiastical writers for above three whole centuries is a farther confirmation.

The variety of Creeds in so many different forms, used by the ancients yet extant in their writings, some with omissions, others with additions, and all in a different phrase, are no less evident proofs that one universal form had not been pitched upon and prescribed to the whole Church by the Apostles. For then it is scarce to be imagined that any Church should have received any other form in the least tittle varying from it. These reasons do now generally satisfy learned men, that no such precise form was composed according to that pretended tradition, by all the Apostles."*

* Antiquities, p. 440. London, 1726.

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AUTHORSHIP OF THE CREED

Bingham, however, adds that "though the Apostles composed no one creed to be of perpetual and universal use for the whole Church, yet it is not to be doubted but that they used some forms to be used by catechumens in baptism." He gives Philip's question to the eunuch, and other evidences of this, and seems to approve of Dr. Grabe's opinion that all the articles of the Creed, with the exception of three, were of use in Apostolic times, and may therefore be called Apostolical.* To Dr. Grabe's opinion, however, there is the insuperable objection that if a form had been fixed, or even approved by the Apostles, the primitive Christians, venerating their authority, would not have presumed to add thereto, and the records of the primitive Church would now present a *uniform* and *unvarying* creed. It would also have been regarded as of equal authority with Scripture, and as such, would have occupied a place in the Divine Canon, but that this was not so, is at once apparent.

*Views of the Church of England.*

The Church of England does not regard this form as an Apostolic composition, for she refers to it in the 8th article as the creed "*commonly called the Apostles',*" and derives its authority from Scripture, stating that they (the creeds) "ought thoroughly to be received and believed, for they may be *proved* by most certain *warrants of holy Scripture.*" Many of the ancient creeds differ in several respects, as it will appear from the examples which are subjoined.

*The Creed of Neocæsarea.*

Gregory of Neocæsarea used the following Creed in his church:—

"There is one God, the Father of the Living Word, the subsisting Wisdom and Power, the Eternal Express Image of God, who is a Perfect Begetter of a Perfect, a Father of an only-begotten Son. And One Lord, One of One, God of God, the Character and Image of the Godhead, the Word of Power, the Wisdom that comprehends the whole system of the World, the Power that made every Creature. The true Son of the true Father, Invisible of Invisible, Incorruptible of Incorruptible, Immortal of Immortal, Eternal of Eternal. And one Holy Ghost, who has his Existence from God, who was manifested to men by the Son, the perfect Image of the perfect Son, the Living Cause of all Living, the Fountain of Holiness, Essential Sanctity, who is the Author of Holiness in all others. In whom God the Father is manifested, Who is above all and in all, and God the Son, whose Power runs through all things. A perfect Trinity whose Glory, Eternity, and Dominion is no way divided or separated from each

* Ibid. p 443.

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other. In this Trinity, therefore, there is nothing created or servile, nothing adventitious or extraneous, that did not exist before, but afterward came into it. The Father was never without the Son, nor the Son without the Spirit, but the Trinity abides the same, Unchangeable and Invariable for ever."* THE CREEDS.

The Creed of Lucian, the Martyr, is thus given by Hilary:— *The Creed of Lucian.*

"We believe, according to the tradition of the Gospels and Apostles, in one God the Father Almighty, Creator, and Maker, and Governor of all things; of whom are all things. And in one Lord Jesus Christ his only begotten Son, who is God, by whom are all things, who was begotten of the Father, God of God, Whole of Whole, One of One, Perfect of Perfect, King of King, Lord of Lord, the Word, the Wisdom, the Life, the true Light, the true Way, the Resurrection, the Shepherd, the Gate, the Incommutable, Unchangeable Image of the Divine Essence, Power and Glory, the First-born of every creature, who was always from the beginning God the Word with God, according to what is said in the Gospel, and the Word was God, by whom all things were made, and in whom all things subsist, who in the last days descended from on high, and was born of a Virgin according to the Scriptures, and being the Lamb of God, He was made the Mediator between God and men, being fore-ordained to be the author of our faith and life. For he said, 'I came not from heaven to do my own will, but the will of him that sent me.' Who suffered and rose again for us the third day, and ascended into Heaven and sitteth on the right hand of the Father, and He shall come again with glory to judge the quick and the dead. And we believe in the Holy Ghost, which is given to believers for their consolation, and sanctification, and consummation, according to what our Lord Jesus Christ appointed his disciples, saying, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Whence the properties of the Father are manifest, denoting Him to be truly a Father; and the properties of the Son, denoting Him to be truly a Son; and the properties of the Holy Spirit, denoting Him to be truly the Holy Ghost. These names not being simply put and to no purpose, but to express the particular subsistence, or hypostatick substance, as the Greeks term it, of each Person named, so as to denote them to be three in hypostasis and one by consonance."†

The Apostolical Constitutions contain the following Creed:— *The Creed from the Apostolical Constitutions.*

"I believe and am baptized in one Unbegotten, the only true God Almighty, the Father of Christ, the Creator and Maker of all things, of whom are all things; and in one Lord Jesus Christ, his only begotten Son, the first-born of every creature, who before all ages was begotten, not made, by the good will of the Father, by whom all things were made in Heaven and in Earth, visible and invisible, who in the last times came down from heaven, and taking flesh upon him, was born of the Holy

* Bingham's Antiq. p. 447, ut supra. † Ibid.



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THE NICENE CREED.

Virgin Mary, and lived an holy life, according to the laws of God his Father, and was crucified under Pontius Pilate, and died for us, and the third day after he had suffered, rose again from the dead, and ascended into heaven, and sitteth at the right hand of the Father, and shall come again with glory in the end of the world to judge both the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Ghost, that is to say, the Comforter, which wrought effectually in all the saints from the beginning of the world, and was afterwards sent to the Apostles by the Father according to the promise of our Lord and Saviour Jesus Christ, and after the Apostles to all others who in the Holy Catholic Church believe the resurrection of the flesh, the remission of sins, the kingdom of heaven, and the life of the world to come."*

The following is the ancient Roman form as given by Usher, quoted by Bingham :—

*The Roman Creed.* "I believe in God the Father Almighty, and in Jesus Christ his only begotten Son our Lord, who was born of the Holy Ghost and the Virgin Mary, and was crucified under Pontius Pilate, and was buried, and the third day rose again from the dead, ascended into heaven, sitteth on the right hand of the Father, whence he shall come to judge the quick and the dead. And in the Holy Ghost, the Holy Church, the remission of sins, and the resurrection of the flesh. Amen."†

The following is the Creed of Aquileia, about 400 years after Christ :—

*The Aquileian Creed.* "I believe in God the Father Almighty, invisible and *impassable*, and in Jesus Christ his only Son our Lord, who was born by the Holy Ghost of the Virgin Mary, was crucified under Pontius Pilate, and buried, he descended into hell, and the third day rose again from the dead, and ascended into heaven, and sitteth on the right hand of the Father, whence he shall come to judge the quick and the dead. And in the Holy Ghost: the Holy Catholic Church: the remission of sins, and the resurrection of this flesh."‡

The word *impassable* was inserted against the Patropassians. Ruffinus asserts that the article as to the descent into hell was not in the Roman nor any of the Oriental creeds. It was afterwards introduced generally.

The preceding are examples of the variations existing in Creeds *before* the Council of Nice, at which the Creed was adopted as follows :—

*The Nicene Formula.* "We believe in one God Almighty, Maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, of one substance with the Father, by whom all things both in heaven and earth

* Antiq. p. 448. † Ibid. p. 450. ‡ Ibid. 450.

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were made. Who for us men and for our salvation came down from heaven, and was incarnate and made man, and suffered, and the third day rose again, and ascended into Heaven, and shall come again to judge the quick and the dead. And in the Holy Ghost. And those who say there was a time when the Son of God was not, or that he did not exist before he was made, because he was made out of nothing, or of another substance, or essence, or that he was created or mutable, the Catholic and Apostolic Church anathematizes them."* THE ATHANASIAN CREED.

Bingham states that this form as above occurs in the works of Athanasius, Hilary, and others. The Nicene Creed was brought to its present form in the second Council of Constantinople, A.D. 381, with the exception of the word *Filioque*, which was afterwards added by the Western Church in the Council of Bracara, A.D. 411, and that of Toledo, A.D. 589. *Filioque.*

The Nicene Creed was first introduced into the baptismal office by the Greek Church. After this, it found its way into *the Liturgy* of the same Church about the middle of the fifth century. From the East, it was introduced into the Gallic and Spanish Churches, and ultimately its use, as a portion of the Liturgy, prevailed throughout the Church. There are but few professing Christians, with the exception of Socinians, who do not believe the articles of both the Apostles, and the Nicene Creed.

The Athanasian Creed is to be sung or said upon the feasts of Christmas, the Epiphany, St. Mathias, Easter day, Ascension day, Whitsunday, St. John the Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday. *The Athanasian Creed.*

There is a great variety of opinion as to the authorship of this Creed. Baronius, Bellarmine, Bona, Petavius, and Comber maintain that it was written by Athanasius. Dr. Waterland has written a work to prove that it was composed by Hilary of Arles. Others attribute it to Vigilius Tapensis, a Bishop of the 5th century. Bingham summarises the reasons which show that Athanasius was not author of the creed :— *Its authorship.*

"1. Because this creed is wanting in almost all the manuscripts of Athanasius's works. 2. Because the style and contexture of it does not bespeak a Greek but a Latin author. 3. Because neither Cyril of Alexandria, nor the Council of Ephesus, nor Pope Leo, nor the Council of Chalcedon, have ever so much as mentioned it in all that they say against the Nestorian or Eutychian Heresies. 4. Because this Vigilius Tapensis

* Bingham Antiq. p. 451, ut supra.



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TURNING TO THE EAST.

is known to have published several others of his writings under the borrowed name of Athanasius."*

Pearson, Usher, Cave, Du Pin, and L'Estrange, led by this reasoning, have concluded that this creed was composed by a Latin author. The question is one of historic interest, but of *no practical importance.* The creed contains *the doctrines of Athanasius,* and is received not for the name it bears, but for its accordance with Scripture. (See 8th Art.)

*The Damnatory Clauses.*

Of the damnatory clauses two views are held; one, that they do not relate to the *explanations* which are given in the creed, but to the denial of the cardinal doctrines of Christianity, and the other that they refer only to those who obstinately reject the truth. The Ecclesiastical Commission of 1689, appointed to revise the Liturgy, appended the following words to the rubric which precedes the creed:—

"And the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith."

The two views are not opposed to each other, and may be held together. The creed does not condemn those who reject its explanations and hold its substance, but refers to obstinate rejectors of the truth.

## ADDENDUM.

### TURNING TO THE EAST.

*Turning to the East.*

The posture of the minister and the people in the recitation of the creed is prescribed in the rubric as that of standing, as if to denote our readiness to uphold it. But neither the minister nor the people are directed to say the creed, turning to the east. The rubric, as to standing, was first added in 1552. The rubric of 1549 simply prescribed that the minister should say the creed with a loud voice, as distinguished from the private repetition of former times.

*Wheatly's opinion.*

The reason given by Wheatly, in his "*Rational* interpretation," for turning to the east is most *irrational*:—"We look towards that quarter of the heavens where God is supposed to have his peculiar residence of glory."†

What reason can there be for supposing that God's dwelling *is in the east?* In the east the sun appears to rise, but there are numberless suns and systems in infinite space.

* Antiquities, p. 454, ut supra.

† P. 85, Lond. 1842.

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Stephens, in his work on the book of Common Prayer, though not unfavourable to the custom, observes, in reference to the statements of Wheatly and others, as to God's residence in the east:—"The foregoing observations of Wheatly and Collis (which are sanctioned by Bishop Mant on the Common Prayer, p. 33), and of Bingham, as to the residence of God in the east are very fanciful, because *east and west are relative to the earth's rotation.*" Turning to the East.

Procter's reason is not more rational. It "originated in the practice of the Jews, who always turned their faces in the direction of Jerusalem, towards the mercy-seat of the holy temple, when they prayed." This is no precedent for turning to the *east*, for Jews living in quarters to the east of the temple turn to the *west*. 'Tis true they prayed towards the mercy-seat in whatever quarter they were; but the holy of holies was typical of heaven, and the High Priest entering therein, of Jesus, who has "entered into heaven itself, there to appear in the presence of God for us." *Where* that heaven is we cannot tell, and therefore it is absurd to pray towards one quarter more than another. *Procter's reason.* *The practice of the Jews.*

But, as if this reason were insufficient, Procter adds, that "the custom was early introduced among the ceremonies of baptism, in which it was usual to renounce the devil with their faces to the west, and then turn to the east to make their covenant with Christ: the east, or region of the rising sun, being the source of light."* Error appeared *even* in apostolic times, as is too apparent from the epistles *passim*, and such superstitious observances are no guide to the Church. Here, again, is the absurdity of supposing that the east is the *source* of light!

Procter further adds:—"As used by Christians now, it is an apt and expressive symbol of the oneness of their faith." How it denotes oneness in the faith it is hard to see. Turning to the east originated with those who worshipped the sun. It is a superstitious practice unauthorized by the Church. It is *not prescribed*, and forasmuch as it is not observed by a universal or even general custom, it is not in accordance with the Church of England. Some ministers, in reciting the creed, turn their backs upon the people; others turn to the communion table: *Procter's further reason.*

* History of Com. Prayer, p. 231. Cam. 1861.

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TURNING TO THE EAST.

but why the latter? There is no Host upon it, as in the Church of Rome. It is customary in cathedrals to turn to the east in the creed. Though *unreasonable*, and unauthorized by law, custom can be pleaded for it in cathedrals, but no such reasoning is applicable to other churches. The absurdity of the practice, in any case, appears from the fact that the communion table may stand in *the body* of the church. If it were so placed, the congregation turning to the east, would, in part, turn their backs upon the table; or, if they turned to the table, would in part turn their backs to the east, a fact which shows that her rubrical arrangements are positively inconsistent with the practice. 'Twere well if unauthorized ceremonies were laid aside, and uniformity established by adherence to what is prescribed.

Turning to the east is referred to as an innovation in the report of the Committee appointed by the House of Lords in 1641.*

(We postpone the subject of bowing to the Communion Service.)

## SUMMARY.

The fact that a variety of creeds existed in the primitive Church, proves that there are none which would claim to be of apostolic origin, and co-ordinate in authority with Scripture. The Church of England receives the creeds because they may be proved *by Scripture*.

Turning to the east is not enjoined, and is without any authority. The option given in the rubric as to the position of the table is positively inconsistent with it.

* Cardwell's Hist. of Conf. p. 270. Oxf. 1841.

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## CHAP. IX.

### THE VERSICLES AND COLLECTS IN GENERAL.

#### SECT. I.—THE VERSICLES AND COLLECTS.

THE Versicles consist of the salutation and the lesser litany. The salutation, "The Lord be with you," and its response denotes "the transition from one part of the divine service to another."* It is of very early use. In the Eastern Church, the form was, according to Chrysostom: "Peace be with you."† THE VERSICLES

Sparrow observes, that "this divine salutation, taken out of the holy Scripture, was frequently used in ancient liturgies before prayers, before the gospel, before the sermon, and at other times." It seems "an entrance upon another sort of divine service, and a good introduction to it, serving as a holy excitation to attention and devotion, by reminding the people what they are about, namely, such holy services as, without God's assistance and special grace, cannot be performed." In the primitive Church, the deacon cried aloud, "Let us pray earnestly," to stir up the people to mindfulness of the service in which they were engaged; and in our service the minister occasionally says, with the same view, "Let us pray."

The following petitions:—"Lord, have upon us," "Christ, have mercy upon us," "Lord, have mercy upon,"‡ are called the lesser litany. In the Sarum liturgy each petition was repeated three times. The priest standing up is directed to say the versicles, which are taken mainly from the Psalms, as it appears from the following comparison:— *The Lesser Litany.*

| | |
|---|---|
| "O Lord, shew thy mercy upon us. | "Shew us thy mercy, O Lord, and grant us thy salvation." Ps. lxxxv. 7. |
| *Answer.* And grant us thy salvation. | |

* Wheatly's Rational Illus. p. 150, ut supra.

† Chrysos. in Coloss. Hom. III.

‡ In the Latin Liturgies a distinction is made between the *preces* and the *orationes*. The *preces* were the supplications in which the people took part responsively; the *orationes* were the prayers which were repeated by the priest alone, the people only answering amen. The lesser litany and the versicles are sometimes called the prayers, from the former notion of the *preces*.

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THE VERSICLES AND COLLECTS.

| | |
|---|---|
| O Lord, save the King. | "O thou, my God, save thy servant." Ps. lxxxvi. 2. |
| *Answer.* And mercifully hear us when we call upon thee. | "Let the King hear us when we call." Ps. xx. 9. |
| Endue thy ministers with righteousness. | "Let thy priests be clothed with righteousness; and let thy saints shout with joy." Ps. cxxxii. 9. |
| *Answer.* And make thy chosen people joyful. | |
| O Lord, save thy people. | "Save thy people, and bless thine inheritance." Ps. xxviii. 9. |
| *Answer.* And bless thine inheritance. | |
| Give peace in our time, O Lord. | "And he (Hezekiah) said, Is it not good if peace and truth be in my days." 2 Kings xx. 19. |
| *Answer.* Because there is none other that fighteth for us, but only thou, O God.* | "For the Lord your God, he it is that fighteth for you." Joshua xxiii. 10. |
| O God, make clean our hearts within us. | "Create in me a clean heart, O God. * * And take not thy Holy Spirit from me." Ps. li. 10, 11. |
| *Answer.* And take not thy Holy Spirit from us." | |

These petitions are borrowed from, or founded upon Scripture. They occur in the Sarum Missal, but they are of much greater antiquity.

The word Collect is variously interpreted. Some suppose that as congregations were denominated by the Fathers as *collects*, so the prayers which they offered were designated by the same name. Others think that they derive their title from the collection of the desires of the people, which they express so briefly. Most probably, however, the word collect has reference to the fact, that the collects of the day are generally collected from the Epistles and Gospels of the same.

*The Collect for Peace.*

The collect for peace is taken from the Sacramentary of Gelasius (A.D. 494), and no doubt it was in use in the Church at an earlier date.

The Gelasian form is as follows:—

"O God, the author and lover of peace, to know whom is to live; to obey whom is to reign; protect us, who supplicate, from all attacks, that we, who trust in thy defence, may not fear the weapons of any enemy, through the might of Jesus Christ our Lord."

*The Collect for Grace.*

The collect for grace is taken from the Sacramentary of Gregory (A.D. 590). This prayer in the Breviary is expressed

* This prayer being perpetually offered up is a prayer for the perpetuity of peace.

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differently in the closing words, and it has been observed, by Bishop Lloyd, that this is one instance which shows that "the reformers of our Liturgy did not use the Roman Breviary."*

## SECT. II.—THE COLLECTS IN GENERAL.

*Advent.* 1*st Sunday.*—This collect was composed in 1549. No trace of it is to be found in the Missals. The Roman collect for this day is:—

"Exert, we beseech thee, O Lord, thy power, and come; that by thy protection we may be freed from the imminent danger of our sins, and be saved by thy mercy, who liveth and reigneth, &c."

*Advent.* 2*nd Sunday.*—The collect was composed in 1549. No trace of it is found in the Missals. The Roman collect is:—

"Stir up, O Lord, our hearts to prepare the ways of thy only begotten Son; that by his coming we may be enabled to serve thee with pure minds: who livest, &c."

*Advent.* 3*rd Sunday.*—The collect was composed in 1661. No trace of it is found in the Missals. The books of 1549, 1552, 1559, and 1604 retained the collect of the Missal now used in the Romish Church:—

"Bend thine ear, O Lord, we beseech thee, to our prayer, and enlighten the darkness of our minds by the grace of thy visitation: who livest, &c."

*Advent.* 4*th Sunday.*—The collect is founded upon a collect of Sarum, which was taken from the Sacramentary of Gelasius. The collect as it stood in all the books until 1661 was:—

"Lord, raise up (we pray thee) thy power and come among us, and with great might succour us: that whereas through our sins and wickedness we be sore let and hindered, thy bountiful grace and mercy, through the satisfaction of thy Son our Lord, may speedily deliver us: to whom with thee and the Holy Ghost be honour and glory, world without end. Amen."

The Roman collect is:

"Exert, we beseech thee, O Lord, thy power and come and succour us by thy great might, that by the assistance of thy grace thy indulgent mercy may hasten what is delayed by our sins: who livest."†

*Christmas.*—The collect was composed in 1549. Three collects are in use in the church of Rome, one at midnight, another at break of day, and the third in the day time.

* Palmer's Orig. Brit. p. 247, n. ut supra.

† Missal for the Laity. Dublin, 1844.

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THE COLLECTS IN GENERAL.

*St. Stephen's day.*—Collect composed in 1661. The books until 1661 retained the old collect now in the Roman service, slightly modified from the Sacramentary of Gregory, as follows :—

"Grant us, O Lord, to learn to love our enemies by the example of thy martyr St. Stephen, who prayed to thee for his persecutors: which livest and reignest, &c."

*St. John the Evangelist's day.*—The collect is an enlargement of the Sarum collect traceable to the Sacramentary of Gregory. Until 1661, it stood in all the books as follows :—

"Merciful Lord, we beseech thee to cast thy bright beams of light upon thy church; that it being lightened by the doctrine of the blessed apostle and evangelist John, may attain to thy everlasting gifts through Jesus Christ our Lord. Amen."

*The Innocents day.*—The collect was altered in 1661. Until then it stood in all the books as follows :—

"Almighty God, whose praise this day the young innocents, thy witnesses, hath confessed, and shewed forth, not in speaking but in dying, mortify and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess; through Jesus Christ our Lord."

This is a translation of the collect as it stood in the Sarum Breviary and in the present Missal. It is traceable to the Sacramentaries of Gelasius and Gregory.

*The Sunday after Christmas.*—The collect for Christmas was composed in 1549,* and so has remained in all the books with the addition of the words, in 1661 : "with thee and the same Spirit, ever one God."

*The Circumcision of Christ.*—The collect was composed in 1549, and has remained unaltered in all the books. The following is the Roman collect :—

"O God, who by the fruitful virginity of the blessed Mary, hast given mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience *her intercession*, through whom we deserve to receive the author of life, our Lord Jesus Christ, thy Son. Who, &c."

*The Epiphany.*—The collect is taken from the Sacramentary of Gregory, and is the same in all the books.

*The 1st Sunday after Epiphany.*—The collect, traceable to the Sacramentary of Gregory, is in all the books, but modified from the Sarum Missal, which is :—

* The Roman Missals will not be given unless they contain something observable.

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"According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee that they may know what their duty requireth of them, and be able to comply with what they know. Through. THE COLLECTS IN GENERAL.

*The 2nd Sunday after Epiphany.*—The collect, derived from the Sacramentaries of Ambrose and Gregory, is the same in all the books, with the substitution, in 1661, of "peace" for "grace," and the addition of, "through Jesus, &c."

*The 3rd Sunday after Epiphany.*—The collect is derived from the Sacramentaries of Ambrose and Gregory, and is the same in all the books, with the addition of Jesus to Christ in 1661.

*The 4th Sunday after Epiphany.*—The collect is derived from the Sacramentary of Gregory, and modified from the Sarum Missal, which was, as it is now, in the Roman Missal, as follows:—

"O God, who knowest that through human frailty we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance."

The petition of the collect stood thus until 1661, "Grant to us health of body and soul, that all those things which we suffer for sin, by thy help we may well pass and overcome. Through, &c."

*The 5th Sunday after Epiphany.*—The collect, the same in all the books, is derived from the Sacramentaries of Ambrose and Gregory.

*The 6th Sunday after Epiphany.*—The collect was composed, and the epistle and gospel selected in 1661. In the Sarum Missal this service was not needed, as, according to that formula, the Sundays were reckoned from the octave of the Epiphany. In the book of 1549 they were reckoned from the Epiphany itself, and the following rubric was made:—"The sixth Sunday (if there be so many) shall have the same collect, epistle, and gospel that was upon the fifth Sunday." In the Roman Missal a collect, an epistle, and gospel are appointed for the day.

*Septuagesima.*—The collect is derived from the Sacramentaries of Ambrose and Gregory. It is in the Sarum and Roman Missals. The words were added in 1661: "With thee and the Holy Ghost ever one God."

*Sexagesima.*—The collect derived from the Sacramentary

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THE COLLECTS IN GENERAL.

of Gregory is in all the books. It stands in the Sarum and Roman Missals as follows :—

"O God, who seest that we place no confidence in any thing that we do, mercifully grant that by the protection of the Doctor of the Gentiles, we may be defended against all adversity."

*Quinquagesima.*—The collect was composed in 1549, and is the same in all the books.

*Ash Wednesday.*—The collect was composed in 1549, and is the same in all the books, with the addition, in 1661, of "our Lord" at the close.

The Roman collect is :—

"Grant, O Lord, that thy faithful people may enter on this solemn fast with suitable piety, and go through it with unmolested devotion. Through."

Our collect is new, with the exception of the introduction, which is borrowed from the Sarum Missal :—

"Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent."

*First Sunday in Lent.*—The collect was composed in 1549. The words were added in 1661 : "With the Father and the Holy Ghost, one God." The Roman collect is as follows :—

"O God, who purifiest thy Church by the yearly observation of Lent ; grant what thy children endeavour to obtain of thee *by abstinence*, they may put in execution by good works."

Our collect does not define the fast, but refers to "*such* abstinence," &c.

*Second Sun.* in Lent.—The collect, the same in all the books, is derived from the Sacramentary of Gregory, and is found in the Sarum and Roman Missals.

*Third Sun.* in Lent.—The collect, the same in all books, is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals.

*Fourth Sun.* in Lent.—The collect, the same in all the books, with the substitution in 1661, of "do worthily deserve to be punished," for "are worthily punished," is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals.

*Fifth Sun.* in Lent.—The collect, the same in all the books, is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals. This is called "Passion Sunday" in the Church of Rome, a title which more properly belongs to the following, or Palm Sunday.

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*Sun.* next before Easter.—The collect, the same in the five books, is derived from the Sacramentaries of Gelasius and Gregory, and is in the Sarum and Roman Missals. The Roman collect closes with the words "et resurrectionis consortia *mereamur*," which, referring to our merit, was modified by our Reformers in our collect.

*Good Friday.*—The first collect—derived from the Sacramentary of Gregory, and the second from that of Gelasius and Gregory—are in the Sarum and Roman Missals. The third collect was composed in 1549. The Roman Missal contains eight separate collects, of which the first is for the Church, the second for the Pope, the third for the hierarchy, the fourth for the catechumens, the fifth for all in tribulation, the sixth for heretics, the seventh for "the perdious Jews," the eighth for the Pagans. Some of the expressions in our collects are taken from these prayers.

*Easter Even.*—The collect was composed in 1604, and modified in 1661. It stood as follows in 1604:—

"O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave; that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ that died, was buried, and rose again for us. Amen."

No collect was used in the books of 1549, 52.

*Easter Day.*—The Collect, the same in all the books, with the addition, in 1661, of "With thee and the Holy Ghost ever one God"—derived from the Sacramentaries of Gelasius and Ambrose, is in the Sarum and Roman Missals.

The book of 1549 contained the following collect:—

"O God, who for our redemption didst give thine only begotten Son to the death of the cross: and by his glorious resurrection hast delivered us from the power of our enemy, grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection: through the same Christ our Lord."

In 1552 this was left out, and the collect for the first communion adopted. In the book of 1549, two communions were appointed with collects, epistles and gospels. In 1552 these were omitted, and the collect for the first communion appointed for Easter Day, Easter Monday, and the first Sunday after

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THE COLLECTS IN GENERAL.

Easter. The collect of the second communion was appointed for Easter Tuesday. In 1661, this again was altered when the collect for Easter was appointed for the week, and the collect for the first Sunday after Easter changed for that of Tuesday in Easter week.

*First Sun.* after Easter.—The collect, as that of Easter Tuesday, was composed in 1549. This day is called Low Sunday in the Roman Church, intimating that it is a feast of lower degree than Easter Day. It was also called "*dominica in Albis,*" implying that the white robes were now laid aside by those who were baptized at Easter.

*Second Sun.* after Easter.—The collect, the same in all the books, was composed in 1549, with the addition in 1661 of the closing words, "Through the same," &c.

*Third Sun.* after Easter.—The collect, the same in all the books, is derived from the Sacramentaries of Leo, Gelasius, and Gregory, and is in the Sarum and Roman Missals.

*Fourth Sun.* after Easter.—The collect, the same in the books of 1549 to 1661, is derived from the Sacramentaries of Gelasius, Ambrose, and Gregory, and is in the Sarum and Roman Missals. Before 1661, when it was altered, it commenced as follows:—

"Almighty God, who dost make the minds of all faithful people to be of one mind. Grant," &c.

*Fifth Sun.* after Easter.—The collect, the same in all the books, is derived from the Sacramentaries of Gelasius and Gregory, and is in the Sarum and Roman Services.

*Ascension Day.*—The collect is derived from the Sacramentaries of Gelasius and Gregory. In 1661 the closing words were added, "who liveth," &c.

*Sunday after Ascension.*—The collect was composed in 1549, the address of which is taken from the anthems themselves on this day and Ascension Day in the Sarum Service. It is the same in all the books, with the addition, in 1661, of the words, "With thee and the Holy Ghost, one God," &c.

*Whitsunday.*—The collect, the same in all the books, is derived from the Sacramentary of Gregory and is in the Sarum and Roman Services. The same collect is used on Monday and Tuesday in Whitsun week. In the Roman Missals different collects are used for these days.

*Trinity Sunday.*—The collect, the same in all the books, is

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derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals. The prayer was altered in 1661. It formerly was :— THE COLLECTS IN GENERAL.

"We beseech thee, that through the steadfastness of this faith we may evermore be defended from all adversity; which livest and reignest, one God, world without end, Amen."

*First Sunday* after Trinity.—The collect is derived from the Sacramentaries of Gelasius and Gregory, and is the same in all the books, with the substitution in 1661, of "through the weakness of our mortal nature, we" for "the weakness of our mortal natures can."

*The 2nd Sunday* after Trinity.—The collect, derived from Gelasius and Gregory, stood thus in the Sarum and Roman Missals :—

"Lord, make us to have a perpetual fear and love of thy holy name, for thou never failest to help and govern them whom thou dost bring up in thy stedfast love. Grant this," &c.

*The 3rd Sunday* after Trinity.—The collect, derived from the Sacramentary of Gregory, is in all the books, and the Sarum and Roman Missals. The words, "and comforted in all dangers and adversities," were added in 1661.

*4th Sunday* after Trinity.—The collect, derived from the Sacramentary of Gregory, is in all the books and the Sarum and Roman Missals.

*5th Sunday* after Trinity.—The collect is derived from the Sacramentary of Gregory, and is in all the books, and in the Sarum and Roman Missals. The word "congregation" was changed to "church" in 1661.

*6th Sunday* after Trinity.—The collect, the same in the five books, is derived from the Sacramentaries of Ambrose, Gelasius, and Gregory, and is in the Sarum and Roman Missals.

*7th Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentaries of Gelasius and Gregory, and is in the Sarum and Roman Missals.

*8th Sunday* after Trinity.—The collect, before 1661, opened as follows :—"God, whose providence is never deceived, we humbly," &c. It was altered in 1661. It was derived from the Sacramentaries of Gelasius and Gregory, and is in the Sarum and Roman Missals.

*9th Sunday* after Trinity.—The collect, derived from the

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THE COLLECTS IN GENERAL.

Sacramentaries of Gelasius and Gregory, is in all the books, and the Sarum and Roman Missals. The words, "that we which cannot be without thee, may by thee be able," occurring in the previous books, as the translation of the Sarum Collect, were altered to the present form, "who cannot do anything that is good without thee."

10*th Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentary of Gelasius. It is in the Sarum and Roman Missals.

11*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Gelasius and Gregory, thus stood before 1661:—

"God, which declarest thy almighty power most chiefly in shewing mercy and pity: Give unto us abundantly thy grace, that we, running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord."

12*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Leo, Gelasius, and Gregory, is in all the books, and in the Sarum and Roman Missals. The words, "that our prayer dare not presume to ask," in the prayer-books, were altered to the present form in 1661.

13*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Leo and Gelasius, is in all the books, and the Sarum and Roman Missals. The words in the collect of the previous books, "that we may so run to thy heavenly promises, that we fail not finally to attain the same," being the translation of the Sarum Collect, were altered in 1661 to the present form, "that we may so faithfully serve thee in this life that we fail not finally to attain thy heavenly promises."

14*th Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentaries of Leo, Gelasius, and Gregory, and is in the Sarum and Roman Missals. The Sarum and Roman Collects contain the words, "*mereamur adsequi*," that we may "*deserve* to obtain."* The word deserve was omitted by our Reformers in 1549.

15*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Gelasius and Gregory, is in the five books, and the Sarum and Roman Missals. The words, "from all things hurtful" were added to "keep" in 1661.

* So translated in "the English Missal for laity," ut supra.

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16*th Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentaries of Gelasius, and Gregory, and is in the Sarum and Roman Missals. THE COLLECTS IN GENERAL.

17*th Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals.

18*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Gelasius and Gregory, is in all the books, and in the Sarum and Roman Missals. The words, "to avoid the infections of the devil," were altered in 1661 to "to withstand the temptations of the world, the flesh, and the devil."

19*th Sunday* after Trinity.—The collect, derived from the Sacramentaries of Gelasius and Gregory, is in all the books, and in the Sarum and Roman Missals. The words "the working of thy mercy may," &c., being a translation of the Sarum collect, were changed in 1661 to "thy Holy Spirit may," &c., and the word "mercifully" was appended to "grant."

20*th Sunday* after Trinity.—The collect, derived from Gelasius and Gregory, in the books, before 1661, stood thus:—

"Almighty and merciful God, of thy bountiful goodness keep us from all things that may hurt us; that we, being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord."

It was altered in 1661.

21*st Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentaries of Gelasius and Gregory, and is in the Sarum and Roman Missals.

22*nd Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentary of the Anglo-Saxon Church, and is in the Sarum and Roman Missals.

23*rd Sunday* after Trinity.—The collect, the same in all the books, is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals.

24*th Sunday* after Trinity.—The collect is derived from the Sacramentary of Gregory, and is in all the books, and in the Sarum and Roman Missals. The word "absolve" was substituted for "assoil," "bonds" for "bands," "all," before "sins," was omitted, and "Lord," changed to "O Lord," in 1661.

25*th Sunday* after Trinity.—The collect, the same in all the



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books, is derived from the Sacramentary of Gregory, and is in the Sarum and Roman Missals.

*St. Andrew's Day.*—The collect was composed in 1552. The collect in 1549 was as follows:—

"Almighty God, which hast given such grace to thy Apostle, St. Andrew, that he counted the sharp and painful death of the cross to be a high honour, and a great glory: Grant us to take and esteem *all troubles and adversities* which shall come unto us for thy sake, as things *profitable for us towards the obtaining of everlasting life.* Through."

The Reformers evidently considered that the reference to troubles as profitable for everlasting life might be misunderstood, and recomposed the collect in 1552, which has since remained without alteration. The Roman collect is—

"We humbly beseech thy Divine Majesty, O Lord, that as the blessed Apostle Andrew was a teacher and pastor of thy Church, so he may with thee be *our intercessor.* Through."

*St. Thomas the Apostle.*—The collect was composed in 1549, and is the same in all the books. In the Roman collect a prayer is offered for the assistance of his prayers.

*Conversion of St. Paul.*—The collect, derived from the Sacramentaries of Ambrose and Gregory, is in all the books, and in the Sarum and Roman Missals. In 1549, the words, "may follow and fulfil the holy doctrine that he taught" were substituted for "per ejus ad te exempla gradiamus," may by his example walk to thee.

The collect in the four books before 1661, stood thus:—

"God, which has taught all the world, through the preaching of thy blessed Apostle Saint Paul: Grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught: through Jesus Christ our Lord."

*The Purification of St. Mary the Virgin.*—The collect, derived from the Sacramentaries of Gelasius and Gregory, is in all the books, and in the Sarum and Roman Missals. The collect stood as follows in the first three books:—

"Almighty and everlasting God, we humbly beseech Thy Majesty that as thy only begotten Son was this day presented in the temple, in substance of our flesh, so grant that we may be presented unto Thee with pure and clean minds, by Jesus Christ our Lord."

In 1604, the word "everliving" was substituted for "everlasting," and, in 1661, the words "grant that" were omitted, and "hearts" substituted for "minds."

*St. Matthias' Day.*—The collect, the same in all the books, was composed in 1549. In the Roman collect, prayer is

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offered, that "by his prayers we may ever be sensible of the effects of thy mercy." THE COLLECTS IN GENERAL.

*The Annun. of the Virgin Mary.*—The collect, derived from the Sacramentary of Gregory, is in all the books, and the Sarum Missal. In the collect of the Roman Missal the prayer is offered that "we, who believe her to be truly the mother of God, may be helped by her prayers." In 1661, the words, "Christ, thy Son's incarnation," were changed to "the incarnation of thy Son Jesus Christ.

*St Mark's Day.*—The collect was composed in 1549. In 1661 the words, "so to be established by thy holy Gospel, that we be not like children, carried away with every blast of vain doctrine," were altered to "that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel." In the Roman collect prayer is offered that "we may be defended *by his prayers.*"

*St. Philip and St. James's Day.*—The collect was composed in 1549. In 1661 the words, "as thou hast taught St. Philip and other the Apostles," were altered to, "that following the steps of thy holy Apostles, St. Philip and St. James, we may steadfastly walk in the way that leadeth to eternal life." The form does not invoke the same teaching upon us that the Apostles enjoyed, as in the collect of 1549.

*St. Barnabas the Apostle.* — The collect was composed in 1549. The Roman collect contained the following prayer:—

"That we, who *by him* petition for thy blessings, may obtain them by the gift of thy grace. Through."

*St. John the Baptist.*—The collect, the same in all the books, was composed in 1549. The word penance was modernized to "repentance" in 1661.

*St. Peter's Day.*—The collect, the same in all the books, was composed in 1549.

*St. James the Apostle.* — The collect, the same in all the books, was composed in 1549. The book of 1549 retained a service for St. Mary Magdalene, with the following collect:—

"Merciful Father, give us grace, that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend thy Divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins. Through the only merits of thy Son," &c.



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THE COLLECTS IN GENERAL.

This service was wisely omitted in 1552. The above collect assumed that Magdalene was "the sinner" (Luke vii.), but this assumption was without foundation. The Romish collect contains a strange error:—

"Grant, O Lord, that we may be assisted by the prayers of the blessed Mary Magdalen: at whose request thou wast pleased to raise Lazarus from the dead after he had been four days in the grave. Who liveth," &c.

The Church of Rome here is guilty of a blunder which any Sunday-school child could detect, that Mary Magdalene was Mary of Bethany!

*St. Bartholomew.*—The collect was composed in 1549. It stood thus until 1661:—

"O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe and preach thy word, grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught: through Christ our Lord."

*St. Matthew.*—The collect was composed in 1549. The words, "with thee and the Holy Ghost, one God," were added in 1661. The Roman collect is:—

"Grant, O Lord, we may be *aided by the prayer of blessed Matthew*, the Apostle and Evangelist, that what we can not obtain by our own weakness, may be granted by his intercession. Through."

*St. Michael and all Angels.*—The collect, derived from the Sacramentary of Gregory, is in all the books, and the Sarum and Roman Missals. Until 1661, it was as follows:—

"Everlasting God, which hast ordained and constituted the services of all angels and men in a wonderful order: Mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us on earth: through Jesus Christ our Lord. Amen."

Our collect expressly refers to their ministration on *earth* for us, not their intercession in heaven. The Roman Missal contains the following prayer:—

"We offer thee, O Lord, this sacrifice of praise: that *by the intercession of thy angels* thou wouldest mercifully receive the same, and grant that it may avail us unto salvation. Through."

*St. Luke the Evangelist.*—The collect was composed in 1549, verbally amended in 1661. Until 1661 it was:—

"Almighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a physician of the soul; it may please thee, by the wholesome medicines of his doctrine, to heal all the diseases of our souls: through thy Son, Jesus Christ our Lord."

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In the Roman collect prayer is offered that Luke may "intercede for us."

*St. Simon and St. Jude.*—The collect, the same in the five books, was composed in 1549.

*All Saints Day.*—The collect, the same in all the books, was composed in 1549. The Roman collect is:—

"Almighty and eternal God, by whose favour we honour on one day solemnly the merits of all thy saints; grant we may obtain a plentiful blessing of thy so much desired mercy, since we have so many petitioners on our behalf. Through."

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SECT. III.—COLLECTS OF THE CHURCH OF ENGLAND, WITH THE SOURCES FROM WHICH THEY WERE DERIVED, OR THE DATES OF THEIR COMPOSITION.

Advent, 1st and 2nd, 1549.
„ 3rd, 1661.
„ 4th, the Sacr. of Ambrose, Gelas. and Gregory.
Christmas, A.D. 1549.
St. Stephen's day, A.D. 1661.
St. John the Evangelist's day, Sacr. Gregory.
The Innocents' day, Gelas. and Gregory.*
The Sunday after Christmas day, A.D. 1549.
The Circumcision, Gregory.
The Epiphany, Gregory.
The Epiphany, 1st Sunday, Ambrose, and Gregory.
„ 2nd „ Gregory and Ambrose.
„ 3rd „ Gregory and Ambrose.
„ 4th „ Gregory.†
„ 5th „ Ambrose and Gregory.
„ 6th „ 1661.
Septuagesima, Ambrose and Gregory.
Sexagesima, Gregory.‡
Quinquagesima, A.D. 1549.
Ash Wednesday, A.D. 1549.
Lent, 1st Sunday, A.D. 1549.
„ 2nd „ Gregory.
„ 3rd „ Gregory.

* Altered in 1661. † Altered in 1661. ‡ Altered in 1549.

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COLLECTS OF THE CHURCH OF ENGLAND.

Lent, 4th Sunday, Gregory.
„ 5th „ Gregory.
Sunday before Easter, Gelasius and Gregory.
Good Friday, Gregory.
„ 2nd Collect, Gelasius and Gregory.
„ 3rd Collect, A.D. 1549.
Easter Even, A.D. 1661.
Easter day, Gelasius and Ambrose.
Sunday after Easter, 1st, A.D. 1549.
„ 2nd, A.D. 1549.
„ 3rd, Gelasius and Gregory.
„ 4th, Gelasius, Ambrose, and Gregory.
„ 5th, Gelasius and Gregory.
Ascension day, Gelasius and Gregory.
Sunday after Ascension, A.D. 1549.
Whitsunday, Gregory.
Trinity Sunday, the same.
Sunday after, 1st, Gelasius, Ambrose, and Gregory.
„ 2nd, Gelasius and Gregory.*
„ 3rd, Gregory.
„ 4th, Gregory.
„ 5th, Gregory.
„ 6th, Gelasius, Ambrose, and Gregory.
„ 7th, the same.
„ 8th, Gelasius and Gregory.
„ 9th, Leo.
„ 10th, Leo.
„ 11th, Gelasius and Gregory.
„ 12th, Leo.
„ 13th, Leo.
„ 14th, Leo.
„ 15th, Gelasius and Gregory.
„ 16th, Gelasius and Gregory.
„ 17th, Gregory.
„ 18th, Gelasius and Gregory.
„ 19th, the same.
„ 20th, the same.
„ 21st, the same.
„ 22nd, Anglo-Saxon Sacra.
„ 23rd, Gregory.

* Altered in 1661.

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Sunday after, 24th, Gregory.
" 25th, the same.
St. Andrew's day, A.D. 1552.
St. Thomas's, A.D. 1549.
Conversion of St. Paul, Ambrose and Gregory.
The Purification of St. Mary, Gelasius and Gregory.
St. Mathias's, A.D. 1549.
Annunciation of the Virgin, Gregory.
St. Mark's day, A.D. 1549.
St. Philip and St. James, A.D. 1549.*
St. Barnabas, the same.
St. John Baptist's, the same.
St. Peter's, the same.
St. James's, the same.
St. Bartholomew's, Gregory.†
St. Matthew's, A.D. 1549.
St. Michael's, Gregory.
St. Luke's, A.D. 1549.‡
St. Simon and St. Jude.
All Saints.

It is very important to observe that our collects are derived either from a period anterior to Popery, or from the pen of the Reformers and revisers, who carefully rejected whatever was not consistent with divine truth.

* Altered in 1661. † Altered in 1549. ‡ Altered in 1661.

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# CHAP. X.

## THE LITANY, AND OTHER PRAYERS.

### SECT. I.—THE LITANY.

THE LITANY.

THE word Litany signifies, as it is explained in the rubric, "a general supplication." It has been used in different senses; it was first applied to all prayers, but in the fourth century it was employed to denote especially the supplications which were offered up in public processions. According to Socrates,* the Arians, who were forbidden to worship within the walls of Constantinople, marched out in procession, singing hymns, and celebrated their religious rites in the open air. Chrysostom, observing the effect which was produced upon the popular mind by such displays, and fearing lest the Arians should augment their influence by this means, established rival processions on a grand scale. The offices used on these occasions were called Litanies.

*The signification of the word.*

The application of the word Litany has varied much. Sometimes it denoted the whole office used in processions; sometimes only the *Kyrie eleison*, and, in latter times, the invocations of saints. The word itself is indicative of its origin (λιτανεία). In the west, such prayers were called rogations. The word litany, at length, became common in the west.

*The Rogations.*

In the time of Gregory the Great, processional litanies were so generally established, that the word litany was applied to the persons composing them. Gregory says:—"Let the litany of the clerics proceed from the church of the holy John the Baptist, the litany of men from the church of St. Marcellus," &c.* There were seven litanies or processions, consisting of different orders and estates. This was called the *Septena Litania.*

Annual litanies were appointed both in the West and East, but it does not appear that the rogation days appointed by Mamertus, a Gallican Bishop, were observed by the latter.

*Mamertus and the Rogations.*

The rogations of Mamertus of Vienna, were instituted for the removal of the judgments which had fallen on the people. They were held on the three days before Ascension, which are now

* Quoted by Palmer, Orig. Liturg. p. 271.

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called rogation days. This observance became general in Gaul, and was received by the Anglo-Saxon Church in the Council of Cloveshoe, in the year 747. PERAMBULATION OF PARISHES.

Processions were abolished at the Reformation, but perambulations were allowed by the injunctions of Elizabeth, as follows:— *Perambulation of parishes.*

"They shall once a year at the time accustomed, with the Curate and substantial men of the parish, walk about the parishes, as they were accustomed; and at their return to church, make their common prayers. Provided that the Curate, in the said common perambulations, used heretofore in the days of rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the hundred and third Psalm, Benedic, anima mea, &c. At which time also the same minister shall inculcate this and such like sentences, *Cursed be he which translateth the bounds and doles of his neighbour*, or such order of prayer as shall be hereafter appointed."*

A homily has been provided in three parts, and an exhortation for Rogation week. The commencement of the exhortation explains the design of the institution as follows:—

"Although we be now assembled together, good Christian people, most principally to laud and thank Almighty God for his great benefits, by beholding the fields replenished with all manner of fruit, to the maintenance of our corporal necessities, for our food and sustenance, and partly also to make our humble suits in prayers to his fatherly Providence, to conserve the same fruits in sending us seasonable weather, whereby we may gather in the said fruits, to that end for which his merciful goodness hath provided them, yet have we occasion, secondarily, given us in our walks on these days, to consider the old ancient bounds and limits belonging to our own township, and to other our neighbours bordering about us, to the intent that we should be content with our own, and not contentiously strive for others, to the breach of charity, by any encroaching one upon another, or claiming one of the other, further than that in ancient right and custom our forefathers have peaceably laid out unto us for commodity and comfort."

Grindal, in his injunctions to the laity of York, says that the perambulation of parishes on Rogation days shall be,—

"WITHOUT WEARING ANY SURPLICES, carrying of banners, hand-bells, or staying at crosses, OR SUCH-LIKE POPISH CEREMONIES."†

The perambulation of parishes has not yet fallen into complete disuse.‡

* Card. Doc. An. p. 187, vol. ii. ut supra. † Remains, p. 141, ut supra.

‡ Perambulations are still made in some parishes. They occur generally in

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THE ROMISH LITANY.

The following is the Litany, as used in the Roman Church:—

THE ROMISH LITANY.

"Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy upon us.
Holy *Mary*, pray for us.
Holy Mother of God,
Holy Virgin of Virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnaby,
St. Luke,
St. Mark,

} Pray for us.

Rogation week. The minister, officers of the parish, and chief inhabitants, with the school children, walk round the parochial boundaries. The expression, "Beating the bounds," has arisen from the circumstance that it is customary for the children to strike the boundary marks with their wands. It appears that the procession is entitled by long established custom to pass over any grounds, and through any house on the boundary line. This was decided by the Lord Chancellor in the suit of Gooday *v.* Michell. In some cases these processions take place annually; in others on the change of incumbency. They are now needless, since the Inclosure and Highway Act.

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THE ROMISH LITANY.

All ye holy Angels and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Bernet,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
All ye saints of God, *make intercession for us.*

Pray for us.

Be merciful unto us, *spare us, O Lord.*
Be merciful unto us, *graciously hear, O Lord.*
From all evil, *O Lord, deliver us.*
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
By the mystery of thy holy incarnation,
By thy coming,
By thy nativity,

O Lord, deliver us.

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THE ROMISH LITANY.

By thy baptism and holy fasting,
By thy cross and passion,
By thy death and burial,
By thy holy resurrection,
By thy wonderful ascension,
By the coming of the Holy Ghost the Comforter,
At the day of judgment,
We sinners, *beseech thee hear us.*
That thou spare us,
That thou pardon us,
That thou vouchsafe to bring us to true repentance,
That thou vouchsafe to govern and preserve thy holy church,
That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,
That thou vouchsafe to humble the enemies of the holy church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to comfort and keep us in thy holy service,
That thou lift our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethren, relations, and benefactors from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us, Son of God,

We beseech thee hear us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, *in secret.*
V. And lead us not into temptation.
R. But deliver us from evil."

*The English Litany.* As to the composition of our litany, it is at once apparent that, while much of the old form was retained, many modifications and new matter were introduced. This will appear more particularly from the consideration of the litany, as it now is, in its various parts. It consists of invocations, deprecations, obsecrations, intercessions, versicles, prayers, and thanksgivings.

I. Invocations. The *Kyrie eleison,* which opened the Romish

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litany was omitted by Cranmer in 1544, and the words were added, "proceeding from the Father and the Son," and "miserable sinners." THE ENGLISH LITANY.

After the invocation of the Trinity, the invocation of Saints followed, as above, in the Roman litany. Cranmer omitted these in 1544, retaining only the petitions:—"St. Mary, mother of God, our Saviour Jesus Christ, pray for us." "All holy Angels, and Archangels, and all holy orders of blessed spirits, pray for us."

"All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of Heaven, pray for us." These invocations were omitted altogether in the reign of Edward VI.

Procter speaks of the petition, "Remember not, &c." as inserted between the invocations and deprecations. In his opinion, therefore, it does not belong to either designation. Nicholls and Comber include it in the deprecations. This petition was introduced in 1544, instead of the words, ***Be merciful. Spare us, O Lord.*** It is taken from the anthem which, coming at the close of the penitential Psalms, stood immediately before the litany.

II. The deprecations follow the invocations. The word deprecation denotes a prayer for the removal or prevention of an evil. These deprecations may be regarded, says Comber, "as a larger paraphrase of '*deliver us from evil,*' reckoning up all the evils which are included under the general petition." *The Deprecations.*

In 1544, the words were introduced, "from the tyranny of the Bishop of Rome and all his detestable enormities," after "privy conspiracy." In the year 1545, the word detestable was changed to "abominable." Its original form was restored in the reformed books, but the deprecation was dropped altogether in the Elizabethan liturgy. In the last review, 1661, the words "rebellion and schism" were introduced.

III. The obsecrations consist of the three following paragraphs, beginning "by the mystery of thy holy incarnation," &c. "And there is not," says Comber, "any more engaging manner of entreaty than to beseech by all that is dear to us, and for the sake of all we hold sacred, which is properly called obsecration."* The beautiful paragraph, "In all time of *The Obsecrations.*

* Companion to the Temple, in loco.

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THE ENGLISH LITANY.

our tribulation," &c., is taken from Hermann's Liturgy by the union of four separate classes. The pre-Reformation litany was as follows:—

"In hora mortis, sucurre nos Domine
In die judicii, libera nos Domine."

*The Intercessions.*

IV. The intercessions appropriately open with an acknowledgment of our sinfulness: "*We sinners.*" They may be divided under four general heads: (1) for the Catholic Church; (2) For all estates of men in this Church, including the King and his family, the clergy, the nobility, the magistrates, and the people; (3) For "all conditions of men in the world;" (4) For our enemies. In 1661, the words "Bishops, pastors, and ministers," were altered to "Bishops, priests, and deacons," the form in which the three orders were described in the ordinal since its first publication in the reign of Edward. The petition "That it may please thee to give to *all* nations unity, peace, and concord," in its *comprehensiveness*, is peculiar to our litany. "The old phrase," observes Procter, was, "that thou yield everlasting goods to our good doers." The present Roman form is, "that thou vouchsafe to give peace and true concord to Christian Kings and Princes. That thou vouchsafe to grant peace and unity to all Christian people." It is remarkable that these petitions in the same Church are preceded by the words, "That thou vouchsafe *to humble the enemies of the Holy Church.*"* Hermann made an advance to a more comprehensive spirit, when in his litany he prays for "peace and concord to all Kings and Princes."

The petitions of a special character were composed by Cranmer. He had before him Hermann's Liturgy, from which, no doubt, he borrowed some expressions. Procter quotes the following pasages from the said litany:—

"That thou wilt vouchsafe to bring them again into the way of truth which stray and be seduced—to tread Satan under our feet—to send faithful workmen into thy harvest:—to give to all the hearers increase of thy word and the fruit of thy Spirit—to lift them up that be fallen and to strengthen them that stand:—to comfort and help the weaklings and such as be tempted."

Nicholls gives the following passages from the Liturgy of Ambrose, which resemble in some degree the petitions which follow:—

* The Key of Paradise, p. 184. Dublin, 1837.

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"Pro iis qui diversis infirmitatibus detinentur, &c. THE ENGLISH LITANY.
"Domine miserere.
"Pro navigantibus, iter agentibus, in carceribus, in vinculis, in mettalis in exiliis constitutis, precamur.
"Domine miserere.
"Pro virginibus, orphanis, viduis, captivis et penitentibus, &c. Pro æris temperie et fructuum et fæcundidate terrarum, precamur te, &c.
"Domine miserere."*

Though there is a similarity between the subjects of prayer, it is doubtful whether Cranmer gave attention to the litany of Ambrose.

On the last petition, "that it may please thee to give us true repentance, &c.," Comber observes, in reference to its comprehensiveness and propriety, "take this petition altogether, and it can scarce find a parallel." The versicles and lesser litany follow. They are of great antiquity. Sparrow says:— *The Lesser Litany.*

"This short litany (as it was called by some ancients), this most humble and piercing supplication to the blessed Trinity, Father, Son, and Holy Ghost, was frequently used in ancient liturgies, as it is to be seen in them, and also in the second Council of Vaison; 'Because,' saith that Council, 'the sweet and wholesome custom of saying *Kyrie Eleison*, or Lord have mercy upon us, with great affection and compunction hath been received in the whole Eastern and most of the Western Church.'"†

Sparrow further observes that this lesser litany was usually placed before the Lord's prayer in the Old services.‡ The position of the versicle, and prayer, "O God, merciful Father, &c." is taken from Hermann's litany. The prayer is borrowed from the Sarum service.

The following petitions, to the end of the doxology, are taken from the Sarum processional. They occur in the antiphons sung by the choir in the stalls before the procession went forth. The versicles were taken from petitions which were specially provided for time of war, with the addition of the last petition, and response which were added by Cranmer. The prayer, "We humbly beseech thee, &c.," consists of two collects from the Sarum service, united in 1549 into one, the allusion to the intercession of the saints being left out. The following are translations of the two collects:— *The Prayer, We humbly beseech, &c.*

"We beseech thee, O Lord, look mercifully upon our infirmity, and *by*

* Comment. in loco. † Companion to the Temple, in loco.
‡ Rationale, in loco.

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THE ENGLISH LITANY.

*the intercession of thy saints*, turn from us all those evils which we justly have deserved. Through."

"Grant, we beseech thee, O Almighty God, that we in our trouble put our whole confidence in thy mercy, that we may against all adversity be defended under thy protection. Grant this, &c."

*The Prayer of St. Chrysostom.*

The prayer of St. Chrysostom was used very anciently in the patriarchate of Constantinople, but it cannot be traced either to Chrysostom or Basil. Still it is quite possible that Chrysostom may have been its author, although proof of the fact can not be found. This prayer was placed in its present position at the last review. Cranmer had put it at the end of the litany in 1544.

*The Benediction.*

The benediction, taken from 2 Cor. xiii. 14, was added in 1559. It is of very ancient use in the Eastern Church. In the Roman, the service at Prime, ended with the words :—"In the name of the Father, and of the Son, and of the Holy Ghost." The benediction used in the church before Christ, is found in Numbers vi. 23, 25. Jehovah, thrice repeated, refers to the Holy Trinity. The Apostolic benediction is but the exposition of this. Wheatly says :—"I must not forget to observe that the form here used in our daily service, is rather *a prayer* than a *blessing*; since there is no alteration either of person or posture prescribed to the minister, but he is directed to pronounce it *kneeling*, and to include himself as well as the people." Upon this distinction between blessing and prayer, we shall have occasion to remark in the Communion Service.*

## SECT. II.—OTHER PRAYERS.

*Prayers and Thanksgivings.*

Prayers and thanksgivings upon several occasions :—

1 and 2. The prayers for rain and fair weather, were composed in 1549.

3. The prayers "in time of dearth and famine," were composed in 1552. The latter form was omitted in 1559, but restored in 1661.

4. The prayer "in time of war and tumult," was composed in 1552.

5. The prayer in any "common plague or sickness," was composed in 1552, originating probably in the sweating sickness which appeared in 1551.

*Ember days.*

6. The prayers for Ember weeks, were composed in 1661;

* The italics are Wheatly's.

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they are to be said not only on the days themselves, but throughout the Ember weeks. The Ember days are the Wednesday, Friday, and Saturday, after the 13th of December, the first Sunday in Lent, the Whitsun feast, and the 14th of September. The origin of the name is doubtful. Whether it is to be derived from an old practice of sprinkling ashes upon, or of eating cakes baked upon embers, or from a Saxon word signifying cycle or circuit, it is impossible to determine. Their observance, at first variable, was at last settled as at present, by the Council of Placentia, in the year 1095. The 31st canon of our Church directs that no ordination of ministers shall take place "but only on a Sunday, immediately following jejunia quatuor temporum, commonly called Ember weeks, appointed in ancient time for prayer and fasting, and so continued at this day in the Church of England." The reason of this is assigned at the opening of the canon :—"Forasmuch as the ancient Fathers, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn ordaining of ministers."

*The Optional Prayer.*

7. The prayer that may be said after any of the former, is taken from the Sacramentary of Gregory, and is found in the Prymer at the end of the Litany, but was omitted in the books of Edward VI. It was restored in 1559. The prayer for the High Court of Parliament, first appeared in 1625 in a State service. It then contained the expression "Most religious and gracious King."* At the last revision, it was placed in the book of Common Prayer. Laud is supposed to have been its author.

*The Prayer for the High Court of Parliament.*

*"For all conditions of men."*

The prayer for all conditions of men, was composed in 1661. It has been ascribed both to Sanderson and Gunning.

THANKSGIVINGS.

1. The General Thanksgiving is from the pen of Bishop Reynolds. There is reason to believe that this prayer, composed by a Puritan, was designed to meet the wishes of the Puritans on the subject. The Episcopal Commissioners thought it unnecessary, but it seems that Convocation took another view of the matter.

2. The other thanksgivings, viz., "for rain," "for fair weather," "for plenty," "for peace and deliverance from our

* Lathbury's Hist. of Conv. p. 255.



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OTHER PRAYERS.

enemies," and for "deliverance from the plague," were composed in 1604. The collect "for restoring public peace at home," was composed in 1661.

THE FIVE PRAYERS.

1. The prayer for the King is taken largely from a similar form in the Primer of 1553. It was inserted in the Common Prayer in the Elizabethan revision.

2. The prayer for the Royal Family was composed, it is thought, by Archbishop Whitgift. It originally commenced, "Almighty God, which hast promised to be a Father of thine elect, and of their seed, we humbly beseech thee," &c. In 1625, it was altered to its present form, on the plea that the King had then no issue. In 1632, the original form was restored, but in the year after it was finally removed by Laud. There is no doubt that he disliked the sentiment which the former words expressed.

3. The prayer "for the clergy and people," is derived from the Sacramentary of Gelasius. The rubric as to the five prayers was made in 1661. Until then the Morning Service closed with the collect for Grace, and the Evening Service, with the collect for aid against perils. It is remarkable too, that they should be called "prayers" not collects, including the *benediction*, and that the word read should be substituted for said. It is significant of the fact that the last revisers were not so regardful, as it has been generally supposed, of merely ecclesiastical expressions.

4 and 5. The prayer of St. Chrysostom and the benediction have been noticed above.

PROCESSIONS.

Processions were abolished by the Royal injunctions of 1547, as follow:—

"Also to avoid all contention and strife, which heretofore hath risen among the King's Majesty's subjects in sundry places of his realms and dominions, by reason of fond courtesy, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung *to their edifying*, they shall not from henceforth, in any Parish Church, at any time, use any procession *about the church or churchyard or other place*, but immediately before High Mass, the priests, with other of the quire, shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany, which is set forth in English, with all the suffrages following, and none other processions or litany to be had or used, but the said Litany in English, adding nothing thereto, but as the King's grace shall hereafter appoint; and in Cathedral or Collegiate Churches, the same

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shall be done in such places as our Commissioners in our visitation shall appoint."*

PROCESSIONS ABOLISHED.

The allusion to the "high mass" shows that at the time the Reformation was far from complete, and, yet, even then, the Reformers saw the propriety of abolishing processions.

In accordance with this, we find that the same injunction was revived in the year 1559, to which was added the following direction :—

"But yet for retaining of the perambulation of the circuits of parishes, they shall, once in the year, at the time accustomed, with the curate, and substantial men of the parish, walk about the parishes, as they were accustomed, and at their *return to the church* make their common prayers. xix. Provided, that the curate in their said common perambulations, used heretofore in the days of rogations, at certain convenient places shall admonish the people to give thanks to God in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103rd Psalm, 'Benedic anima mea,' &c. At which time also the same minister shall inculcate these, or such sentences :—'Cursed is he which translateth the bounds and doles of his neighbour.' Or such other order of prayers, as shall be hereafter appointed."†

There was, then, a particular exception made in the case of the perambulation of parishes which took place only once in the year, to mark out the bounds of parochial districts. But even, in this instance, no order was to be observed but that which had been appointed.

Grindal, in carrying out these injunctions, directed as follows :—

"18. Item, That, for the retaining of the perambulation of the circuit of every parish yearly, the parson, vicar, or curate, and churchwardens, with certain of the substantial men of every parish, such as the minister and churchwardens shall think meet to require, shall in the days of the rogations, commonly called Cross-week, or Gang-days, walk the accustomed bounds of every parish, and in the same perambulation or going about, the minister shall use none other ceremony than to say in English the two psalms, beginning Benedic anima mea Domino, that is to say, the hundred and third psalm, and the hundred and fourth psalm, and such sentences of Scripture as be appointed by the Queen's Majesty's Injunctions, with the Litany and suffrages following the same, and reading one Homily, already devised and set forth for that purpose, *without wearing*

* Cardwell's Doc. An. p. 14, vol. i. Oxf. 1839.

† Ibid. p. 187. When the injunctions were issued, the reading desk, afterwards established by the Bishops, and now recognised by rubric and canon, was not in existence. The desk, when established, was not placed in the choir, but in the midst of the church.



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PROCESSIONS.

*any surplices, carrying of banners, or hand-bells, or staying at crosses, or such-like Popish ceremonies."**

From these documents the following points are evident:—

1. That litany processions were abolished.

2. That no procession was permitted about the *church* or *churchyard,* or at *any place,* except the *annual* perambulation of parishes, which was to be made *without banners or surplices.*

Some parties are now attempting to revive processions, the clergy and choristers, walking in church-yards and other places with banners and surplices, and even with crosses, but this is in palpable opposition to Royal and Episcopal injunctions.

In the Church of Rome, regular services are appointed for such occasions, and directions are given for the order in which the clergy and others are to walk. These are found in the *Rituale Romanum.* Some are ordinary, taking place on stated occasions; others extraordinary, ut quæ variis, ac publicis Ecclesiæ de causis in dies indicuntur.

Regular processions are fixed for the festival of the purification of the Blessed Virgin Mary; Palm Sunday, and other occasions. The Reformers abolished all these, and even in the perambulation of parishes required the litany to be said in church in the midst of the people, so that they might hear.

Guest, as representative of the revisers of 1559, gave the following reasons against processions, in his letter to Cecil:—

"Procession is superfluous, because we may, as we ought to do, pray for the same in the church that we pray for abroad; yea and better too. Because when we pray abroad our mind is not so set upon God, for sight of things (as experience teacheth), as when we pray in the church, where we have no such occasion to move our mind withal."

The practice of commencing service with a procession and chanting is unauthorized. The rubric is express:—"*At the beginning* of Morning Prayer, the minister shall read with a loud voice one or more of these sentences of the Scriptures that follow."

To begin the service in another way is unlawful. It is true that Queen Elizabeth legalized the singing of a hymn at the opening and closing of the service, but *she expressly forbade processions.*

* Remains, p. 141. P. S.

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## SUMMARY.



SECT. I.—The word Litany, signifying supplication, was at first applied to all prayers: subsequently, it denoted processional invocations. The perambulation of parishes was allowed at the Reformation, but processional litanies were abolished. The Romish litany is addressed to a long list of saints, as well as to the Trinity. The Reformers retained what was primitive, but rejected all that was unscriptural and novel.

SECT. II.—"The prayers and thanksgivings upon several occasions," and the thanksgivings, with the five prayers, are English compositions, with only one exception. It is remarkable that, notwithstanding the rejection by the Episcopal Commissioners of the recommendation of the Presbyterians, the General Thanksgiving was composed by one of the Puritans, Bishop Reynolds. The rubric refers to the *reading* of the prayers, in which is included the benediction.

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## CHAP. XI.

### THE EVENING SERVICE.

Evening Service.

Procter observes that the order for Evening Prayer is formed upon the ancient offices of vespers and compline. The services, however, are very different.

Our service opens with the sentences, exhortation, confession, and absolution, as in the morning, which do not appear at all in the old services.

Vespers began with the 109th and 110th Psalms, which are not so used in our service; and compline began with the *Pater Noster* and *Ave Maria*.

*Differences between our Evening Service, and the Roman forms.*

Of the versicles, only the two latter were used at compline. The answer to "Praise ye the Lord" did not occur in the Romish Service.

The same Psalms were sung weekly in vespers and compline, with antiphons, but our Reformers introduced the continuous use of that portion of the word of God without antiphons.

The little chapter at vespers consisted of one verse (Romans xiii. 11); at compline likewise of one; but our Reformers appointed two lessons, consisting, the one of a chapter from the Old, and the other from the New Testament, instead of this merely nominal reading of Scripture.

The *Magnificat*, or the *Cantate Domino*, immediately follows the first lesson in our service. In the vespers, the verse, called the little chapter, is followed by responses, and a hymn, with an antiphon before the occurrence of the *Magnificat*. So also, a hymn and responses follow the little chapter in compline before the song of Simeon.

The Creed, in the English Service, immediately succeeds the song of Simeon, or the *Deus Misereatur*, but in compline, it follows the *Kyrie eleison*, and the Lord's Prayer. The first book of Edward followed the Romish order as to the Kyrie, but the revision of 1552, placed the creed in its present position.

After the first lesson, comes the *Magnificat* or the *Cantate Domino*. The former is the first hymn recorded in the Gospel, and it "seems to have been composed," says Comber, "by the Blessed Virgin, while she, with unspeakable joy, reflected upon all the promises of the Old Testament, now about to be fulfilled in that holy conception and happy birth, of which God had

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designed her to be the instrument, and, therefore, is properly set after the first lesson; and since we have seen all these types verified, all those predictions completed, and all those promises made good which are contained in the law and the prophets concerning Christ, doubtless this must be a very fit form for a Christian's joy after the hearing thereof." The *Cantate* was composed in thanksgiving for some great deliverance, or victory, and may therefore be used more appropriately after a lesson which contains a record of such. THE SARUM VESPERS.

The *Nunc dimittis*, or the *Deus misereatur*, is appointed to be said after the second lesson, as a most appropriate thanksgiving for the good news of the New Testament, the former in the words of Simeon, uttered when he received the Lord Christ into his arms. For this, the 67th Psalm may be substituted, in which prayer is offered that God's way of peace may be "known upon earth;" "his saving health among all nations." The *Magnificat* and *Nunc dimittis* had been sung at Evening Service from an early period.

The other canticles, the *Cantate Domino* and the *Deus misereatur*, were appointed in 1549 to be used as above. The collects for peace and protection, the second and the third in the Evening Service, are derived from the Sacramentary of Gelasius. The second has the same title as the corresponding form in the morning. "In the morning," observes Comber, "we pray for *external*, in the evening, for *internal* peace. The third, is similar to the third in the morning, in which we pray for defence against sin and danger. Light from Heaven in our darkness brings comfort and security."

## ADDENDUM.

The following is a translation of Vespers and Compline from the Sarum Service. VESPERS.

"*Ps.* The Lord said to my Lord. The Glory. *An.* Sit on my right: the Lord said to my Lord. *Ps.* I will confess to thee. The Gloria. *An.* All his faithful commandments are confirmed for ever. *Ps.* Blessed is the man. The Gloria. *An.* In his commandments he wills too little. *Ps.* Praise, O youths. The Gloria. *An.* Let the name of the Lord be blessed for ever. *Ps.* In the departure of Israel. The Gloria. *An.* Let us who live bless the Lord. *Psalms and Antiphons.*

[A rubric follows as to the use of the above Psalms at certain seasons.]

*The little chapter.* It is now the hour to rise from sleep, for now is our salvation nearer than when we believed. *Let the clerk of the second* *The little chapter.*

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THE SARUM COMPLINE.

*form begin this response,* Thou, O Lord, arising; *and let the choir sing,* Thou wilt have mercy on Zion. *Cler.* Because the time to have mercy upon her, because the time has come. *Chor.* Thou wilt have mercy. *Cler.* Gloria. *Chor.* Thou, arising.

[A rubric follows as to the use of the above response at certain seasons.]

*Hymn, Bright Maker.*

*Hymn.*—Bright Maker of the stars, &c. *Vers.* Let the heavens drop down. *Res.* And the clouds rain down the just: let the earth open, and bring forth a Saviour. *An.* Fear not, Mary, thou hast found favour with God: Behold thou shalt conceive, and bring forth a son: Hallelujah. *Ps.* Magnificat. *Collect.* Raise up, we beseech thee, O Lord, *as above.*

*Memory of Mary.*

*The memory of St. Mary.—An.* Blessed art thou, Mary, who didst believe, for the things which were spoken to thee by the Lord shall be performed on thee: Hallelujah. *Vers.* There shall come forth a rod from the root of Jesse. *Resp.* And a flower shall ascend from his root. *Collect.* O God, who didst will that thy word should receive flesh from the womb of the blessed Virgin, according to the announcement of the angel: grant to thy suppliants that we who truly believe her to be the mother of God, may be assisted *by her intercessions with thee.* Through the same.

*Prayers for the Dead.*

*Then let the vespers of St. Mary be said: and afterwards let the watches of the dead be said: to wit,* I will please, *and dirige, as far as to the lessons only, &c.*

*Compline, Our Father and Hail Mary.*

*At compline,* the Pater Noster and the Ave Maria having been said, let the Priest begin, Turn us, O God, our Saviour. *Res.* And turn away thy anger from us. O God, come to our assistance. O Lord, make haste to help me. *An.* Have mercy upon me, O Lord, and hear my prayer.

*Psalms and little Chapter.*

*Ps.* When I called. *And let the Psalm be intoned by some one from the higher step.* Gloria Patri. *Ps.* In thee, O Lord, have I trusted. *Ps.* He who dwells. *Ps.* Behold now. Gloria Patri. *An.* Have mercy. *The little chapter.* Thou art in us, O Lord, and thy holy name is called upon us. Forsake us not, O our God. *This chapter is said at compline through the whole year, unless from the supper of the Lord to the octave of the passover.* Let the choir respond, Thanks be to God. *Hymn.* Thee, before the close of day. *Vers.* Guard us, O God. *Res.* As the apple of the eye, protect us under the shadow of thy holy wings. *An.* Come, O Lord, visit us in peace, that we may rejoice before thee with a perfect heart. *The Song of Simeon.*—Now lettest thou. Gloria Patri. *Let the prayers follow.* Lord, have mercy, iii. Christ, have mercy, iii. Lord, have mercy, iii.* Our Father. Hail Mary. And lead us not. But deliver. In peace, I will sleep and take my rest. I believe in God, the resurrection of the flesh, and eternal life. Amen.

*Hymn, Before the close, &c.*

*The Song of Simeon.*

Let us bless the Father and the Son with the Holy Spirit. Let us praise and exalt him for ever.

Blessed art thou, O Lord, in the firmament of heaven. And worthy of praise, and glorious, and exalted for ever.

* Each petition to be repeated three times.

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May the Almighty and merciful God bless us. Amen.

THE SARUM COMPLINE.

The confiteor, the miserateur and absolution, *as at prime so at compline, through the whole year when the confiteor is said: and let it be said privately, that it can scarcely be heard by the choir in this manner.*

*The Confession.*

*The Priest looking towards the altar:* I confess to God, to the blessed Mary, to all the saints, *turning to the choir,* and to you. I have sinned too much in thought, word, and deed: by my fault. *Looking to the altar:* I pray the holy Mary and all the saints of God, *looking to the choir,* and you to pray for me. *Let the choir answer, turning to him:* Have mercy; *afterwards turning first to the altar:* I confess; *then turning to the Priest. Then let the Priest say to the choir:* Almighty God, have mercy upon you, and pardon all your sins: deliver you from all evil: preserve and confirm in good: and lead you to eternal life; Amen. Absolution and remission of all your sins, opportunity for true repentance, reformation of life, the grace and consolation of the holy Spirit; the Almighty and merciful God grant to you. Amen.

*Invocation of Mary and Saints.*

*The Absolution.*

*Prayers.*

Do thou, O Lord, turning, receive us. And thy people will rejoice in thee.

Show to us, O Lord, thy mercy. And grant to us thy salvation.

Vouchsafe, O Lord, this night to keep us without sin.

Have mercy upon us, O Lord. Have mercy upon us.

Let thy mercy, O Lord, be upon us. As we have hoped in thee.

O Lord, the God of virtues, turn us. And shew thy face, and we shall be whole: O Lord, hear. The Lord be with you. Let us pray.

[A rubric follows as to the use of the preceding prayers at certain seasons.]

*Let the Psalm* miserere *follow:—*

The Priest and people prostrate, the Priest is directed alone to rise immediately after the Psalm, and to say:—

Arise, O Lord, assist us. And deliver us for thy name's sake. O Lord God of virtues, turn us. And shew thy face, and we shall be whole.

O Lord, hear my prayer. And my cry. The Lord be with you. Let us pray. Lighten, O Lord, our darkness, and favourably drive away from us the snares of the whole of this night. Through the Lord in unity.

The Lord be with you. Let us bless the Lord.

[A rubric follows as to the use of the collect and other prayers at certain seasons.]

To thee have I lifted up. The Gloria.

*The Psalm finished,* let the Kyrie eleison *follow.* Pater noster. Arise, O Lord, assist us. And deliver us on account of thy name. O God of virtues turn us. And shew thy face and we shall be whole. Lord, hear. And let my cry. The Lord be with you. *Collect.* O Lord, mercifully hear the prayers of thy Church, that all errors and oppositions being destroyed, it may serve thee with perfect freedom; and grant thy peace in our times. Through Christ. [The Priest and all are directed to rise.] *After compline, let the prayer alone be said.* May the souls of the faithful, through the mercy of God, rest in peace. Amen.

*Prayers for the Dead.*

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## CHAP. XII.

### THE COMMUNION SERVICE.

#### SECT. I.—THE MASS ACCORDING TO THE USE OF SARUM.

THE SARUM MASS. We give the following translation :—*When mass is about to be said, while the priest puts on the sacred vestments, let him say the hymn;* Creator Spirit, come. Send forth thy Spirit. And thou wilt renew the face of the earth.

*Veni Creator.*

*Collects.* *Collect.*—O God, to whom every heart is open and every desire known, and whom no secret escapes, purify by the infusion of the Holy Spirit the thoughts of our heart; that we may *merit* perfectly to love and worthily to praise thee: through Christ.

*Antiphons.* *Then let the antiphon follow:*—I will go to the altar. *Ps.* Judge me, O God. *Then is said the antiphon.* I will go to the altar of God, to God who makes glad my youth. Lord, have mercy. Christ, have mercy. Lord, have mercy. Pater Noster, Ave Maria.

*These ended, and the office of the mass having begun, when, after the office, the Gloria Patri is begun, let the priest approach with his own ministers to the step of the altar, and let him say the confession, the deacon assisting on the right hand, and the sub-deacon on the left, beginning in this manner:* And not us. But deliver.* Confess ye to the Lord, for he is good. Because his mercy is for ever.

*The Confession.* *Let the priest say:* I confess to God, to blessed Mary, to all the saints, and to you: because I have sinned too much by thought, word, and deed by my fault: I pray, holy Mary, all the saints of God, and you to pray for me.

*Let the ministers respond:* The Almighty God have mercy upon you, and pardon all your sins, deliver you from all evil, preserve and confirm you in good, and lead you to everlasting life. *Priest.* Amen.

*And afterwards let them say:* I confess, &c., which being said, let the priest say as above. Then let the priest say:

*Absolution.* Absolution and remission of all your sins, space for true repent-

* The Lord's Prayer, which is repeated inaudibly, with the exception of the parts here given.

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ance, amendment of life, grace, and the consolation of the Holy Spirit, the Almighty and merciful God grant to you. *Let the ministers answer,* Amen. Amen. THE SARUM MASS.

*Then let the priest say:* Our help is in the name of the Lord. Who made heaven and earth. Blessed be the name of the Lord. From this time, now, and for ever.

Let us pray. *Then the prayers being ended, let the priest kiss the deacon, and afterwards the sub-deacon, saying:* Receive the kiss of peace and of love that you may be meet to perform the sacred offices at the holy altar. *The kiss.*

*And this is always observed through the whole year: unless only in masses for the dead, and in the three fast days before Passover.* *The candlesticks.*

*These things being performed, let the candlebearers remove the candlesticks with the candles to the step of the altar, then let the priest approach to the altar, and say at the middle of the altar with inaudible voice, and body bowed, and hands joined:* Let us pray. Take away from us, O Lord, all our iniquities, that we may be *worthy* to enter into the holy of holies with pure minds. Through Christ.

*Then let the priest raise himself up, and kiss the altar, and this in the middle, and sign himself on his own face, so saying:* In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then let the deacon place incense in the censer, and first say to the priest:* Bless ye. *And let the priest say:* The Lord. By Him may it be sanctified in whose honour it will be burned. In the name of the Father, &c. *The sign of the cross.*

*Then let the deacon, delivering the censer to him, kiss his hand: and let the priest himself incense the middle of the altar, and either side of the altar, first on the right, the second on the left hand, and meanwhile in the middle. Then let the priest himself be incensed by the deacon himself, and afterwards let the priest kiss the textum of the subdeacon in the ministration. These things, therefore, being completed on the right side of the altar, with the deacon and subdeacon, let the office* of the mass follow* *Incensing.*

* More commonly called in late years the *introit*, "introitus;" as in the Roman use. In the Milan or Ambrosian Missal, it is called *Ingressa.* For an account of its first institution and other particulars, the student should consult Bona, tom. ii.

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THE SARUM MASS.

*as far as the collect, or to the* Gloria in excelsis, *when it is said. And after the office and the psalm, let the office be repeated: and after, let the* Gloria Patri *and* as it was, *be said. Let the office be repeated a third time: let the* kyrie *follow. These being ended, and the office of the mass having begun, when, after the office, the Gloria Patri is begun: then let the ministers in order approach to the altar: first, the two candlebearers walking together, then the incense bearers; afterwards the subdeacon, then the deacon; after him the priest. * * * This done, let the priest and his own ministers take seats prepared for them, and wait until the* Gloria in excelsis, *which should always be commenced at the middle of the altar whenever it is said.*

[The Gloria in excelsis follows.*]

*The Collects.*

*This having ended, and the sign of the cross having been made on his own face, let the priest turn to the people, and elevating his arms a little, and joining his hands, say:* The Lord be with you. *Let the choir answer:* And with thy spirit. *And, again, let the priest turn to the altar and say:* Let us pray. *Then the collect * * *. And if any memory is to be observed, let the priest say again:* Let us pray, *as above. And when there are many collects to be said, then let all the prayers which follow be said under one,* Through the Lord, *and one,* Let us pray: *so however that he ought not to exceed the septenary number, according to the use of the Church of Sarum. And always, while the priest stands at the office of the mass: after him let the deacon stand directly on the next step, and the subdeacon in like manner on the second step after the deacon: so, however, that as often as the priest turns to the people the deacon likewise*

*Genuflections.*

p. 41; and Gerbart. de Musica, tom. i. p. 100. These introits, as is well known, were retained in the first revised liturgy of K. Edw. VI. They kept their old name of introit long after the real reason why they were so called had ceased, viz., because they were sung at the entrance or approach of the priest to the altar, upon which all the old writers agree. See Micrologus, cap. i.; Rupert. de Divinis Off. cap. 28; Raban. cap. 23."—Maskell's Ancient Liturgy. London, 1846.

* "The Salisbury, Bangor, and Hereford Missals add several interpolations which were appointed to be said at certain festivals of the blessed Virgin, or services in her chapel. They commence after Domine fili unigenite Jesu Christe, and continue thus: *Spiritus et alme orphanarum Paraclyte—Filius Patris. Primogenitus Mariae virginis matris.* Qui tollis—deprecationem nostram. *Ad Mariæ gloriam*—tu solus sanctus. *Mariam sanctificans.* Tu solus Dominus. *Mariam gubernans.* Tu solus altissimus. *Mariam coronans,* &c."—Maskell's Ancient Liturgy, p. 26, ut supra.

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*turns.* But let the subdeacon, *meanwhile on his knees, assist in fixing the chasuble on the priest.* [Here follow directions as to the side of the altar on which the priest is to stand, with various exceptions, all of which is remarkably puerile, and unworthy of the Lord's supper.] *After the introit of the mass, let one of the wax-bearers carry the bread, the wine, and the water, which are appointed for the ministration of the eucharist. But let the other bear the pelvis,* with water and the manutergio.† It is lawful to enter the choir up to the completion of the first collect. But the last collect before the epistle having begun, let the subdeacon approach through the middle of the choir to read the epistle in the pulpit.* THE SARUM MASS.

[Directions are given as to the place in which the epistle should be read, and the service proceeds.]

*When the epistle is read, let two boys, in surplices, having bowed to the altar, before the step of the choir, prepare, through the middle of the choir, to begin* the Gradual, *in the pulpit, and to sing their proper verse. Whilst the gradual verse is sung, let two from the upper step put on silken robes, to sing the Hallelujah; and approach to the pulpit, through the middle of the choir. Let the* Hallelujah *follow.* The Hallelujah *being ended, let the* sequence *follow. In the end of the Hallelujah, or of the sequence, or of the tract, let the deacon, before he advances to read the Gospel, incense the middle of the altar only. For never should he incense the lectern before the delivery of the Gospel. Then let him receive the textum, to wit, the book of the Gospels, and bowing to the priest standing before the altar: with his face turned to the south, let him sing as follows:* Command, Sir, to bless.‡ *Let the priest answer:* The Lord be in thy heart and in thy mouth to read the holy evangelist of God. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. *The Graduale.* *The Gospel and Incense.* *The command to bless.*

*And then let the deacon proceed through the middle of the choir,* solemnly bearing the textum itself in his left hand; *let*

* Holy water-pot. † Towel.

‡ Jube *domne* benedicere—Command, Sir, to bless. Maskell observes:—"The word *domne* is a contraction for *dominus*. The latter was appropriated in its strict use to the Deity alone; and *domnus* or domna, in the middle ages, was a title of great respect, and applied only to eminent dead saints, or living people who occupied important offices in the Church; as for example, the officiating priest during the celebration of the Eucharist."—Ancient Liturgy, p. 44.

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THE SARUM MASS.

*him approach to the pulpit, the incense and the taper bearers preceding him.* * * *

[Directions are given as to the positions which are to be taken up by the incense burner, and taper bearers, and the deacon, and the service proceeds.]

*Let the Gospel be always read towards the north. But when he shall have begun the Gospel after the* Dominus vobiscum, *let him make the sign of the cross over the book, then on his own forehead, and afterwards on the breast with the thumb.*

The Gospel according to N.

*The Gospel having been* read, *let him kiss the book, and let the subdeacon approaching extend to him the textum which the deacon himself carries in a straight line from his breast.*

*The Gospel being ended, let the priest begin in the middle of the altar:* I believe in one God. *Let* the Domine vobiscum *follow. And* Let us pray. *Then the offertory is said.* But after the offertory, *let the deacon hand the cup with the paten and the sacrifice to the priest; and let him kiss his hand each time. But let him, receiving the cup from him, place it carefully in its own due place above the middle altar, and with bent head, for a little while, let him elevate the cup with both hands, offering the sacrifice to the Lord, saying this prayer:* Receive, O Holy Trinity, this oblation, which I, an unworthy sinner, offer in honour of thee, of the blessed Virgin (beatæ Mariæ) and all the saints, for my sins and offences, and for the salvation of the living, and the rest of all the faithful dead. In the name of the Father, and the Son, and the Holy Spirit. Let this new sacrifice be acceptable to the omnipotent God.

*The elevation.*

*The offering.*

*The collect ended, let him replace the chalice and re-cover it with the corporals, and place the bread upon the corporals decently before the chalice containing the wine and water; and let him kiss the paten, and replace it upon the right of the sacrifice upon the altar under the corporals, covering it a little. This ended, let him receive the censer from the deacon, and incense the sacrifice, namely making the sign of the cross three times beyond the chalice, and in a circle, and on both sides of the chalice and host, then the place between himself and the altar.* And while he incenses, let him say:—Let my prayer be directed to thee, O Lord, as incense in thy sight. *Afterwards let the priest himself be incensed by the deacon, and let the subdeacon bear to*

*Crossings and Incensings.*

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*him the textum to be kissed; then let the acolyth incense the choir.* THE SARUM MASS.

*These things finished, let the priest go to the [redacted] side of the altar, and wash his hands, saying:* Cleanse me, [redacted], from all iniquity of my body and soul, that clean I may be able to fulfil the holy work of the Lord.

*Then let him return, and standing before the altar with inclined head and body, with joined hands, let him say:* Let us be accepted, O Lord, in the spirit of humility, and in a contrite mind, and so let our sacrifice be in thy sight that it may be received by thee this day, and may please thee, O Lord, my God.

*And raising himself, let him kiss the altar on the right of the sacrifice, and giving a benediction on the other side of the sacrifice; afterwards let him sign himself, saying:* In the name of the Father, and Son, and Holy Spirit. *Then let the priest turn to the people, and with a loud voice say:* Pray, brothers and sisters, that my sacrifice and likewise yours may be acceptable to our Lord God. *The response of the clergy privately:* May the grace of the Holy Spirit illuminate thy heart and thy lips, and the Lord accept worthily this sacrifice of praise from thy hands for our sins and offences. *Kissing and crossing.*

*And returning to the altar, let the priest say the secret prayers,* according to the number and the order of the aforementioned, before the epistle,* so beginning, Let us pray. *Which completed, let the priest say, with a clear voice:* World without end: *the hands not being lifted up until the* sursum corda *is said. And then let the subdeacon receive the offertory and the paten from the hand of the deacon, the paten itself to be held while the* Lord's prayer *is said: which covered with the offertory let him commit to the acolyth on the step, to wit to him appointed to serve after the deacon. In this manner let all the prefaces to the mass commence through the whole year, as well on fast days as on feasts:* World without end. Amen. The Lord be with you. And with thy spirit. *Here let the priest raise his hands, saying:* *Secret Prayers.*

* "These *secrets* varied with the day, as did the collects or gradual, &c., and were sometimes one only, sometimes more. In ancient MSS. we commonly find these prayers called 'super oblata,' and although *Amalarus*, lib. 3, cap. 20, with others of no less authority, decide that the name *secreta* was given, because they were said *secreto*, yet it is not improbable that the name arose 'a secretione donorum et oblationum.'"—Maskell, Ancient Liturgy, p. 69.

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THE SARUM MASS. Lift up your hearts. We have to the Lord. Let us give thanks to our Lord God. It is right and just so to do. *This is the d[illegible] preface.* It is meet and right, true and just that we should [illegible]ys and everywhere give thanks to thee, O holy Lord, Father Almighty, Eternal God, through Christ our Lord. Through whom angels praise thy Majesty, Principalities adore, Powers tremble. The heavens, and heavenly virtues, and blessed seraphim with united exultation praise thee. With whom we pray that we may be admitted to join our humble voices, in suppliant confession, saying: Holy, holy, holy, is the Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

*Canon of the Mass.* *Then immediately joining his hands, and raising his eyes, let him begin:* Therefore most merciful Father, suppliant we beg and beseech thee, through Jesus Christ, thy Son, our Lord.

*Here let the priest rising kiss the altar on the right hand of the sacrifice, saying:* that thou wouldst receive and bless these + gifts, these + presents, these + holy unspotted sacrifices. *And the signs being made over the chalice, let him elevate his own hands, saying thus:* Which we offer unto thee, in the first place for thy holy Catholic Church, that thou wouldest vouchsafe to pacify, preserve, unite, and govern it; throughout the whole world, with thy servants N. our Pope, and our Bishop N. (*i. e. only his own Bishop*) and our King N. and all the orthodox, and all upholders of the Catholic and Apostolic faith.

*Here let him pray in commemoration of the living:* Remember,* O Lord, thy servants male and female, N. and N. and all present, whose faith and devotion to thee is known: for whom we offer unto thee, or who themselves offer to thee this sacrifice of praise for themselves, and all theirs for the redemption of their

* At this period of the service the diptychs were recited, that is, the names contained in them; hence in many liturgies this prayer is entitled *Oratio super Diptycha.* These diptychs were plates of wood or ivory, folded often latterly into three parts, upon the first of which were inscribed the names of great saints, apostles, and martyrs; upon the second, of those among the living who were illustrious for rank or station, or had deserved well of the Church; and in the third, were the names of those who had died in her communion. . . . When the objectionable practice was introduced of saying the canon in an inaudible voice, of course the recital of the diptychs, or of any names, dwindled into scarcely even a shadow of the old observance, and a mere trifling with it."—Maskell's Ancient Liturgy, p. 84.

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souls, for the hope of their salvation and safety: and render their own thanks to thee, the eternal God, the living and the true. THE SARUM MASS.

Communicating and venerating the memory in the first place, of the glorious always Virgin Mary, the mother of God and of our Lord Jesus Christ, as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurentius, Crisogonus, John and Paul, Cosmas and Damian; and all thy saints: *by whose merits and prayers* grant that in all things we may be defended by the help of thy protection. Through the same Jesus Christ our Lord. Amen.

*Here let the priest look with great veneration upon the Host, saying:—*

We therefore beseech thee, O Lord, that being appeased thou wouldst accept this oblation of our servitude, as also of all thy family, and dispose our days in thy peace, and command that we may be delivered from eternal damnation, and numbered in the flock of thy elect. Through Christ our Lord. Amen. *Oblation propitiatory.*

*Here again let him look upon the Host, saying:* Which oblation do thou, O Almighty God, we beseech thee, vouchsafe in all respects to make hal+lowed, ap+proved, rati+fied, reasonable, and acceptable, that it may be made unto us the+body and+blood of thy most dear Son our Lord Jesus Christ. *Consecrating form.*

*Here let the priest raise himself, and join his hands, and after wipe his fingers and elevate the chalice, saying:—*

Who, the day before he suffered, took bread in his reverent and holy hands, and lifting his eyes to heaven (*here let him raise his own eyes*), to you his own omnipotent Father, giving thanks to thee, he bles+sed, he brake (*here let him touch the host saying*) and gave it to his own disciples, saying, Take and eat ye all of this, for this is my body.

*These words ought to be spoken with one breath, and under one utterance, without any pause. After these words, let the priest bow to the host, and afterwards raise it above his forehead,* that it may be seen by the people, and reverently let him replace* *Elevation of the Host.*

* "No mention of the elevation is made by the early ritualists, Alcuin, or Amalarius, or Walafrid Strabo, or Micrologus; nor is there any allusion to it in the old ordines Romani, or the Sacramentaries of Gelasius or Gregory."—Maskell's Ancient Liturgy, p. 92.



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THE SARUM MASS.

*it before the chalice in the manner of a cross made by the same. And then let him uncover the chalice and hold it between his hands, not disuniting his thumb from his forefinger, save only while he blesses, saying thus:—*

In like manner after supper, taking this excellent chalice in his own holy and reverent hands, also to thee (*here he bows saying*) giving thanks, he + blessed, and gave to his own disciples, saying: Receive and drink ye all of it (*here let the priest elevate it a little, saying)* for this is the chalice of my blood, of the new and eternal Testament, the mystery of faith, which shall be shed for you and for many for the remission of sins. *(Here let him elevate the cup as high as the breast, or above the head, saying)* As often as ye shall do these things, ye shall do them in remembrance of me. (*Here let him replace the cup, and raise his arms in the form of a cross, the fingers being joined until the words* of thy gifts.)

*Elevation of the Cup.*

Wherefore, both we thy servants, O Lord, as also thy holy people, keeping in mind as well the blessed passion of the same Christ thy Son, our Lord, as also his resurrectiom from the dead, and glorious ascension too, into Heaven, offer unto thy excellent Majesty of thy gifts and endowments, a pu+re Host, a ho+ly Host, an imma+culate Host: the ho+ly bread of eternal life, and the cu+p of everlasting salvation.* Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, even as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedec offered to thee, a holy sacrifice, an immaculate host.†

*Inconsistent Petition.*

*Here let the priest, with body bowed down and hands holden across, say:* We humbly beseech thee, O Almighty God, to

* "I have not thought it necessary to be continually pointing out the vast number of signs of the cross which are appointed to be made during the service, according to the old English uses, and the modern Roman. The reader will not require me to remind him that, in such an intolerable multitude, they are of late introduction, at least unbecoming, if not ridiculous."—Maskell's Ancient Liturgy, p. 98.

† The crossings and this prayer are inconsistent with transubstantiation. Maldonatus thought that they should be omitted. *Why cross the literal body of Christ and pray that God would vouchsafe to look upon it with favour?* It is evident that the prayer and the crossings, though not primitive, are older than the above dogma. The words holy sacrifice, immaculate host, were added by Leo.

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command these things to be borne by the hands of thy holy angel to the altar above in the presence of thy Divine Majesty, that as many of us (*here rising, let him kiss the altar on the right of the sacrifice, saying*) as shall receive from this participation of the altar the holy bo+dy and blo+od of thy Son, (*Here let him sign himself on the face, saying*) may be filled with grace and heavenly bene+diction. Through the same our Lord Christ. Amen. THE SARUM MASS.

*Here let him pray for the dead.* *Prayer for the Dead.*

Remember also, O Lord, thy servants, male and female, N. and N. who have gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all resting in Christ, we beseech thee to grant a place of refreshment, light, and peace. Through the same our Lord Christ. Amen. *Here let him strike his own breast once, saying:* To us also, sinners, thy servants, hoping from the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, with all thy saints; into whose fellowship admit us, we beseech thee, not as the weigher of our merit but as the bestower of pardon. Through Christ our Lord. Through whom, O Lord, thou dost create all these good things (*Here let the priest sign the cup thrice, saying*) dost sanc+tify, vivi+fy, bl+ess, and bestow them upon us. (*Here let the priest uncover the cup, and make the sign of the cross with the* host five times, first beyond the cup on every side, secondly even with the cup, thirdly within the cup, fourthly as the first, fifthly before the cup.) Through hi+m, and with hi+m, and in hi+m, be all honour and glory to thee, God the Father Al+mighty, in the unity of the Holy + Spirit. (*Here let the priest cover the chalice and hold his hands still upon the altar until the Pater Noster is said, so saying:*) World without end. Amen. Let us pray. Taught by thy saving precepts, and formed by divine instruction, we presume to say (*Here let the deacon take the paten, and hold it uncovered on the right side of the priest, with his arm stretched out on high, as far as to,* Grant propitiously. *Here let the priest lift up his hand, saying:* Our Father, &c. And lead us not into temptation. *Let the choir respond:* But deliver us from evil. *The priest,* *Crossings.*



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THE SARUM MASS.

*privately,* Amen. Deliver us, we beseech thee, O Lord, from all evils, past, present, and future: and *by the intercession* of the blessed and glorious ever Virgin Mary, mother of God, and of thy holy Apostles Peter, and Paul, and Andrew, and all saints,

*Ceremonies.* *Here let the deacon give the paten to the priest kissing his hand, and let the priest kiss the paten; afterwards let him place it to his left eye, then to the right. Afterwards let him make the*

*Crossings.* *cross with the paten above his head, and then lay it in its own place, saying:*—Graciously grant peace in our days: that assisted with the help of thy mercy, we may be always free from sin, and secure from all disturbance.

*Breaking of the Host.* *Here let him uncover the chalice, and take the body with a bow, transposing it into the hollow of the chalice, retaining it between his forefingers and thumbs, and let him break it into three parts,* (the first breaking) whilst he says:* Through the same our Lord Jesus Christ thy Son; (*the second breaking:*) Who liveth and reigneth with thee in the unity of the holy Spirit, God.

*Here let him hold two pieces in the left hand, and the third piece in his right hand upon the top of the chalice, so saying with a clear voice:* world without end. Amen.

*Here let him make three crosses within the chalice with the third part of the host, saying:* The peace of the Lo+rd be always with you. *Let the choir respond,* and with thy spirit.

*The Agnus Dei.* *At the saying of the* Agnus, *let the deacon and subdeacon approach to the priest both on the right, the deacon the nearer, the subdeacon more remote, and let them say privately:* O Lamb of God, who takest away the sins of the world, have mercy upon us. O Lamb of God, who takest away the sins of the world, have mercy upon us. O Lamb of God, who takest away the sins of the world, have mercy upon us.

*Inconsistent Prayer.* *Here signing with the cross, let him place the said third part of the host in the sacrament of the blood, saying thus:* Be this holy *commixture*† of the body and blood of our Lord Jesus

* This expression is inconsistent with modern Roman doctrine, according to which Christ's body is not broken, but contained in every particle of the wafer when divided.

† "This prayer is a very remarkable one, retained as it was so long in the English Church, after the communion of the cup had been denied to the laity. It is not in the Roman use in the editions of the fifteenth century. Archbishop Cran-

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Christ to me and to all receiving it, salvation of mind and body; and a salutary preparation for the meriting and embracing of eternal life. Through the same Christ our Lord. Amen. *Before the peace is given, let the priest say:* O Lord, holy Father, Almighty and eternal God, grant to me that I may so worthily receive this holy body and blood of thy Son our Lord Jesus Christ, that I *may merit* to receive through this the remission of all my sins, and to be filled with thy Holy Spirit, and to have thy peace. Because thou art God alone, and there is none other beside thee, whose glorious kingdom shall remain for ever. Amen. THE SACRUM MASS.

*Here let the priest kiss the corporals on the right side, and the top of the chalice, and afterwards the deacon saying:* Peace be to thee and to the Church of God. *Answer:* And with thy spirit. *The Pax.*

*Let the deacon, on the right hand of the priest, receive the peace from him, and extend it to the subdeacon: Then, at the step of the choir, let the deacon himself bear the peace to the rectors of the choir: and let them convey the peace to the choir, each one to his own part, beginning from the seniors. After the giving of the pax,* let the priest say the following prayers privately, before he communicates himself, holding the host in both hands:* O God the Father, the Fountain and Origin of all goodness, thou, who, moved by compassion for us, didst will thine only begotten Son to descend to the low places of the world, and to take our flesh, whom I unworthy hold here in my hands: *(Here let the priest bow to the host, saying:)* I adore thee, I glorify thee, I praise thee, with the complete intention of the heart: and pray that thou mayest not forsake thy servants, but pardon our sins: that with pure heart and chaste body we may deserve to serve thee: who art alone the living God, and the true. Through the same Christ our Lord. Amen. *Adoration of the Host.*

O Lord Jesus Christ, Son of the living God, who, according

mer, in his answer to the Devonshire rebels, was not forgetful of the argument which this prayer so decidedly affords for the communion in both kinds."—Maskell's Ancient Liturgy, p. 115.

* "The introduction of the Pax, instead of the old practice of mutual salutation, was not until about the thirteenth century."—Maskell's Ancient Liturgy, p. 116. The Pax or osculatorium was an instrument which, in Mass, was presented to the people to kiss.

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THE SARUM MASS.

to the will of the Father, the Holy Ghost co-operating, through thy death, hast given life to the world, deliver me, I beseech thee, by this most holy body and this thy blood from all my iniquities, and from all evils: and make me so always to obey all thy commandments, and never permit me to be separated from thee for ever. Who livest and reignest God, with God the Father, and the same holy Spirit: through all eternity. Amen. Let not the sacrament of thy body and blood, O Lord Jesus, which, although unworthy, I presume to receive, be to me for judgment and condemnation, but may it avail, through thy mercy, for the salvation of my body and soul. Amen.

*To the body let him say, with humility, before he receives it:* Hail eternally, O most holy flesh of Christ: to me before all things, and above all things, the greatest sweetness. The body of our Lord Jesus Christ be to me, a sinner, the way and the life. In the name of the Father, and of the Son, and of the Holy Ghost.

*Here let him receive the body, first having made the sign of the cross with the body itself, before his mouth. Then let him say to the blood, with great devotion:*

Hail for eternity, celestial beverage, to me before all things, and above all things, the greatest sweetness. The body and blood of our Jesus Christ be to me, a sinner, a never-failing remedy to eternal life. Amen. In the name of the Father, &c.

*Here let him receive the blood: which being taken, let him bow and say with devotion the following prayer:* I render thanks to thee, O Lord, holy Father, almighty eternal God: who hast refreshed me from the most sacred body and blood of thy Son our Lord Jesus Christ: And I beseech that this sacrament of our salvation, which, unworthy sinner as I am, I have received, may not come to me to judgment nor to condemnation for my deserts, but to the perfecting of body and soul to eternal life. Amen.

*Strange ablution.*

*Which said, let the priest go to the right hand of the altar with the cup between his hands, his fingers being still joined as before, and let the subdeacon approach and pour into the cup the wine and water; and let the priest rinse his hands lest any remains of the body or blood should be on his fingers or in the cup. After the first ablution or effusion, this prayer is said:*

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Let us take, O Lord, with a pure mind that which we receive with the mouth, and from a temporal gift let it be to us an eternal remedy. THE SARUM MASS.

*Here let him cleanse his fingers in the hollow of the chalice, with the wine poured in by the subdeacon, which being drunk up, let the prayer follow:* Let this communion, O Lord, purge us from crime and make us to be partakers of the heavenly remedy.

*After the taking of the ablutions, let the priest place the cup upon the paten, that if anything remain it may drop down; and afterwards bowing, let him say:* Let us adore the sign of the cross, by which we have received the sacrament of salvation. *Then let him wash his hands, let the deacon meanwhile fold up the corporal. The hands washed, and the priest having returned to the right side of the altar, let the deacon reach the cup to the mouth of the priest to receive whatever may have remained in it. But afterwards let him say with his ministers the communion.* Then making the sign of the cross on his face, let the priest turn to the people, and with his arms raised a little, and hands joined, say:* The Lord be with you. *Then turning to the altar, let him say:* Let us pray. *Then let him say the post-communion, according to the number and order of the aforesaid prayers before the epistle. Having finished the last post-communion, and made the sign of the cross on his forehead, let the priest again turn to the people, and say:* The Lord be with you.

*Then let the deacon say:* Let us bless the Lord. *But at another time is said:* Go, you are dismissed. *And as often as it is said:* Go, you are dismissed, *it is always said in turning towards the people; and when,* Let us bless the Lord, or may he rest in peace, ought to be said, *it is said turning to the altar.* *Ite missa est.* *These things said, let the priest with body bowed, and hands joined, say inaudibly before the middle of the altar this prayer:* Let this performance of my homage be pleasing to thee, O holy Trinity, and grant that the sacrifice which I unworthy have presented before the eyes of thy Majesty, may be acceptable to thee, and a propitiation through thy mercy to me, and to all of those for whom I have offered it. Who livest and reignest God, for ever and ever. Amen. *Which ended, let the priest raise himself up, signing himself on his face, saying:* In the name of the Father, &c. *And so the reverence having been made, thus clothed, with the censer bearers and other ministers, let them return in the same order, in which they approached to the altar, at the beginning of the service, and*

* "This was an antiphon or verse, taken from a Psalm, which varied with the day."—Maskell's Ancient Liturgy, p. 135.

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THE SARUM MASS.

*immediately after the* Deo Gratias, *let the ninth hour be commenced in the choir when it is said after mass. But the priest in returning should say the gospel:* In the beginning.

The very reading of this service is its refutation. Dupin says, in reference to the spurious Liturgy, which bears the name of St. James:—"Who will believe that these things were in use in St. James's times?" We may put a similar question as to the Sarum Service, which is a hundredfold more objectionable:—*Who will believe that these things were in use in the time of the Apostles?*

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## SECT. II.—THE ORDER OF COMMUNION.

*Order of communion.*

As the first step towards the reformation of this service, and the return to apostolic and primitive practices, "the order of the Communion" was published in 1548, by which the cup was restored to the people. The former service was not at once abrogated, but this important addition made to it, as a provisional arrangement until the publication of the book of Common Prayer, which took place in the same year. We give this order in full.

First the Parson, Vicar, or Curate, the next Sunday or holy day, or at the least, one day before he shall minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.

DEAR friends, and you especially, upon whose souls I have cure and charge, upon day next I do intend by God's grace to offer to all such as shall be thereto Godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which Passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, wherefore we be assured and ascertained, if we come to the said Sacrament with hearty repentance of our offences, steadfast faith in God's mercy and earnest mind to obey God's will, and to offend no more: wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to almighty God for his infinite mercy and benefits, given and bestowed upon us, his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe in a Sacrament and mystery to give us his said body and blood spiritually: to feed and drink upon. The which Sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily, my duty is to exhort you, in the mean season to consider the greatness of the thing, and to search and examine your own consciences, and that not

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lightly, nor after the manner of dissimulers with God: but as they which should come to a most godly and heavenly banquet, not to come, but in the marriage garment required of God in scripture, that you may, so much as lieth in you, be found worthy to come to such a table: the ways and means thereto is, ORDER OF COMMUNION.

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God your sins and unkindness towards his majesty committed either by will, word, or deed, infirmity or ignorance, and that with inward sorrow and tears you bewail your offences, and require of Almighty God, mercy, and pardon, promising to him, from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God especially to move and exhort you, to reconcile yourselves to your neighbours whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive others, as you would that God should forgive you. And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort that his conscience may be relieved, and that of us, as a minister of God and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general Confession, not to be offended with them that doth use, to their further satisfying, the auricular and secret Confession to the Priest; nor those also which think needful or convenient for the quietness of their own consciences particularly to open their sins to the Priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church; but in all these things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or acts, where as he hath no warrant of God's word for the same.

The time of the communion shall be immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

Dearly beloved in the Lord, ye coming to this holy communion, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread or drink of this cup. For as the benefit is great, if with a true penitent heart, and lively faith we receive this holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we

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ORDER OF COMMUNION.

dwell in Christ and Christ in us, we be made one with Christ and Christ with us) so is the danger great, if we receive the same unworthily: for then we become guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation (because we make no difference of the Lord's body), we kindle God's wrath over us, we provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore yourselves (brethren) that ye be not judged of the Lord: let your mind be without desire of sin: repent you truly for your sins past, have an earnest and lively faith in Christ, our Saviour, be in perfect charity with all men; so shall ye be meet partakers of these holy mysteries: but above all things you must give most humble and hearty thanks to God the Father, the Son and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us miserable sinners, lying in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood shedding he hath obtained to us, he hath left in these holy mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood, for us spiritually to feed upon, to our endless comfort and consolation. To him therefore, with the Father and the Holy Ghost, let us give as we are most bounden continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life, Amen.

Then the Priest shall say to them which be ready to take the Sacrament.

If any man here be an open blasphemer, an advouterer, in malice, or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet awhile bewail his sins, and not come to this holy table, lest after the taking of the most blessed bread the Devil enter into him as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause awhile, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace: and after a little pause, the Priest shall say.

You that do truly and earnestly repent you of your sins and offences committed to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, and heartily to follow the commandments of God, and to walk from henceforth in his holy ways, draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy Church, here gathered together, in his name, meekly kneeling upon your knees.

Then shall a general Confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by

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one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees. ORDER OF COMMUNION.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry, for these our misdoings: the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake: forgive us all that is past, and grant that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord.

Then shall the Priest stand up, and turning him to the people, say thus.

Our blessed Lord, who hath left power to his church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and strength you in all goodness, and bring you to everlasting life.

Then shall the Priest stand up, and turning him toward the people, say thus.

Hear what comfortable words our Saviour Christ saith to all that truly turn to him.

Come unto me all that travail and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be embraced and received, that Jesus Christ came into this world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, he it is that obtained grace for our sins.

Then shall the Priest kneel down and say, in the name of all them that shall receive the communion, this prayer following.

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord, whose property is always, to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies made be made clean by his body, and our souls washed through his most precious blood. Amen.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the sacrament of the body of Christ he shall say to every one these words following.

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ORDER OF COMMUNION.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the Wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing.

The peace of God, which passeth all understanding, keep your hearts and minds, in the knowledge and love of God, and in his Son Jesus Christ our Lord.

To the which the people shall answer.

Amen.

Note that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ.

Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first Cup or Chalice be emptied, may go again to the altar, and reverently, and devoutly, prepare, and consecrate another, and so the third or more, likewise beginning at these words, *Simili modo post quam cœnatum est*, and ending at these words, *qui pro vobis et pro multis effundetur in remissionem peccatorum*, and without any elevation or lifting up.

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## SECT. III.—THE PROGRESS OF THE REFORMATION.

*The two books compared.*

The order of Communion of the year 1548 was superseded by the first book of Common Prayer, in the year 1549. But the Reformation was not completed until the publication of the second book in the year 1552. The following comparison between the two books will exhibit the changes which were made.

### VESTMENTS.

| | *First book.* | *Second book.* |
|---|---|---|
| *Vestments.* | "Upon the day and at the time appointed for the ministration of the holy communion the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white alb plain with a vestment or cope. And where there be many | "And here it is to be noted that the minister at the time of the communion and at all other times in his ministration shall use neither alb, vestment, nor cope: but being Archbishop or Bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a |

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priests or deacons, there so many shall be ready to help the priest, in the ministration, as shall be requisite. And shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles."—*Fourth rubric before Communion.*

surplice only."—*Second rubric before the order of Morning and Evening Prayer.*

THE TWO BOOKS COMPARED.

For the law of the Church, as established in the reign of Elizabeth, and as it now stands, see Chap. IV. The present rubric is limited by the advertisements and canon law, and, with one exception in cathedrals and collegiate churches, the vestments are legally the same as those appointed by the second book.

THE ALTAR.

| *First book.* | *Second book.* | |
|---|---|---|
| "The priest standing humbly afore the midst of *the altar*, shall say," &c.—*Fifth rubric before Communion.* | "*The table*, having at the Communion time a fair white linen cloth upon it, shall stand *in the body of the church or* in the chancel, where Morning and Evening Prayer be appointed to be said. And the priest standing at the north side of *the table*, shall say," &c.—*Fourth rubric before Communion.* | *The Altar.* |

The law of the Church is now the same as that in the second book.*

THE WINE AND WATER.

| *First book.* | *Second book.* | |
|---|---|---|
| "And putting the wine into the chalice, or else in some fair or convenient cup, prepared for that use (if the chalice will not serve) putting thereto a little pure and clean water," &c.—*Fourth rubric after the offertory.* | Omits the rubric, and in the fifth post-communion rubric, directs "the bread *and wine*" to be provided by the curate. | *Wine and water.* |

By the last revision, the priest is directed "to place upon the table as much bread *and wine* as he shall think sufficient." To place water upon the table for mixture with the wine is illegal.

SANCTIFICATION OF THE ELEMENTS.

| *First book.* | *Second book.* | |
|---|---|---|
| "Hear us (O merciful Father), we beseech thee; and with thy holy Spirit and word vouchsafe *to bl+ess* | Omits this crossing of and invocation upon the elements altogether and changes the prayer, as infra. | *Sanctification of the elements.* |

* See p. 56.

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THE TWO BOOKS COMPARED.

*and sanc+tify* these thy gifts and *creatures of bread and wine*, that they may be unto us the body and blood of thy most dearly beloved Son, Jesus Christ."—*Prayer of consecration.*

The book as it now stands omits the above invocation upon the elements.

THE REAL PRESENCE.

*The real presence.*

| *First book.* | *Second book.* |
|---|---|
| "He hath left *in* those holy mysteries, as a pledge of his love, and a continual remembrance of the same, *his own blessed body* and precious blood, for us to feed upon spiritually to our endless comfort and consolation."—*Address.* | "He hath instituted and ordained holy mysteries as pledges of his love, and* continual remembrance of his death to our great and endless comfort."—*Address.* |

The Reformers wisely expunged the allusion to the body and blood as being *in* the mysteries. The word "spiritually" modified the statement, but as it now stands the passage is more satisfactory.

*Prayer of consecration.*

| *First book.* | *Second book.* |
|---|---|
| "Hear us (O merciful Father) we beseech thee; and with thy holy Spirit and word vouchsafe to bl+ess and sanc+tify these thy gifts and creatures of bread and wine, that they *may be unto us the body and blood* of thy most dearly beloved Son Jesus Christ, who in the same," &c.—*Prayer of consecration.* | "Hear us, O merciful Father, we beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same," &c.—*Prayer of consecration.* |

*The Scottish Service.*

The book as it is accords exactly with the second, while the first accords with the Sarum and Roman Missals, which employ the expression that they "may be made to us the body," &c. (corpus et sanguis fiat). The Scottish Service Book is in accordance with the Sarum and Roman Missals—"that they *may become the body and blood*, &c."†

* "And for a" were added in 1662.

† The expression, "That they may become the body," &c. is more in accordance with transubstantiation than the Roman form, "That they may be made (or become fiat) *to us* the body," &c.

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Guest, Bishop of Rochester, a foremost man amongst the Commissioners appointed to revise the Liturgy in 1559, says in his letter to Cecil, explanatory of the work now accomplished, and waiting only the confirmation of Parliament :— THE TWO BOOKS COMPARED.

*Animus of the change.*

"The second cause why the aforesaid prayer is to be refused is for that it prays that the bread and wine may be Christ's body and blood, *which makes for the Popish transubstantiation*, which is a doctrine that hath caused *much idolatry*, and though the Doctors so speak, yet we must speak otherwise, because we take them otherwise than they meant or would be taken. For when their meaning is corrupted then their words must be expounded."*

This evinces the animus of the change.

| *First book.* | *Second book.* |
|---|---|
| "Humbly beseeching thee that whosoever shall be partakers of this holy communion may worthily receive the most precious body and blood of thy Son Jesus Christ."—*Prayer of consecration.* | "Beseeching thee, that all we who are partakers of this holy communion may be fulfilled with thy grace and heavenly benediction."—*First thanksgiving, formerly prayer of consecration.* |

The above words, as they stood in the first book, seemed to countenance the notion that the wicked might receive Christ's body.

| *First book.* | *Second book.* |
|---|---|
| "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood *in these* holy mysteries," &c. —*Prayer of humble access.* | "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that all we," &c.—*Prayer of humble access.* |
| "Almighty and everliving God, we most heartily thank thee, for that thou hast vouchsafed to feed us *in these* holy mysteries with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ." — *Prayer after Com.* | "Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son Jesus Christ our Lord." —*Second thanksgiving.* |
| "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. | "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving. *Address.* |
| "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." | "Drink this in remembrance that Christ's blood was shed for thee, and be thankful." |

* Cardwell's Hist. of Con. p. 53. Oxford, 1841.

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THE TWO BOOKS COMPARED.

In the book as it now stands, the two forms were united, the latter expressly stating that it is in *the heart by faith* that we feed on Christ.

*Wafer bread.*

| *First book.* | *Second book.* |
|---|---|
| "For avoiding all matters and occasion of dissension, it is meet that the bread prepared for the communion be made, through all this realm, after one sort and fashion; that is to say, *unleavened and round*, as it was afore, but *without all manner of print*, and something more larger and thicker than it was, so that it may be aptly divided in two pieces at the least or more, by the discretion of the minister and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesus Christ." — *Fourth Rubric, Post-Com.* | "And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such *as is usual* to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten."—*Fourth rubric.* |

The second book added the following rubric :—

*Rubric against corporal presence.*

"Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicants kneeling, should receive the holy Communion: which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy Communion might else ensue; lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or to any real or essential presence there being of Christ's natural flesh and blood. *For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that these were idolatry to be abhorred of all faithful Christians.* And as concerning the natural body and blood of our Saviour Christ, they are in heaven, and not here. For it is against the truth of Christ's natural body to be in more places than one, and at one time."

The Communion Service of the first book does not necessarily involve the doctrine either of transubstantiation or consubstantiation, and the rubric for the communion of the sick, which teaches that a believer may "eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth," is positively in-

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consistent with it. Nevertheless, the Reformers wisely made such alterations in the service, and added such a rubric as distinctly repudiates any corporal presence. *The two Books compared.*

## The Sacrifice.

In order that the reader may have no difficulty in observing the changes which were effected, we give the prayer of consecration in full, as it stood in the first book, passages from which have been quoted foregoing. *The Sacrifice.*

¶ Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

Almighty and everliving God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Specially we beseech thee to save and defend thy servant Edward our King, that under him we may be Godly and quietly governed. And grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: And we here do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for



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THE TWO BOOKS COMPARED.

you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again: Hear us (O merciful Father) we beseech thee; and with thy Holy Spirit and word vouchsafe to bl+ess and sanc+tify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed, took bread, and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying: Take eat, this is my body which is given for you: do this in remembrance of me.

*Here the Priest must take the bread into his hands.*

Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: Do this, as oft as you shall drink it, in remembrance of me.

*Here the Priest shall take the cup into his hands.*

[These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.]

Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all the whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him. And although we be unworthy (through our manifold sins) to offer unto thee any Sacrifice: Yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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If the reader will take his Prayer Book into his hand and institute a comparison between the above prayer, and the office as it now stands, he will observe that the prayer of consecration, as it stood in the first Prayer Book, was broken by the Reformers into three parts, forming, with sundry alterations, (1) the prayer for the whole Church *militant* (omitting, in accordance with the title, prayer for the dead); (2) the consecration prayer (omitting invocation of the Spirit upon, and the sanctifying and crossing of the gifts*); and (3) the prayer of thanksgiving, and *oblation of ourselves* (omitting the presentation of the holy gifts as a sacrifice, and the allusion to the ministration of angels.) The reader will perceive that this third prayer comes *after the consumption of the elements*, and not before, as it did in the first Prayer Book and mediæval times, and that it cannot relate to the consecrated elements, which now do not exist, and which are not offered as a sacrifice by the Church of England. Bishop Overall, who held that the table is an altar, and the communion a sacrifice, took the liberty of offering up this third prayer *before consumption*. Wheatly, not very respectfully to the Church, complains that the prayer of oblation was "*mangled* and *displaced*," and refers to Overall's practice without censure.† The Bishop, however, had as much authority to add a new form of his own as to alter the appointed service.

*The two Books compared.*

*Comparison.*

An attempt was made, in the revision of 1661, to alter the position of the prayer of oblation. In a paper of "Particulars to be considered, explained, and corrected in the Book of Common Prayer," laid before the Houses of Convocation, we find the following item :—

*The Church refuses to alter the position of this prayer.*

* Guest, one of the Commissioners appointed to revise the Prayer Book, wrote to the Queen's Secretary, in explanation of the principle which guided himself and his fellow Commissioners in their work. On the subject of the prayer of consecration in the first book, he says :—"The prayer is to be disliked for two causes. The first, because it is taken to be so needful for the consecration that the consecration is not thought to be without it. Which is not true: for petition is no part of consecration. Because Christ, in ordaining the sacrament, made no petition, but a thanksgiving." Guest, having quoted authorities in support of his opinion, further says:—"The second cause why the foresaid prayer is to be refused is, for that it prays that the bread and wine may be Christ's body and blood, which makes for the Popish transubstantiation; which is a doctrine that hath caused much idolatry."—Cardwell's Hist. of Conf. p. 53. This very clearly shows the *animus* of the revisers.

† Wheatly, p. 294, ut supra.



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THE TWO BOOKS COMPARED.

"LXI. The prayer of oblation is here placed after the participation and distribution of the sacrament made to the people, which, in King Edward's first service book, and in all other ancient liturgies, is set before it, and next after the prayer of consecration. If it were ordered here, and the prayer of thanksgiving (Almighty and everlasting God, we most heartily thank thee, &c.) appointed to follow for the post communion, it would be more consonant both to former precedents, and the nature of this holy action."*

The proposal was thus brought before the Revisers, but they did not venture to adopt it, and, consequently, the oblation is made at a place where it cannot refer to the elements, but only to the worshippers. Procter rightly observes:—

"This thanksgiving was originally the conclusion of the canon; where coming after the consecration, and before communion, it was taken to imply an oblation of the consecrated elements, or a material, though commemorative, sacrifice. In King Edward's second Prayer Book, therefore, it was removed into a position where it can have no such meaning, but implies a strictly spiritual sacrifice of praise, and an oblation of the worshippers to the service of God."

*Romanizing complaints.*

Great complaints have been made as to the position of this prayer. Archdeacon Wilberforce says:—

"The service was *divested* of its sacrificial character, and no longer bore witness, as in early times, to the great event which is transacted at the altar. This was done both by mutilating the prayer of oblation, which had been retained in the book of 1548, and by placing it after, instead of before, the communion."†

Many strong advocates of the sacrifice of the consecrated elements concede that it is not offered here.* "A Catechism on the office of Holy Communion," attached to "The Altar Manual," edited by a Committee of Clergy, which is far advanced as a Romanizing production, gives the following questions and answers:—"What follows after the Lord's prayer? A. The prayer of oblation of *ourselves*. Q. What is the nature of this prayer? A. We ask God in it to accept all the prayers which we have been making to him, and take us also, both body and soul, to be his for ever."‡ Palmer states that the second thanksgiving after communion (in which, by the bye, there is no mention at all of any kind of sacrifice) "may be fairly said to accord most with the thanksgivings which the primitive Church used at this place;" and he dismisses the first thanksgiving very summarily, saying:—"With regard to the first

* Appended to Nicholls on the Prayer Book.

† Doctr. of Euch. p. 380.

‡ Palmer, 1864.

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prayer after communion, it is impossible not to admire the excellence of its composition, but I do not think that we find the topics to which it alludes mentioned *in this part* of ancient liturgies; however, the expressions of which it makes use are truly orthodox and pious, and may very properly be employed on the present occasion." He implies that it is misplaced, and so it is, if referred to the supposed sacrifice of the consecrated elements. This is the only prayer which refers to sacrifice, but this cannot refer to the elements, and, moreover, IT NEED NOT BE USED AT ALL, the minister having his choice of this or the next, which in itself proves that it cannot refer to the sacrifice of the elements, for, in that case, it would be *essential* to the service!

*The two Books compared.*

*Need not be used.*

### Prayer for the Dead.

The reader will observe that in the prayer of consecration of the first book foregoing, not only thanksgivings but prayers are offered for the dead. These were omitted altogether in the second book, in which the prayer for the Church Militant ran as follows:—

*Prayers for the dead rejected.*

"And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity: Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. Amen."

The Church of England altogether rejects prayers for the dead. Guest, in his explanations to the Queen's Secretary, finds fault with such prayers as being founded upon the notion that some are in heaven, and "need no mercy, and some in another place, and lacking help and mercy, as though they were not *all* alike redeemed and brought to *heaven* by Christ's merits."*

*A thanksgiving (not a petition)* for the departed was added at the last revision, but it is remarkable that Bucer, at whose recommendation prayer for the dead was removed, recommended the form adopted in 1661. The additional notes appended to Nicholls on the Common Prayer, attributed to Andrews, Cosin, &c. refer to this circumstance as follows:—

*Bucer as to the thanksgiving.*

"In the meanwhile Bucer desires that instead of this commendation and prayer for the dead, another clause might be substituted, to beseech Almighty God, that we, following the holy example of his saints, in the

* Cardwell's Hist. of Conf. p. 52, ut supra.

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THE TWO BOOKS COMPARED.

constant profession of our faith and obedience, may, together with them, and all others departed in the faith of Christ, at his second coming, have a glorious resurrection, &c., which is now used in the form of bidding the prayers before sermon, and in the burial of the dead."*

Indeed, thanksgiving (*not prayer*) for the saints in light, was *never* excluded from the Prayer Book, for it remained in the burial of the dead. The following parallel will show that in this respect the communion service harmonized with the burial service by the last review :—

*Prayer for the Church Militant.*

"And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

*Burial Service in the Second Book.*

"We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, beseeching thee, &c., &c., that we may with this our brother, and all other departed in the true faith of thy holy name may have, &c."

The bidding prayer also contained the following words :—

"Finally, let us *praise* God for all those which are departed out of this life in the faith of Christ, and pray unto God that we have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection."

The last revision, therefore, only added to the prayer for the Church Militant what Bucer recommended, and what was *already* in the book; but it is remarkable that the Church of England has removed every *petition* for the departed. And while she did this, she preaches *against* prayer for the dead in her Homilies.

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## SECT. IV.—ORIGIN OF THE COMMUNION SERVICE.

*Origin of the Service.*

The Communion Service opens with the Lord's Prayer, the very title of which proves the propriety of its use at any time.

The Sarum office of communion commenced with the hymn *Veni Creator,* but the Reformers did wisely in giving the precedence to this inspired prayer.

The collect, "O God, to whom all hearts," &c. has been traced to an Anglo-Saxon sacramentary of the eighth century, and ascribed to Alcuin.† The Ten Commandments with the responses follow. They were not prescribed in the first book, but were added to the second. The services of John A Lasco

* P. 52.

† Origines Litur. p. 24, vol. ii. ut supra.

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and Pollanus, in which the commandments formed a part, evidently furnished the idea to the framers of our liturgy. ORIGIN OF THE SERVICE.

Palmer divides the collects of the communion into three classes: first, the collects for the King; secondly, for the day; and thirdly, other occasional collects. The collects for the King were composed in 1549. They are introduced by the words, "Let us pray." In the Church of Alexandria the deacon exclaimed, "Pray ye for the Emperor," and the people responded three times, "Lord, have mercy upon him." Then the priest "summed up, or collected their devotions" in a suitable collect.* *The Collects.*

Of the collects for the day we have already spoken. Six collects are appended to the communion service, one or more of which is to be said when there is no communion, or after the collects of Morning or Evening Prayer. The first, "Assist us," &c., is found in the Sacramentary of Gelasius; the second and fourth in the Sacramentary of Gregory. The other three were composed in 1549. An important change is made in the second collect. In the Sarum Missal it is—sani et salvi *mereamur*. Our Reformers rejected the notion of merit as indicated by the word mereamur.

In the early ages, the epistle was called "the apostle." Readers were anciently appointed to take this office. In the 8th or 9th century, the Church of Rome departed from this custom, and committed this duty to the subdeacon, and to show how much importance some persons attach to little things, we call attention to the fact that Schultingius censures the English Church for permitting it to be read by a *priest!* *The Epistle.*

The Gospel was usually read by a deacon, who, ascending the ambon or pulpit, announced the gospel for the day, the people responding, "Glory be to thee, O Lord." *The Gospel.*

Of the Creed we have already treated. *The Creed.*

Of the rubrics preceding the offertory, the first relates to fast days, and was considered necessary to prevent the observance of *Romish days*. The direction as to the other notices was added in 1552, at which time also were added, in this place, the other two rubrics, the first relating to the homily or sermon, and the second directing the priest to return to the

* Origin. Litur. p. 37, vol. ii. ut supra.

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Origin of the Service.

table, to repeat the sentences. In the book of 1549, the rubric after the creed stood as follows :—

"After the creed ended, shall follow the sermon or homily, or some portion of one of the homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy sacrament of the body and blood of our Saviour Christ, then shall the curate give this exhortation, to those that be minded to receive the same."

In the book of 1552, the rubrics stood as follow :—

"After the creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authority.

"After such sermon, homily, or exhortation, the curate shall declare unto the people whether there be any holy days or fasting days the week following: and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion."

In 1661, they were brought to their present form and position.

*The Offertory.*

The offertory is derived from the early times of the Church. Dr. Nicholl, in allusion to the opinion that the word offertory is taken from *fertum*, says :—

"This derivation is fantastical, for *offertorium* comes *ab offerendo* as *portitorium a portitando*. It signifies that part of the communion service, in which the offerings are made. The custom of making oblations at the communion is certainly apostolical, as appears from 1 Cor. xvi. 2, *on the first day of the week let every one lay by him in store as God hath prospered him.*"

This text certainly proves that it was the custom, as enjoined by the apostle, to contribute *systematically* for pious purposes, but it does not prove that contributions were to be presented in public worship. The text distinctly implies that each one was to set apart a contribution on the first day, laying it by him in store (θησαυρίζων, treasuring it), that all might be ready for the apostle when he arrived. It cannot be shown that a weekly or daily offertory is apostolical or essential. It is the duty of Christians to honour the Lord with their substance, and it is both suitable and proper that contributions should be solemnly offered to him when they meet for his worship. Accordingly, the offertory is an early institution. Cyprian rebukes a rich widow for neglect of this duty. He says :—

"You are rich and wealthy, and do you think that you celebrate the Lord's day as you ought to do, when you have no regard to the corban, who come into the church without a sacrifice."*

* Lit. de op. et Elemos.

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It is evident that such gifts were called a sacrifice, which is in accordance with the apostolic injunction, "to do good and to distribute, forget not, for with such *sacrifices* God is well pleased." Heb. xiii. 16. It was customary also for the people to offer bread and wine, out of which the sacramental elements were taken. This was discontinued in the Church of Rome in the 12th century, when wafer bread was introduced. ORIGIN OF THE SERVICE.

The offertory in the Church of England consists of "alms for the poor, and other devotions of the people" (see rubric, after offertory). "The other devotions of the people" refer to "pious gifts, such as the due and accustomed offerings" to the curate, specified in the first book. The sentences relate both to the duty of contributing to the poor, and of supporting the clergy.

Two rubrics precede the prayer for "the whole state of Christ's Church," the second, of which we treat separately, was added at the last revision. The first relates to the collection. In 1549, it stood as follows:— *Rubrics.*

"Where there be clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time, that the people be offering.

"In the mean time, while the clerks do sing the offertory, so many as are disposed, shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings."

In 1552 it stood as follows:—

"Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings: after which done, the priest shall say."

In 1661, it was brought to its present position.

The prayer for the whole state of Christ's Church militant here in earth, was modified in 1552, taken, as it was, from the beginning of the prayer of consecration, composed in 1549. The comparison of the two will show the importance of the modification, all prayer for the dead having been left out, and the word *militant* added, to limit it to the living. *Prayer for Church Militant.*

There are three exhortations in our service, the first in which notice of the supper is given, the second designed for use when the people are negligent in communicating, and the third for the time of the celebration. That which is now first in order was to be said in case of negligence on the part of the *The Exhortations.*

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ORIGIN OF THE SERVICE.

people in the first book, and at the discretion of the minister in the second book; that in the second differing very much from the first, and in some minor respects from the exhortation as it now stands. In the second book it followed the prayer for the Church militant. The second now in use was composed by Peter Martyr for the second book, and was to be used as it is now when the people were negligent in coming to the table. The third form preceded the offertory in the first book, but occupied the same position in the second book that it does now. There are material differences between one of these forms in the first and second book, indicating the advance of the Reformation, for which, see section on Absolution and Confession.

Martyr's exhortation is now substantially what it was in 1552, and the third form is the same in the three books.

The exhortation:—"Ye that do truly, &c." and the confession:—"Almighty God, &c." were composed by the Reformers for the order of communion in 1548.

*The Absolution.*

The absolution in the order was as follows:—

"Our blessed Lord, who hath left power to his Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy, &c."

The introduction was changed in 1549 to the present form:—

"Almighty God, our heavenly Father, &c."

*The comfortable words.*

The comfortable words, or sentences of Scripture, were introduced by our Reformers, borrowing the idea from Herman's liturgy, and first appeared in the order of communion.

*The Sursum Corda.*

The *sursum corda,* "Lift up your hearts," is very ancient, being mentioned by Cyprian in the third century. This is immediately followed by the thanksgiving. Justin Martyr, describing the communion of Christians, says that the President sends up praise and glory to the Father of all, in the name of the Son and of the Holy Ghost.

*The Prefaces.*

Five prefaces are appointed, one for each of the following festivals:—Christmas, Easter, Ascension Day, Whitsunday, and Trinity Sunday. The preface for Christmas was composed in 1549, that for Easter is found in the Sacramentary of Gelasius, that for Ascension is attributed to Gregory the Great, that for Whitsunday was composed in 1549, and that for Trinity is in the Sacramentary of Gelasius. We are not, how-

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ever, to conclude that the feast of Trinity is as old as Gelasius, for no trace of it can be found before the 10th century, nor was it fixed to Sunday until the 14th. ORIGIN OF THE SERVICE.

The *ter sanctus*, or thrice holy, is of great antiquity. Palmer observes, that "no liturgy can be traced in antiquity in which the people did not unite with the invisible host of Heaven in chanting these sublime praises of the Most High." *The Sanctus.*

The prayer:—"We do not presume, &c." was composed for the order of communion in 1548. *The Prayer of humble approach.*

The prayer of consecration consists of the introduction, petition, and words of institution. The introduction affirms the oneness of Christ's sacrifice, and was composed for the first Prayer Book. The petition was much modified from that in the first, wherein the Holy Spirit was invoked, with the sign of the cross upon the bread and wine, "that they may be unto us the body and blood" of Christ. As the prayer now stands, it is conformable to the Protestant doctrine, that Christ's body is not literally received. *The Consecration.*

The words of institution are accompanied by rubrics, directing the priest to take the cup into his hands, which, being removed from the second book, were restored, at the suggestion of the Puritans, in 1661.

It is remarkable that there is no mention in this prayer of the consecration of the elements, or invocation of the Spirit, but it would seem that the consecrating form consists of the words of institution. This appears also from the rubric which directs the priest, "when the bread and wine be all spent before all have communicated," to begin at "Our Saviour Christ in the same night, &c." for the blessing of the bread, and at "likewise after supper, &c." for the blessing of the cup.*

The rubric of administration directs that the minister shall deliver the same into *the hands* of the communicants. The practice of putting it into the mouth is contrary to the express law of the Church. The minister is to say "TAKE," which implies also that the communicant is not merely to receive it in his hands. *The Delivery.*

The words of delivery combine the two forms, the one of the first, and the other of the second book. Palmer cannot trace the use of any form of administration to the apostolic age,† and

* See Views of the Revisers, p. 387, note. † Orig. Litur. p. 153, vol. ii.

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ORIGIN OF THE SERVICE.

*Different Forms.*

various forms in course of time were introduced. That used in the days of Gregory approaches nearest to ours. "The body of our Lord Jesus Christ preserve thy soul." The people answered, Amen.

This form is more expressive of Protestant sentiment than even those of the Puritans.

That prescribed by the Directory is :—

"Take ye, eat ye; *this is the body of Christ*, which is broken for you. Do this in remembrance of him." "This cup is the New Testament in Christ's blood, or Christ's blood of the New Testament, which is shed for you for the remission of sins. Drink ye all of it in remembrance of him."

The Baxterian form is the same. The Middleburgh form is :—

"Take and eat; *this bread is the body of Christ* that was broken for us; do this in remembrance of him. Drink ye all of this; this cup is the New Testament in the blood of Christ which was shed for the sins of many, do this in remembrance of him."

The form in the first book was the first part of that now in use. This was excluded in 1552, but restored in 1559. The two combined contain a prayer and an address. "The body, &c. *preserve*," "Take," &c. This mode of delivery is destructive of the notion of a corporal presence, for we are to feed on Christ *in the heart by faith*.

The rubric, directing the minister to cover the consecrated elements with a fair linen cloth, was added in 1661. The Scottish liturgy designates the cloth a *corporal*, an expression which savours of a literal presence, and which our revisers avoided.

*Two thanksgivings.*

The post-communion begins with the Lord's prayer. Two thanksgivings are appointed, one of which may be used. The first consists of the conclusion of the prayer of consecration used in the first book. Some of its expressions are borrowed from the older former (non æstimator meriti, sed veniæ largitor). Instead of this, the second may be used, which was composed in 1549.

The Gloria in excelsis has been ascribed to different authors, Telesphorus, Symmachus, Hilary. It was used in the time of Athanasius. In 1549 it was sung immediately after the *Kyrie eleison* at the beginning of the service. It is more suitable at the close, where it was placed in 1552. The first part of the

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blessing was composed for the order of communion in 1548, and the next clause was added to it in 1549. *Origin of the Service.*

There are some who regard this formula not as a prayer, but an authoritative conveyance of blessing, and they rest their opinion upon the words, "Ye shall bless the children of Israel, saying unto them: The Lord bless thee," &c. They conclude that as the apostolic benediction (2 Cor. xiii. 14) is but a Christian version of the same blessing, the minister blesses by the use of the form. We answer, that the benediction recorded in Numbers vi. is itself a prayer, and the priest is said to bless because he invokes a blessing upon them. Just as it is said:—"He which *converteth* the sinner from the error of his way, shall *save* a soul alive," i.e. *instrumentally*. *The Benediction.*

The benediction occurring at the close of the Morning or Evening Services, and litany is only a prayer. *It is so called in the rubric*, and the minister kneels, and includes himself.* The Peace only occurs at the end of the communion service, and the service for the 20th of June. It can not be regarded as a more effective form, or it would not be confined to the Communion Service, and that for the accession of the Queen! Why not use it in the Morning and Evening, and other Services? It is absurd to suppose that a deacon cannot pronounce it as well as the *Apostolic* form.

The rubrics which follow are substantially the same as those in the second book, with some modification. The first directs that, when on *Sundays* and other holy days, there is *no communion*, the service shall close with the prayer for the Church militant, and the blessing. As it stood in the second book, it made no mention of Sunday, but simply of holy days. Sunday was added at the last review. From this, it is very clear that the Church does not require the communion to be administered even on every Sunday. *The Rubrics.*

The second rubric forbids private masses, requiring, in the second book, a good number; but in the book as it is, a convenient number of communicants.

The third rubric, as in the second book, requires three to communicate with the priest.

The fourth rubric directs that in cathedrals, where there are

* See Wheatly.

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Origin of the Service.

many priests and deacons, they shall receive the communion every Sunday at the least, "except they have a reasonable cause to the contrary." It is remarkable that, even in this case, where the number can be had, the administration is not insisted upon.

The fifth rubric provides that the bread and wine be of the common kind. This was designed for the removal of wafers. But, notwithstanding the rubric, the Royal injunctions of Elizabeth required wafer bread, which was accordingly introduced, to the great disgust of many, and the use of which was not discontinued until the Long Parliament. The rubric, as it stood in the second book, commenced, "And to take away the superstition which any person hath, or might have, &c." This was modified in the last review as follows: "And to take away all occasion of dissension and superstition, &c." The addition of the word *dissension* implied that the bread was not to be the wafer, but only of the ordinary kind. The sacramental elements in early times were usually taken out of the offerings of the people, and the bread was therefore of the common kind. Cardinal Bona has shown that there is not the least intimation of wafer bread in any part of the Church for above a thousand years after Christ.

*Wafers.*

The sixth rubric provides that the remnants of the consecrated elements shall be reverently consumed by the priest and other communicants immediately after the blessing. No direction was given upon this subject in the second book, which only ordered, that "if any of the bread or wine remain, the curate shall have it to his own use." As a precaution against the Popish reservation of the elements, as well as to prevent an unbecoming use of that which had been consecrated to so holy a purpose as the commemoration of Christ's dying love, the above direction was added in 1661.

The seventh rubric provides that the bread and wine are to be provided at the charge of the parish—a regulation which is inconsistent with the notion that the elements are taken from the oblations of the communicants.

The eighth and ninth rubrics provide that the people shall communicate at least three times in the year, and at Easter pay their ecclesiastical dues to the curate, and that the offertory

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shall be applied to pious and charitable uses, at the discretion of the minister and churchwardens. The declaration against the doctrine of a corporal presence, already referred to, which formed a part of the last rubric in the second book, is appended as a declaration to the service. This declaration was removed from the book at the re-establishment of the Reformation under Elizabeth, and was not restored until 1661. Its absence had been greatly deplored by many. Becon says:—"But I would wish, with all my heart, that either this kneeling at the receiving of the sacrament were taken away, or else that the people were taught that that outward reverence was not given to the sacrament and outward sign, but to Christ, which is represented by that sacrament or sign."* This desideratum was supplied at the last review, and the restoration of this forcible protest affords cause for much thankfulness to all true members of the Church.

ORIGIN OF THE SERVICE.

## SECT. V.—ALMS AND OBLATIONS.

"The alms and oblations," do not refer to the elements of bread and wine, but to "the alms for the poor, and other *devotions of the people*," spoken of in the preparatory notice. What are the other devotions of the people? Not the bread and wine, for the devotions are to be collected, "in a decent basin," provided by the parish, and the elements are not so collected, but offerings for the clergyman, or other pious purposes. The first book contains the following notice:—

"In the meantime, while the clerks do sing the offertory, so many as are disposed, shall offer to the poor man's box, every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings."

Cardwell says that "they both refer to the offerings made in money." Comber paraphrases the words ("Our alms) to the poor (and oblations) to the minister," which is perfectly in accordance with the rubrics quoted above.

The word oblations can not refer to the elements of bread and wine, for the following reasons:— *The elements not offered.*

1. The *communicants* do not present the elements. One of the communion rubrics directs that the bread and wine shall be provided by the curate, or churchwarden, at the charge

* The Catechism, p. 298. Parker Society.

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ALMS AND OBLATIONS.

of the *parish*. But the prayer refers to the voluntary offerings of the *communicants*, who do not embrace the whole parish, the *charge* upon which does not necessarily imply a freewill offering.

2. The alms and oblations refer to the *collection* made upon the occasion. The preceding rubric directs "the alms for the poor, and the other devotions," to be received in a decent basin. But the bread and wine are not thus collected.

3. As the rubric refers to alms and "other devotions of the people," the prayer as to "alms and oblations" must relate thereto; alms, referring to contributions for the poor; oblations, to the other devotions of the people.

4. In the communion of the sick, this prayer is omitted. But if it contained an oblation of the elements, it ought to have been retained for this occasion as well as for others.

5. The Church DECLINED to insert such words as would make it appear that the elements are offered. Sancroft suggested in vain that the rubric should be as follows:—"The priest shall *then offer up* and place upon the table," &c. If the elements are included in the oblation, they are offered; the word oblation signifies an offering. ***The refusal to offer was a refusal to make an oblation of them.***

6. The Church is very guarded on this subject, for while she directs the priest *humbly to present* the alms, she merely states that he is to *place* the bread and wine upon the table. This appears remarkably from the following parallel:—

| *Rubric as to the alms,* | *Rubric as to the bread and wine.* |
|---|---|
| "And *reverently* bring it to the priest, who shall *humbly present* it and place it upon the holy table." | "And when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think fit." |

In the case of the alms they are to be brought *reverently* to the priest, and he is *humbly* to *present* them. In the case of the elements, he is merely to place them on the table, there being no mention of a *reverent* bringing of them to him, nor of an humble presentation. And why this difference? Evidently because the one, as an oblation, was presented, but not the other. The revisers of 1661 here guard against the notion of an oblation of the bread.

Baxter, in his Prayer Book, gave the following notice:—

"Here let the bread be brought to the minister, and received by him, and set upon the table; and the wine in like manner; or if they be set

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there before, however, let him bless them, praying in these or like words." BOWING AT THE CREED.

In accordance with this suggestion, the revisers directed the Minister to place the elements on the table, but they gave no direction as to their being *brought*, evidently to avoid a procession. The Presbyterians were decidedly opposed to an oblation of the elements, but *they* suggested their being placed on the table by the Minister.

It is, therefore, clear that the Church absolutely refused to make an oblation of the bread.

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## SECT. VI.—BOWING AT THE CREED.

The injunctions of Elizabeth required:—

"That *whensoever* the name of Jesus shall be in any *lesson*, *sermon*, or *otherwise*, in the Church pronounced, due reverence be made by all persons, young or old, with lowness of courtesy, and uncovering of heads of the men-kind, as thereunto doth necessarily belong, and heretofore hath been accustomed."

This injunction was explicit, but it appears that it was not rigidly carried out, for both Hooker and Whitgift allow a liberty in the matter.

Hooker says:—

"Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ himself either did, spake, or suffered, in his own person, it hath been the custom of Christian men then especially in token of the greater reverence to stand, to utter certain words of acclamation, and at the name of Jesus to bow. Which harmless ceremonies, *as there is no man constrained* to use, so we know no reason wherefore any man should yet imagine it an unsufferable evil."*

Here he expressly states that *no man is constrained to use it.* Whitgift says that Christians, on account of the malice of the Jews, did bodily reverence at the name of Jesus, especially when the Gospel was read. He adds:—

"Wherefore, as *I bind no man of necessity to this reverence at the name of Jesus*, so do I not judge any man that (having knowledge) useth the same; for I will not bolster and defend superstitious ignorance."†

From these testimonies it is evident that the injunction was not insisted upon, and, accordingly, the chaplain to Bishop Overall says, referring to the custom of his day:—

"In reading the holy Gospel (at the communion service) *and never else*,

* Works, p. 531, vol. i. Oxf. 1850. † Defence of the Answer, p. 390. P. S.



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NO BODILY PRESENCE.

is adoration made at the name of Jesus, for then only is it in its right exaltation, and then men stand up in a posture ready to make reverence."*

It appears that a great latitude was allowed, and that it became customary (in some instances we presume) to bow only at the Gospel.

We now come to the 18th canon of 1603, which must be viewed in connexion with these facts, and we observe that it is very different from the injunctions of the Queen, for it directs as follows:—

"And likewise *when* in time of divine service the Lord Jesus Christ shall be mentioned, due and lowly reverence shall be done by all present, *as it hath been accustomed.*"

The injunction states *whensoever*, and specifies lessons, sermon, &c.; the canon for *whensoever* substitutes *when*, and refers to prevailing custom. About forty-four years had elapsed between the issue of the injunctions and the canons, and we learn, as above, that in the mean time no uniform custom existed, much latitude being allowed. The canon, therefore, moderately requires that when the name of Jesus is mentioned, according to custom, all shall bow. This was observed in Bishop Overall's time by bowing at the Gospel, and subsequently at the creed.

The canon evidently means that bowing is to take place according to custom, when the name of Jesus is mentioned, which is now at the Creed. It is not now the custom of the Church to bow *whensoever* the name occurs in prayer, lesson, hymn, or sermon.†

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## SECT. VII. — SYNOPSIS OF EVIDENCES ON THE DOCTRINE OF THE CHURCH OF ENGLAND AS TO THE LORD'S SUPPER.

NO BODILY PRESENCE.—1. The Prayer Book. The comparison of the two books preceding proves that the doctrine of a bodily presence has been carefully extruded from the services

* Additional Notes. Nicholls' Com. Prayer, p. 38.

† Both Wheatly and Procter quote Phil. ii. 10, as applicable to it. But the text does not relate to a mere outward gesture, but to the fact that all creation will yet acknowledge the authority of Jesus. The custom of bowing in the Creed, though Scripture cannot be pleaded for it, is proper as a recognition of the Deity of the Son of God.

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of the English Church: (1.) in the modification of the prayers and rubrics; (2.) in the declaration appended to the service. NO BODILY PRESENCE.

2. The Articles contain the dogmatic teaching of the Church. The 28th Article expressly rejects transubstantiation as repugnant to the plain words of Scripture, overthrowing the nature of a sacrament, and giving occasion to many superstitions. The next clause of the same Article repudiates consubstantiation. The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And "the mean whereby we feed on the body of Christ is *faith.*" Faith cannot receive a literal body; it can only apprehend truth, and receive blessing. According to this Article, therefore, we receive the body of Christ in the grace which it has purchased for us on the cross. This is directly opposed to consubstantiation. The following is a contrast of the article with a Lutheran declaration:— *Lutheran opinion.*

| *Lutheran Confession in* 1577. | *The 28th Article.* |
|---|---|
| "We believe, teach and confess, that the body and blood of Christ are taken with the bread and wine, NOT ONLY AFTER A SPIRITUAL manner by faith, *but also by the mouth;* yet not in a Capernaitical manner, but in a spiritual and heavenly manner, by means of the sacramental union."* | "The body of Christ is given, taken and eaten, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper is faith." |

3. The Homilies are very clear in showing that we partake of Christ's body by faith, or an act of the mind.

"Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father; but also that he hath made upon his cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only; and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christ's promise made in his institution, to make Christ thine own, and to apply his merits unto thyself.

"*Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention.* That *faith* is a necessary instrument in all these holy ceremonies, we may thus assure ourselves, for that, as St. Paul saith, without faith it is impossible to please God. When a great number of Israelites

* Formula Concor. Quoted by Goode on the Eucharist, p. 647, Lon. 1856.



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NO BODILY PRESENCE.

were overthrown in the wilderness, Moses, Aaron, and Phineas did eat manna, and pleased God, for that they understood, saith St. Augustine, the visible meat spiritually. Spiritually they hungered it, spiritually they tasted it, that they might be spiritually satisfied. And truly, as the bodily meat cannot feed the outward man, unless it be let into a stomach to be digested, which is healthful and sound: no more can the inward man be fed, except his meat be received *into his soul and heart, sound and whole in faith.*

"Therefore, saith Cyprian, when we do these things, we need not whet our teeth; but with sincere *faith* we break and divide the whole bread.

"It is well known that the meat we seek for in this Supper is spiritual food; the nourishment of our soul; a heavenly refection, and not earthly; an invisible meat, and *not bodily;* a ghostly substance, and not carnal; *so that to think that without faith* we may enjoy the eating and drinking thereof, or that that is the fruition of it, *is but to dream a gross carnal feeding,* basely objecting and binding ourselves to the elements and creatures. Whereas, by the advice of the Council of Nicene, we ought to lift up our minds by faith, and, leaving these inferior and earthly things, THERE *seek it, where the* Sun of righteousness ever shineth. Take, then, this lesson, O thou that art desirous of this table, of Emissenus, a godly father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, 'thou *look up with faith* upon the holy Body and Blood of thy God, thou marvel with reverence, thou *touch it* with the *mind,* thou receive it with *the hand of thy heart,* and thou take it fully, with *thy inward man.*'

"Thus you see, beloved, that resorting to this table, we must pluck up all the roots of infidelity, all distrust in God's promises, that we make ourselves living members of Christ's Body. For *the unbelievers and faithless cannot feed upon that precious Body.* Whereas the faithful have their life, their abiding in him, their union, and, as it were, their incorporation with him. Wherefore let us prove and try ourselves, unfeignedly, without flattering ourselves, whether we be plants of that fruitful olive, living branches of the true vine, members indeed of Christ's mystical Body, whether God hath purified our hearts by faith, to the sincere acknowledging of his Gospel, and embracing of his mercies in Christ Jesus, so that at this his table we receive not only the outward sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the Body; not to death, but to life; not to destruction, but to salvation; which God grant us to do, through the merits of our Lord and Saviour, to whom be all honour and glory for ever and ever. Amen."*

The following truths are taught in this beautiful passage:—

1. That we must make a personal application of Christ's sacrifice to ourselves.

2. That in this we need "no sacrificing priest," "no other sacrifice," "no mass."

* The first part of Sermon concerning the Sacrament.

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3. That faith is necessary in the reception of ordinances. No altar.

4. That it is by faith, and in the heart, we feed on Christ's *body*, which we touch "with the mind," and *receive* "with the hand of the *heart*," and take "with the inward man."

5. The unbelieving do not feed on Christ.

6. By faith we are to look up to the holy body of Christ in Heaven, and so doing in this sacrament we receive not a mere shadow, but spiritual blessing.

7. The body of Christ is received in the heart, fed on in the heart, which is altogether inconsistent with the notion of a literal presence; for the heart could not receive nor feed on a literal body.*

## No Altar.

1. The Prayer-book rejects it. (1) The word altar was expunged. (2) The rubric as to the position of the table is inconsistent with the notion of an altar.

2. The Canon which provides that the table shall be moveable, and so stand that the people may best hear, is destructive of the notion of an altar.

3. The Judicial Committee have ruled that there is no altar.

"The term 'table,' and the corresponding Latin word 'mensa,' especially when it is considered for what purpose it was to be used, naturally import a table of the material of which tables are ordinarily made. The communion table was to be provided by the parish, was to be moveable,

* The expression "holy mysteries," occurring in the service, signifies holy symbols or ordinances. The word Μυστήριον signifies not only a thing hidden until revealed, but *a similitude*. It has the former sense in Ephes. iii. 4—6, where it is applied to the calling in of the Gentiles. It has the latter sense in Ephes. v. 32, where it represents the union of Christ and his Church. The primitive Christians applied the expression "holy mysteries" to a great variety of things. Bingham says:—"And there is nothing more usual with the ancients than this way of speaking, to call every sacred rite and ceremony used in the Church by the name of sacrament or mystery."—Antiq. p. 530, vol. ii. ut supra. Jerome says, that "the Book of Revelation has as many sacraments as words," p. 278, tome 1. Veron. 1734. It is employed in our baptismal and marriage services in the sense of a symbol,—"the *mystical* washing away of sin," "the mystical union of Christ and his Church." But what is even more striking is the fact that the expression is applied by the Puritans to the Lord's supper. We refer to the Middleburgh Prayer Book, *approved* by *Calvin*, which contains the following passage:—"We do first therefore examine ourselves, according to St. Paul's rule, prepare our minds that we may be worthy partakers of so *high mysteries*." In the very same note they do "utterly renounce the error of the Papists."

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No Sacrifice.

not by machinery, but by hand, and was actually to be very frequently moved. Wood is a lighter and cheaper material than stone, and the circumstance that the old altar was necessarily of stone would be an additional reason with the Reformers for requiring that the table should be of wood. The Canons of 1571 expressly provide that it shall be of that material—'mensa ex asseribus compositè juncta;' and although those Canons, not having received the Royal assent, were not of themselves of binding force, it is probable that they were generally acted upon, and they sufficiently show what was at that time understood to be the proper material of the table which, under the Act of Elizabeth and the regulations of Edward the Sixth, was to be substituted for the altar. The Canons of 1604, which are now in force, do not contain any provision upon this point. They speak of the communion table as things which already exist in parish churches, and provide for their repair, and give minute directions as to the covering to be used. If any doubt had existed at that time as to the material of the table itself, it is not probable that the Canons would have omitted all notice of this question. Their Lordships, therefore, are satisfied that the decision upon this point in Faulkener *v.* Litchfield is well founded, and they must advise Her Majesty that the decree as to the removal of the stone structure at St. Barnabas, and the cross upon it, and the substitution of a communion table of wood, ought to be affirmed."

## No Sacrifice of the Elements.

It follows that if there be no bodily presence, and no altar, there is no sacrifice of the elements.

Dr. Pepys, late Bishop of Worcester, says :—

"Now, if this were so, we should surely find it distinctly laid down in that Catechism which was meant as a manual of instruction to all young persons. But in vain do we look there for any mention of a sacrifice; on the contrary, when the child is asked, 'Why was the Sacrament of the Lord's Supper ordained?' the reply is, 'For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.' Again, do we find any mention of a sacrifice in the 28th Article of our Church, which treats expressly of the Lord's Supper? The very term here used, 'The Lord's Supper,' seems contrary to the idea of a sacrifice. But, further, it is expressly stated in this Article, that 'the Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up, or worshipped.' If, then, we find no trace of the idea of sacrifice in the acknowledged expositions of the doctrines of the Church, shall we find it in the service itself? On the contrary, we are invited, not to a sacrifice, but to the Holy Communion of the Body and Blood of Christ: and we are expressly told that this was instituted not as a sacrifice, but to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us and the innumerable benefits which, by his precious blood-shedding, He hath obtained to us."

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No Sacrifice.

1. The Prayer Book in its revision rejects such sacrifice.

2. The 31st Article, "of the one oblation of Christ *finished* on the cross," rejects the sacrifices of "masses as blasphemous fables and dangerous deceits."

3. The Homilies reject it. They say:—

"Christ commended to his Church a sacrament of his body and blood; *they have changed it into* a sacrifice for the quick and the dead."*

"We must then take heed lest of the *memory*, it be made a sacrifice."†

4. The Judicial Committee have ruled that there is no such sacrifice. See preceding quotation as to table and altar.

*The word Priest.*

The word Priest answers to the Latin word *Presbyter*. This is admitted even by Dr. Hook, who, in his Church Dictionary, says:—"The word is formed by a contraction of Presbyter with an English termination."‡ That it answers to Presbyter, in the estimation of the Church, is evident from the Thirty-nine Articles in Latin, in which it is invariably used, with only one exception, the 32nd, the title of which is, De Conjugio *Sacerdotum*. But the word sacerdotum here includes Bishops and *Deacons* as well as Priests, the article being "Episcopis, presbyteris et *diaconis*," &c. The word Presbyter answers to the Greek word πρεσβύτερος (Presbuteros), rightly translated in our version, elder. Neither Priest nor Presbyter denotes a sacrificer, which, in the New Testament, is expressed by ἱερεὺς (Hiereus), and which is never applied to ministers of the New Testament. Bullinger, in his Decades sanctioned by Convocation, observes that the word Sacerdos, does not necessarily imply a sacrificer.

"But it appeareth that the ministers of the New Testament, for a certain likeness which they have with the ministers of the Old Testament, of ecclesiastical writers are called Priests; for as they did the service in the tabernacle, so these also, after their manner and fashion, minister to the Church of God. For otherwise the Latin word (sacerdos) is derived of holy things, and signifieth a minister of holy things: a man, I say, dedicated and consecrated unto God to do holy things. And holy things are not only sacrifices, but what things soever come under the name of religion; from which we do not exclude the laws themselves and holy doctrine. In the Old Testament we read that David's *sons* were called Priests, not that they were ministers of holy things (for it was not lawful for them, which came of the tribe of Judah, to serve in the tabernacle, but only to the Levites); but because they, living under the government and discipline of Priests, did learn good sciences and holy divinity."§

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* 28th Hom.

† 27th Hom.

‡ On the Word.

§ Sermon III. The Fifth Decad.

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HISTORICAL NOTICE.

The word Priest denotes simply a Presbyter, and it is necessary to prefix the word *sacrificing* to it in the designation of one who bears the office in the Romish sense. Our Church does this, when she speaks in the homily of a "*sacrificing* Priest."*

## SECT. VIII.—BRIEF HISTORICAL NOTICE OF THE ANGLICAN REPUDIATION OF ROMISH AND LUTHERAN VIEWS.

Cramner, with other leaders of the Reformation, held Lutheran views at the commencement of the reign of Edward VI. This appears from the Catechism of Justus Jonas, translated by Cranmer in the year 1547, in which strong statements are made as to the corporal presence.† It seems that Ridley, on reading the famous work of Bertram, was the means of leading Cranmer to investigate the subject fully and candidly. The result was his abandonment of former opinions, and his adoption of the Reformed, as contradistinguished from the Lutheran belief. Archbishop Laurence, referring to Cranmer's change of views, says that Gardiner charged him with being at first a Papist on the subject of the eucharist.

"Afterwards a Lutheran, and at last a *Zuinglian*. The same accusation was likewise brought against him by another adversary of the name of Smith. To this charge *the Archbishop pleaded guilty*, feeling no disgrace in a change of opinion for the better."‡

*Cranmer a Zuinglian.*

The Archbishop says again :—

"Such were his ideas when our Liturgy was first compiled; and that they were not afterwards changed *when he became a Zuinglian on the point of the sacramental presence* we may conclude, &c."§

John ab Ulmis, writing to Bullinger, Nov. 27, 1548, says :—

"The Bishops entertain right and excellent opinions respecting the holy supper of Jesus Christ. That abominable error and silly opinion of a carnal eating has been long since banished and entirely done away with."‖

Again, writing to Bullinger, March 2, 1549, he says :—

"The Archbishop of Canterbury, a man of singular worth and learning, has, contrary to the general expectation, delivered his opinion upon this subject learnedly, correctly, orderly, and clearly; and by the weight of his character and the dignity of his language and sentiments, easily drew over all his hearers to our way of thinking. * * * Peter Martyr has openly declared to us all, on this very day on which I write this letter, what was his opinion on this subject; and he seemed to all of us not to depart even a nail's breadth from that entertained by yourself. Nay

* See p 403. † See p. 430. ‡ Bampton Lectures, Sermon I. Note 10.
§ Notes on Sermon VIII. ‖ Original Letters, p. 383, ut supra.

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more, he has defended that worthy man, *Zuingle*, by the testimony of your opinion, and taken part with him against his adversaries, who *falsely* object to him that he makes the sacrament a mere sign: he, moreover, declares that those persons are out of their senses, who make the body of Christ to be without any local habitation, uncircumscribed, in many places at once, void of shape, and other matters of the like kind."*

Martyr, writing to Bucer, Jan. 27, 1550, says:—

"The labour of the most renowned, the Archbishop of Canterbury, is not to be expressed. For whatever has hitherto been wrested from them (the Bishops) *we* have acquired solely by the industry and activity and importunity of this Prelate."†

Martyr, writing to Bullinger on the subject of the eucharist, April 25, 1551, says:—

"As far as my own opinion is concerned, I go along with you *altogether*, and scarcely deliver any other sentiments in this place, when any conservation or disputation takes place respecting the Lord's supper."‡

Peter Martyr was on terms of the greatest intimacy and confidence with the Archbishop, and contributed not a little to the ejection of Lutheran sacramentalism from the Church. Hooper was one of the earliest advocates of the Reformed view of the Lord's supper.

Writing to Bullinger, Decem. 27, 1549, he says:—

"The Archbishop of Canterbury entertains right views as to the nature of Christ's presence in the supper, and is now very friendly towards myself. * * * In these (the articles) his sentiments respecting the eucharist are pure and religious, and *similar to yours in Switzerland*."§

Writing again to Bullinger in Feb. 5, 1550, he says:—

"The Bishops of Canterbury, Rochester, Ely, St. David's, Lincoln, and Bath are all favourable to the cause of Christ; and, as far as I know, entertain right opinions in the matter of the eucharist. I have freely conversed with all of them upon this subject, and have discovered nothing but what is pure and holy."‖

Again, he says that the article

"Respecting the eucharist is plainly the true one, and that which you maintain in Switzerland."¶

In the year 1550, Cranmer published that celebrated work on the sacrament, which proved a death blow to Lutheranism in the Church. In accordance with this decided change of sentiment, the Book of Common Prayer underwent the further revision of 1552, and the post-communion rubric and the 28th

* Idem p. 388. † Id. p. 480. ‡ Id. 493.
§ Original Letters, p. 72, vol. i. P. S. ‖ Ut supra, p. 76. ¶ Ibid.

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HISTORICAL NOTICE.

Article, were composed, repudiating in the plainest terms the notion of a bodily presence.

The Article on the Lord's Supper in 1552, contained the following passage :—

"Forasmuch as the truth of man's nature requireth that the body of one, and the self same man, cannot be at one time in divers places, but must needs be in one certain place, therefore the body of Christ can not be present at one time in many and divers places. And because (as holy Scripture doth teach) Christ was taken up into heaven, and there shall continue until the end of the world ; a faithful man ought not, either to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood, in the sacrament of the Lord's supper."

This was brought to its present form in the reign of Elizabeth. "The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is *faith.*" This, for the rejection of any bodily presence was sufficient, but the Convocation of 1661, rendered a great service to the Church by restoring the post-communion declaration, in which it is plainly taught that Christ's body is in heaven, and can not be in the sacramental elements. The Ubiquitarian doctrine that the body of Jesus was everywhere, was the subject of much controversy between the Lutherans and the Reformed on the Continent, but, although the Church of England, having omitted the post-communion declaration, did not *expressly* condemn that opinion, from 1560 to 1662, as she does since the last review, yet Ubiquitarianism never found favour in England *until* the rise of Laudianism. Jewell writing to Martyr in 1560, says :—

"That volatile Ubiquitarian doctrine can not by any means gain footing amongst us, though there have not been wanting from the first outset, those who had the subject much at heart."*

Parkhurst writes, in 1574 to Simler :—

"So far are we English from defending the Ubiquitarian, or any other monstrous opinions, that we can not endure them. We only dispute about ceremonies, and habits, and things of no importance."†

On the accession of Elizabeth to the throne, although the rubric referred to above was omitted as unnecessary, yet the book of Common Prayer underwent no change in the service, and the Article, though changed, still condemned the doctrine of transubstantiation.

The Reformers of this, as in Edward's reign, were of the Helvetian school as to the supper of the Lord. Jewell, writing to Martyr, says :—

* Zurich Letters, p. 92. P. S. † Ibid. 302.

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THE SERVICE EXPLAINED BY CRANMER.

"As to matters of doctrine, we have pared everything away to the very *quick, and do not differ from your doctrine by a nail's breadth.*"*

Bishop Horn, of Winchester, says:—

"We have throughout England the same doctrine as yourselves."†

Beza, writing to Grindal, says:—

"We consider that your churches agree with us in all points of doctrine."‡

## SECT. IX.—EXPRESSIONS IN THE COMMUNION SERVICE EXPLAINED BY PASSAGES FROM CRANMER.

| *The Service.* | *Cranmer.* |
|---|---|
| "Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour," &c. | "For Christ called bread his body and wine his blood (which, as the old authors say, must needs be understanded figuratively), but he never said that his true body is truly in the sacrament."§ |
| "For as the benefit is great if with a true penitent heart, and lively faith we receive that holy sacrament, (for then we spiritually eat the flesh of Christ and drink his blood; then we dwell with Christ and Christ with us), so is the danger great if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body." | "But we deny that with this spiritual feeding is required any real or corporal presence. * * * To utter the matter plainly, I teach that no man can eat Christ's flesh, and drink his blood but spiritually.‖ * * * And therefore hath St. Augustine these words, certo quodam modo, after a certain manner, because that the evil eat the sacrament, which after a certain manner is called the very body of Christ."¶ |
| "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us." | "Although neither good nor evil men eat Christ's body in the sacrament, under the visible signs, in the which he is not but sacramentally: yet the good feed of him spiritually, being inhabiting spiritually within him, although corporally he be absent in heaven; but the evil men neither feed upon him corporally nor spiritually (from whom he is both the said ways absent), although corporally they eat and drink with their |

* Ibid. p. 59. † Ibid. p. 100.
‡ Ep. VIII. in Tract. Theol. vol. 3. Geneva.
§ Ans. to Gard. p. 54, Book 3. ‖ Ibid. 203. ¶ Ibid. 222, 225.

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ABSOLUTION.

"Grant that we, receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood."

mouths the sacrament of his body and blood."*

"When I say and repeat many times in my book, that the body of Christ is present in them that worthily receive the sacrament, lest any man should mistake my words and think I mean, that, although Christ be not corporally in the outward visible sign, yet he is corporally in the persons who duly receive them: this is to advertise the reader, that I mean no such thing—but my meaning is, that *the Force, the Grace, the Virtue, and Benefit* of Christ's Body, that was crucified for us, and of His Blood that was shed for us, be really and effectually present with all them that duly receive the sacraments.—But all this, I understand of His spiritual presence, of the which He saith, I will be with you until the world's end, (Matt. xxviii. 20)—and wheresoever two or three be gathered together in my name, there am I in the midst of them, (Matt. xvii. 20)—and He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him, (John vi. 56.)—Nor, no more truly, is He corporally or really present, in the due ministration of the Lord's Supper, than He is in the due ministration of Baptism, that is to say—in both, spiritually, by grace."†

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## ADDENDUM, No. I.

### ABSOLUTION AND CONFESSION.

*Absolution.* This subject properly comes into consideration in connexion with the Communion service.

I. According to the doctrine of the Council of Trent, baptism restores the soul to primeval purity. But the baptismal state may be impaired by venial, or lost by mortal sin. For this, a remedy is devised. The absolution of the priest is the channel of divine forgiveness, and takes away the eternal punishment of sin. To be a partaker of this privilege, the penitent must confess all his mortal sins, and all the circumstances thereof, so that the priest may adjudicate thereon. The temporal punishment of sin still remains, and may be removed

* Ibid. p. 204. † Cranmer on the Lord's Supper. Preface, p. 3. P. S.

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by good works, satisfaction, and indulgences. Venial sin also may be taken away by satisfaction, and good works. Purgatory is designed to remove whatever venial sin or temporal punishment of sin may remain. According to this scheme, confession to the priest must be entire, and the absolution is a judicial act conveying pardon to the contrite or attrite. Without absolution, except in some extraordinary case, pardon cannot be obtained. Before we pass on, it will be well to consider the practice of the primitive Church on these subjects. ABSOLUTION.

II. The Scriptures show that in apostolic times sin was remitted by the preaching of the Gospel.* Justification by faith was the grand theme of the apostles, both in their sermons and epistles. The case of the incestuous man amongst the Corinthians proves that notorious offenders were excluded from the Church, and on their repentance restored to their position.† The Apostle commands the Corinthians to forgive him who had so grievously offended. *Primitive practices.*

God only forgives sin as committed against him, but man may forgive offences against himself. As time rolled on, high notions of sacerdotal power prevailed in the Church, but it was not until more than a thousand years had passed away that the Romish system was developed. Notwithstanding the lofty and unscriptural notions which Chrysostom, Cyprian, and others entertained of the power of the priesthood, they did not hold that by a form of absolution the priest conveyed the divine forgiveness to the soul. Clemens Alexandrinus says:— *Views of Fathers.*

"Christ alone, who is appointed our School Master and instructor, by the God and Father of the Universe, is able to forgive our sins; He alone being able to discern the sincerity or insincerity of our obedience."‡

Dr. Marshall, whose work on the penitential discipline of the Church, has been republished in "the Anglo Catholic Library," treats ably on the views of the Primitive Church. He himself entertains very high notions, but his statement of facts is fair. He says, as to the absolution of that Church:— *Marshall*

"Absolution, therefore, seems to have consisted originally of two main branches; the one respecting the *forum internum*, the conscience of the sinner; the other, relating to the *forum externum*, the outward regimen of the Church. The first of these was instrumental to the pardon of sin, whilst the second relaxed the censure it lay under. The one interceded with God for the sinner's forgiveness, and the other declared him released from his ecclesiastical bond. Now, the first of these acts *was always in form of prayer* throughout the earliest ages, and the reader will hereafter find, that it continued so for one thousand years."§

Marshall asserts the undoubted fact that the priest, in his dealings with the conscience of the sinner, acted the part of an intercessor by prayer, in which he was joined by the congrega-

* Acts xiii. 38, 39; Acts xvi. 31. † 1 Cor. v.; 2 Cor. ii.

‡ Paedogog. lib. 1, c. 18. § Penitential Discipline, p. 68. Oxf. 1844.

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ABSOLUTION.

tion, and that it continued so for a thousand years. He makes the following important distinction:—

"The priest, therefore, in this branch of absolution, must content himself with the office of intercessor, which he hath all along exercised in the Church of God. This, I humbly conceive, is all his part in the *forum internum;* nor can it, I presume, be proved, that he challenged any other till one thousand years had passed from the birth of Christ. But in the *forum externum*, the outward regimen of the Church, the priest appears with another character and performs the part of a 'judge in commission from Christ,' since his restoration of the penitent to the peace of the Church, and to outward visible communion, is an authoritative, judicial act, which he performs directly and properly in his own person, and the Church is obliged to own what he does as good and valid."*

In the early Church, grave offenders were excluded from Church fellowship. Tertullian describes their condition as follows:—

"The penitent often joins fasting to his prayers, weeps, wails, and moans night and day before God, casts himself at the feet of the priests, kneels to all holy people, and entreats all the brethren to be his intercessors with God Almighty."†

Confession of sin was *public*, being made before the whole congregation. Erasmus says:—

*Erasmus.*

"It is evident that in St. Jerome's time, there was no such thing as secret confession in use; but the mistake is that some few later and inconsiderate divines have taken the instances of general and public confession then practised for arguments of that auricular confession which is now used though quite of a different nature from it."‡

Auricular or secret confession, in the proper sense, was not known to the primitive Church. It was customary, however, for persons to confess with a view to the public exhomologesis. Marshall says:—

*Office of Penitentiary.*

"The private confession, which obtained in the Primitive Church, seems, indeed, to have been originally designed for this purpose, that if the sins of the penitent which were so confessed did deserve it, he might be brought to public humiliation for them; and if they did not deserve it, that then he might have the satisfaction and comfort of knowing himself to be still entitled to the peace of the Church and to the communion of saints; that neither any excess of humility on the one hand, nor of partiality nor self-love on the other, might mislead him in the judgment which he passed upon the state of his own soul."§

About the time of the Decian persecution, the office of Penitentiary was established. It was the duty of the Penitentiary to hear confession, and to determine what offences should be acknowledged in public. This office was abolished by Nectarius, on account of a scandal which had arisen. Marshall truly observes:—

"That this was an usage in its own nature discretionary, which might

* P. 72, ut supra.

† Apolog. c. 39.

‡ Quoted by Archdeacon Goodman, treatise on Confession in Gibson's Preservative, p. 179, vol. x.

§ p. 143, ut supra.

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either be retained or discontinued, as it should or should not be judged subservient to the use of edifying."* ABSOLUTION.

Bingham says that, on the abolition of the office of Penitentiary,—

"Liberty was given to every one, upon the private examination of his own conscience, to partake of the holy mysteries."†

But when public confession, in course of time, was given up, private absolution was introduced into private confession.

Absolution was *precatory*, or *optative*, until the 13th century.

Marshall observes:—

"That the ancient penitential formularies, from that of Johannes Jegunator among the Greeks, and from that of Theodorus among the Latins, to the 13th century, are *all* of them *deprecatory*. The custom of expressing this in the optative way, and in the third person, was introduced gradually, and never mixed with the precatory forms, not unlike to that form of absolution which the priest uses in our communion office, just after the general confession; and to this, in process of time, was subjoined the present indicative form, I absolve thee."‡

Even Romish writers have admitted the novelty of the indicative form. Liguori says, that— *Novelty of the indicative form.*

"Many weighty authorities hold that formerly absolution was deprecatory, May God absolve thee, as far as to the middle of the 13th century, and which also is in use at this day in the Greek Church."§

Morinus candidly acknowledges that in the 12th century—

"Began a mixture of the deprecatory and indicative ways, in conjunction with each other."‖

While Marshall establishes the fact, that the indicative form, in any sense, was unknown to the primitive Church, he observes:—

"Indeed, had there been this or any other form of restoring them to communion, it might very properly have been indicative, as an act of direct authority in the officer who performed it; and so might have run thus, I restore thee, I absolve, or to the like effect."¶

He properly adds:—

"But in the immediate act of pardon, as applied directly to the sinner's conscience, the case appears somewhat different; and where the power is only ministerial, it seems not, as I humbly apprehend, so reasonable nor decent for it to carry the face of supreme magistracy, nor of the highest and most direct authority."

Bingham says:—

"If it be inquired, when the use of the indicative form of absolution first began to be used in the Church, that is the form, I absolve thee, instead of the deprecatory form, Christ absolve thee: Morinus has fully proved that there was no use of it *till the 12th or 13th century*, not long before the time of Thomas Aquinas, who was one of the first that wrote in defence of it. And our learned Bishop Usher has clearly proved the novelty of it, from Aquinas himself. For he says, there was a learned man in his own time, who found fault with the indicative form of absolu-

* p. 37, ut supra.
† Antiquities, p 815, vol. i. ut supra.
‡ p 146, ut supra.
§ Tract IV. De Sacr. lib. VI.
‖ p. 147, ut supra.
¶ p. 145.

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ABSOLUTION.

tion then used by the priest: I absolve thee from all thy sins; and would have it to be delivered only by way of deprecation; alleging that this was not only the opinion of Gulielmus Altissiodorensis, Gulielmus Parisiensis, and Hugo Cardinalis; but, also, that thirty years were scarcely passed since all did use this form only: Absolutionem et Remissionem tribuat tibi omnipotens Deus, Almighty God give thee remission and forgiveness. This points out the time of the change so precisely, that learned men, who allow the form in some sense proper to be used, make no scruple to declare their opinion of the novelty of it upon the strength of the foregoing considerations."*

*Indicative form relates to censures.*

Accordingly, when the indicative form was introduced in the 13th century, it was designed for the remission of Church censures. This is evident from the following passage from Hallensis :—

"The priest sustains the double capacity of mediator from God to man, and from man to God. By his means the sinner ascends to God; and, in this respect, he (the priest) is the sinner's mouth. As by his means, likewise, God descends to man; and, in that respect, the priest is the mouth of God. In his ascent to God, he performs the part of an inferior and a supplicant; but in his descending from God to man, he bears the part of a superior and a judge. In the first way, he is qualified for obtaining grace by his supplication on the sinner's behalf. In the second way, his province is *reconciling the sinner to the Church.* In token of this, there is premised to the formulary of Absolution a prayer by way of deprecation; and then the absolution itself follows, which is pronounced indicatively. The prayer obtains it, the absolution itself *presupposes* the grace of forgiveness. Since the priest would never absolve but upon a presumption that the party was already absolved by God."†

Upon this Marshall observes that :—

"The indicative way was only at first understood to reconcile to the Church, whilst the deprecatory was what procured from God the penitent's pardon."‡

Maskell designates Morinus as "one of the most learned men of the age," and acknowledges that he had "exhausted the sources of information" upon the subject. He, however, demurs to his statement, and endeavours to account for the fact of the non-existence of the indicative form in the early Church by the supposed caution of the primitive Christians in publishing their services! The learned gentleman was certainly at a loss for a reason when he had recourse to such an argument. However such a reason might apply to the times of Pagan persecution, it is totally inapplicable to the ensuing periods of worldly prosperity. The services of the Church were fully published, and give no trace of the indicative form. Mr. Maskell is also sadly at fault as to facts, when he says :—

"Upon this second particular (whether absolution given by a precatory be equally valid as an indicative), I really do not see why it may not be plainly asserted that theologians are unanimous in the affirmative: I do not remember to have met with any work yet in which the contrary

* Antiq. p. 247, vol. ii. ut supra. † Peniten. Discip. p. 148. ‡ Ibid.

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position—that absolution cannot be conveyed by a precatory form—has ever been fairly discussed, much less so far confirmed, as to create a reasonable doubt." *The Absolving Form.*

A passage, quoted by himself from Gabriel Biel, in the same work, refutes him :—

"The form of absolution is this, I absolve thee from all thy sins, and it is taken from the words of Christ, Whatsoever you shall loose on earth shall be loosed in Heaven. But absolutions made in public, for example, Have mercy upon thee, or indulgence and remission, &c. are not sacramental, but *prayers* appointed for the remission of venial sins. Therefore, in sacramental confession, it would *not* suffice to say them, because the priest does not signify that, through them, absolution is given, but seeks that it may be given."*

A quotation from Alphonsus Liguori will exhibit still further the fact. He says :—

"Yea, most commonly, our moral theologians, Suarez, Soto, Lugo, Cajetan, Vasquez, Valesius, and many others, with Salmeron. de Pœnit. c. 3, num. 17, and Croix, l. 6, p. 2. num. 639, think that the deprecatory form is invalid."†

Mr. Maskell ought to have been more cautious than to assert as above.

In the year 1268, it was ordained, for the first time, in a Council, held in London, by Cardinal Othobon, that all who hear confessions should absolve indicatively.‡ From that time the idea prevailed that the priest forgives sin as committed against God, and not merely as committed against the Church. Still this opinion was not authorized till the Council of Trent, A.D. 1564.

Let us now consider more particularly the doctrine and practice of the Church of England on this subject. *Anglican doctrine.*

1. Absolution. Of the three forms, the first is declaratory. This was added in 1552. Archbishop Laurence very reluctantly admits that :— *Absolution in the Morning Service.*

"The introductory sentences, exhortation, confession, and absolution, then added at the beginning of our daily prayer, were in some degree taken from Calvin's Liturgy; yet not from Calvin's own translation, but from that of Pollanus, which was printed in England at the very period when the Book of Common Prayer was under revision."§

It seems, however, that the form of absolution was taken largely from the liturgy of A Lasco. This is important in illustration of its meaning, for it is clear that Calvin, Pollanus, and A Lasco, did not regard absolution in any other sense than as a declaration of God's mercy.

Wheatly holds that the absolution is "more than declarative, that it is truly effective; insuring and conveying to the proper subjects thereof, the very absolution or remission itself."‖ *Wheatly's view.*

* P. 269. † Moral Theol. Tract IV. lib. VI.

‡ Constitut. Dom. Ortholon. in Concil. Angl. A.D. 1268, apud Lydwood, pp. 81, 82. Oxon. 1679.

§ Bampton Lectures, Notes to Sermon I.

‖ Preface to Rational Illustration of the Book of Common Prayer.



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ANGLICAN DOCTRINE.

Maskell says that the effect of absolution, according to Wheatly, "amounts to this, namely; that sinners who are truly penitent, have their sins and guilt removed, and their pardon conveyed at the instant of (neither before nor after) the pronunciation of this form."* Maskell speaks of this view of the absolution in the Morning Service as *novel* and *extraordinary*, and deals with his argument derived from the word *pronounce*, as follows:—

*The word Pronounce.*

"Wheatly does not, as he could not, found any argument upon the received meaning of the English word pronounce. It will be sufficient, therefore, to remark that our two best lexicographers, Johnson and Richardson, explain the word as signifying an open, public, or authoritative declaration of any thing: in which sense the rubric, as far as English is concerned, must be understood. As to the Latin *pronuncio*, this, we are told, signifies properly to pronounce or give sentence; and therefore, the word pronounced, here used, must signify that this a sentence of absolution or remission of sins, to be authoritatively uttered by one who has received commission from God."

"I presume that Facciolati knew as well as Wheatly the meaning of a Latin word, if so, it is strange that not only does he not give a like signification, as the proper one of *pronuncio*, but he does not even allow it, except in an improper and unusual sense. To utter, to speak, to proclaim, to publish abroad, these are interpretations of the word. In one case, when referred to a judge, and then only, does pronuncio even signify pronouncing sentence. And Wheatly himself had already plainly declared that there is nothing whatever judicial, not a shadow or pretence of it, in the 'pronouncing' of this absolution. The priest does not know who or how many they are that are so; *i.e.*, so absolved. So much for the boasted term 'to be pronounced.'†

Wheatly's opinion as to the effect of absolution is thoroughly Roman, with this exception, that the absolution, according to Rome, which conveys pardon is private. But his opinion is novel and unauthorized by the Church.

When we consider the *source* from which the absolution in Morning Prayer was derived, *the known views of the Reformers*, and the form itself, there can be no reasonable doubt as to its meaning. The minister absolves by declaring that God "pardoneth and absolveth all them that truly repent and unfeignedly believe his Holy Gospel." Maskell says on this absolution:—

"Hence, I conclude that the first 'absolution' in the daily office, *cannot be more than an earnest prayer to God*, 'to grant us true repentance and his Holy Spirit,' preceded by an authoritative declaration by the priest, that the Almighty will pardon sinners being penitent; in other words, an authoritative declaration that those 'who truly repent and unfeignedly believe his Holy Gospel,' may obtain remission of their sins. How they are to obtain it, this declaration does not say, but it must be (I cannot doubt) not only by a true repentance and unfeigned faith, but also by 'the way and means' by which men are to endeavour to 'come holy and clean,' that is, 'in the marriage garment,' to the holy table."‡

The absolution in the communion service is precatory, and admits of no disputation.

We now come to the absolution in the visitation of the sick.

* The Doctrine of Absolution, p. 30. London, 1849. † Ibid. p. 32.
‡ P. 126, ibid.

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As the Church has not pronounced any definition upon the subject, we can only judge of its meaning from its history, its position, and the practice of the Church. ANGLICAN DOCTRINE.

*Absolution in the Service for the sick.*

1. As to its history, we have already seen that it was not introduced into the Church until the 12th century. To the earlier Church it was wholly unknown.* We have also seen that when introduced, it was designed for the remission of church censures.†

2. As to its position, it is appointed to be used in the visitation of the sick. The rubric in the first Prayer Book, which provided that this form should be used in all private confessions, was expunged by our Reformers. There is no authority for its use on such occasions. It is significant that, at the same time, the reference to auricular confession as lawful in the exhortation in the communion service was left out, and the words "that *of us* (as of the ministers of God and the Church) he may receive comfort and absolution," were altered to their present form, that "*by the ministry of God's word*, he may receive the benefit of absolution." Here is the truly Protestant principle introduced, that absolution is to be obtained by the application of God's word to the conscience. Dr. Philpotts, now Bishop of Exeter, gives this as the meaning of the passage.‡ THE ABSOLUTION IS IMMEDIATELY FOLLOWED BY A PRAYER FOR THE DIVINE PARDON.

3. The practice of the Church is wholly destructive of the notion that this indicative form is a Divine sentence, effective in the remission of sin.

(1.) There are certain cases only in which it may be used. (*a*) It is designed for the sick, as we have seen above. (*b*) There is another limitation, to the sick whose conscience is troubled with any weighty matter. (*c*) There is a further limitation, to the sick troubled with a *weighty* matter who humbly and heartily desire it.

(2.) The very words of this form need not be used. This is an important point, when it is considered that the Council of Trent declares:—

"That the form of the sacrament of penance, in which especially its virtue consists, was placed in these words of the minister: 'I absolve thee, &c.,' to which, indeed, according to the custom of the holy Church, some prayers are laudably joined."

(3.) Neither the absolution nor the visitation service need be used at all. The 67th Canon ordains that the minister, in visiting the sick, shall "instruct and comfort them," according to the order of the Communion-book; or, if he be a preacher, then "as he shall think most needful and convenient." It is remarkable that, while the other occasional services are imposed, *this* is *optional*.

* P. 415. † P. 416. ‡ P. 423.



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(4.) The actual practice of the Church is utterly inconsistent with the notion that this absolution is a Divine sentence. We have seen the limitations with which it may be used, and that it need not be used at all. IF IT WERE A DIVINE SENTENCE, THE CHURCH WOULD NOT HAVE LIMITED ITS USE AS ABOVE, NOR ALLOWED OF ITS TOTAL DISUSE, BUT TAKEN CARE THAT EVERY MINISTER EMPLOYED, AND EVERY MEMBER RECEIVED IT.

There are only two views that are consistent with the Church's doctrine and practice; either that the absolution pertains to Church censures, which was the view with which it was introduced in the 13th century, or else that it is declarative in its character.

Bingham says:—

"This indicative form, I absolve thee, may be interpreted to mean no more than the declaration of God's will to a penitent sinner, that upon the best judgment the priest can make of his repentance, he esteems him absolved before God, and accordingly pronounces and declares him absolved. As St. Jerome observes, the priests under the old law were said to cleanse a leper, or pollute him; not that they were the authors of his pollution, but that they declared him to be polluted who before seemed to many to have been clean." * * *

He further adds that this absolution—

"May reasonably be interpreted (according to the account given out of St. Jerome) *a declaration* of the sinner's pardon, after the apparent evidences of a sincere repentance, and the best judgment the minister can make of his condition, beyond which none can go but the Searcher of hearts, to whom alone belongs the infallible and irreversible sentence of absolution."*

*Lombard's views.*

Lombard says:—

"We can affirm with truth, and believe that God alone remits and retains sins. And yet he has given power of binding and loosing to the Church; but he binds and looses after one manner and the Church after another; for he remits sin by himself alone, who cleanses the soul from inward pollution, and looses from the debt of eternal death. But *he has not given this power to the priests*, to whom yet he has given the power of binding and loosing, that is, of *showing* who are bound or loosed. Upon which account, the Lord having first cured the leper by himself, afterwards sent him to the priest by whose judgment he was to be declared clean. And having first raised Lazarus to life, he then presented him to the disciples that they should loose him; for though a man be loosed before God, yet he is not accounted loosed in the face of the Church but by the judgment of the priest. Therefore the evangelical priest, in loosing and retaining sins, acts and judges after the same manner as the legal priest did heretofore in the case of those who were defiled with leprosy, which is the emblem of sin. Whence St. Jerome, commenting on these words of our Lord to Peter, 'To thee will I give the keys of the kingdom of Heaven,' and 'Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven,' says, some not understanding this place, assume to themselves something of the supercilious pride of the Pharisees, so as to imagine that they have power to damn the innocent and to save the guilty; whereas before God the only thing that is inquired into is the life of criminals, and *not the sentence of the priests*. In Leviticus the lepers are commanded to show themselves to the priests, *whom they do not make leprous or clean, but only show who are clean or unclean*. So here it is plainly declared

* Antiq. Book. xix. chap. ii. p. 248, vol. ii. sect. 6, ut supra.

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that God does not always follow the judgment of the Church, which sometimes judges by surreption and ignorance; but God always judges according to truth. And in remitting or retaining sins the evangelical priests have the same right and office as the legal priests had of old under the law in curing the lepers. These therefore remit or retain sins whilst they judge and declare them to be remitted or retained by God. For the priests put the name of the Lord upon the children of Israel, but he himself blessed them, as it is read in Numbers vi."* AURICULAR CONFESSION.

This is a very remarkable passage from Lombard, who lived in, and whose work became the manual of the 12th century. It shows that the doctrine as to penance of that age, dark as it was, had not approached to the developments of Tridentinism.

According to Lombard, *God pardons* the sinner, and the office of the priest is to *pronounce* him pardoned. According to Trent, *the pardon is conveyed by the absolution.* It is one thing to declare that the leper is cleansed; it is another to cleanse him. Peter Lombard occupied the see of Paris. He was a staunch Romanist so far as Romanism was then developed. It was he who first defined the septenary number in the sacraments, but the above instance shows that his views on absolution, however unscriptural in some respects, were not those afterwards propounded by divines, and set up in the Council of Trent.

## II. AURICULAR CONFESSION.

Intimately connected with the subject of absolution is that of auricular confession. If the absolution of the priest be the Divine sentence, and the channel through which pardon is conveyed, it follows, it is said, that he is invested with judicial power in *foro conscientiæ*, and that all persons are bound to appear at his tribunal to confess their sins that he may judge according to their state. This is the doctrine of Rome, and it is to be regretted that some in the Church of England hold the same view. We have before seen that the Church of England does not regard the absolution of the minister as a Divine sentence by which pardon is conveyed; and this will further appear from the fact that she does not require her people to confess to the minister at all. She allows her members to consult the pastor when they cannot quiet their own consciences. (See exhortation in Communion Service.) This arises from the very relation which the pastor bears to his flock, and is admitted by all denominations. Richard Baxter says:— *Doctrine of Rome.* *Anglican Doctrine.*

"If you either fall into any grievous sin, or any terrible pangs of conscience, or any great straits and difficulties about matters of doctrine or practice, go presently to your minister for advice. * * *

"You must use your pastor as the ordained instrument and messenger of the Lord Jesus and His Spirit, appointed to speak a word in season to the weary, and to show to man His righteousness, and to strengthen the weak hands and feeble knees; yea, and more, to bind and loose on earth as Christ doth bind and loose in heaven. * * *

* Lombard Sent. lib. IV. Dict 18, p. 334. Lugd. 1594.

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AURICULAR CONFESSION.

"It is suspicious if they be men that are so impudent as to draw out your secrets, and screw themselves deeper into your privatest thoughts and ways than is meet; yet a compassionate minister, when he seeth that poor Christians do endanger themselves by keeping secret their troubles, or else that they hazard themselves by hiding the greatest of their sins, like Achan, Saul, or Ananias and Sapphira, and so play the hypocrites, in these cases he may and must urge them to deal openly. * * *

"Not but that private men may help you in this, as a private neighbour may give you a medicine to cure your disease: but you will not so soon trust them in any weighty case, as you will the physician. * * *

"See that you knock oftener at your pastor's door."*

But this is not auricular confession. It is not *secret*, nor *necessary*, nor *entire*. The views of the Church are manifest from the Articles, the Liturgy, the Canons, and the Homilies.

I. The 25th Article denies the sacramental character of penance, and the 22nd asserts that the Romish doctrine concerning pardon, &c., is a fond thing, and vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God. If the absolution of the priest were the Divine channel of forgiveness, and the tribunal of penance an institution of Christ, it would follow that it is a sacrament. Accordingly, some professing Anglicans have maintained its sacramental character in opposition to the Article.

*The Liturgy rejects the confessional.*

II. The Liturgy rejects auricular confession. In the reign of Henry VIII. this ordinance was retained and enforced by one of the Six Articles. The first step towards its abolition was made in the reign of Edward VI., when, in the first liturgy, auricular confession was left to the option of the people, and those who thought "it needful and convenient for the quietness of their own consciences, particularly to open their sins to the priest," were exhorted "not to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church;" while similar forbearance was enjoined on the other side. The same book in the visitation of the sick directed that the absolution in that visitation service should be used in all private confessions. During the period of the first book, persons might or might not resort to auricular confession. But this was altered in the second book, when the exhortation was brought to its present form.

The difference between the two books will appear from the following parallel. The special points of difference between the two are as follow:—

| *First Book.* | *Second Book.* |
|---|---|
| "He who is troubled is exhorted to come to the minister. | "He who *cannot quiet* his conscience by self-examination is exhorted to come to the minister. |
| He is exhorted to confess and open his sin and grief *secretly*. | He is exhorted simply to open his grief, and the word *secretly* is left out. |

* Practical Works, p. 846, vol. ii. Lond. 1707.

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He is exhorted that of us, as of the ministers of God and of the Church, he may receive the benefit of absolution.

Those who are contented with the general confession to the Church are exhorted "not to be offended with those who practise *auricular* and *secret* confession to a priest."

He is exhorted that "by the ministry of God's holy word, he may receive the benefit of absolution." The absolution is not of *us* but of the word.

The lesson of forbearance is wholly left out, with all mention of secret and auricular confession."

AURICULAR CONFESSION.

From this contrast the object of the change is manifest. Persons in trouble of conscience, and who can not, by self-examination, satisfy themselves, are exhorted to open their grief to the minister, which, as we have seen above, Baxter approves. Indeed, it is acted upon by all denominations, and arises from the very nature of the pastoral office. But this consultation *need not be secret*. The husband may accompany the wife, the mother the daughter. The absolution or relief of mind is not to be sought of the minister, but of the word. The rubric which prescribed that the absolution in the visitation of the sick should be used in such cases was left out. The exhortation to forbearance between the friends and foes of auricular confession was omitted, implying that it was no longer a matter of forbearance. Soon after, the Church in her Homilies preached *against* auricular confession. A minister has no right to pronounce in such cases the absolution in the visitation of the sick.

Wheatly says that the Reformers left out the rubric directing this form to be used in private confession—

"To shew that the benefit of absolution (of absolution I presume from inward guilt) was not to be received by the pronouncing of any form, but by a due application and ministry of God's holy word."*

Dr. Philpotts, Bishop of Exeter, says:—

"And here again the nature of that particular absolution is distinctly intimated to be of the same kind as the two former instances of general absolution; it is to be exercised (not by the judicial sentence of the priest after a process carried on before his tribunal, as your Church insists, but) 'by the ministry of God's holy word;' or an authoritative declaration of God's general promises applied in favour of that particular penitent, if he indeed be penitent."†

*Visitation of the sick.*

We now come to the service for the visitation of the sick. The rubric directs the minister to "examine the sick, whether he repent him truly of his sins, and be in charity with all the world, exhorting him to forgive, from the bottom of his heart, all persons who have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man that he make

* Wheatly on the Common Prayer, on the Visitation of the Sick, sect. 6.

† Letters to Chas. Butler, p. 210. Lon. 1826.

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amends to the utmost of his power." Having further exhorted the sick as to his temporal affairs, the rubric follows :—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort."

The meaning of the rubric as to the confession of sin will appear from the following parallel :—

| *The First Book.* | *The Second Book.* |
|---|---|
| "Here *shall* the sick person *make* a special confession if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions." | "Here shall the sick person be *moved* to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this *sort*." |

Even the first Prayer Book in this matter rejected the Romish principle of confession. According to Rome, confession to a priest is necessary. The Romish rubric directs :—

"Then shall the penitent make a general confession in Latin or the vulgar tongue, namely, the confiteor, &c."

This admits of no reservation or exception. A full confession is necessary :—

"If the penitent shall not have expressed the number, kind, and circumstances of his sins, which are all necessary to be unfolded, the priest shall prudently interrogate him. And if, the circumstances of the person being carefully considered, he has reason to fear or doubt, that probably the penitent's confession is not complete, he shall prudently examine into those which he suspects to be concealed by the penitent, especially into the sins of his state; above all, if he does not accuse himself of the same."*

But the first Prayer Book of King Edward, though allowing auricular confession, struck a blow at its very root, when it prescribed that the sick person shall make a special confession of his sins "*if* he feel his conscience troubled with any *weighty* matter."

It was only in this exceptional case of a burdened conscience, that a confession was to be made, evidently not as a necessity but for relief.

Moreover, it was to be special, that is, not having reference to sins in general, but to the *particular* burden of which the penitent complains. Here then is neither fulness, nor necessity, nor secrecy.

The Romish service book says : "It is indispensable that he (the confessor) keep the seal of secret confession under an exact and perpetual silence;" but not only is no such direction

* Ordo administrandi Sacramenta on the Sacrament of Penance. 1831.

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given in the service for the visitation of the sick, but the service itself implies the presence of other persons beside the minister and penitent. This appears from the responses :— AURICULAR CONFESSION.

"Minister: O Lord, save thy servant.

Answer: Which putteth his trust in thee."

But looking at the above parallel, we see that an important advance was made in the second book.

1. "Shall make" was altered to "shall be moved to make." The one was absolute as applying to that exceptional case; the other is not absolute, but directs that the penitent shall be exhorted to "open his grief."

2. The word "form" was altered to "sort." The Priest according to the rubric need not use the exact form. He may say, for instance, "I declare thee absolved, &c."

3. The direction that this absolution was to be used in private confessions was wholly omitted.

III. The Canons only refer indirectly to the subject. If the Church had recognised such an ordinance as the tribunal of penance, she would surely have taken care to make provision for it, especially in the Canon Law. She would have given directions in reference to the office of Confessor, and the regulation of the Confessional. The necessity for such legislation is stated by Mr. Gresley: — *The Canons.*

"The circumstance of Confession being liable to abuse, and the desuetude into which it has fallen amongst ourselves, though no arguments whatever against its legitimate use, yet lead to one important conclusion: namely, that it should be well considered, and exercised under proper regulation. As it is, Confession is ordered by the English Church, yet no single direction or caution is given with regard to the use of it. Every Priest is directed to describe himself as a "discreet and learned Minister of God's Word," and to invite the members of his flock to open their griefs to him. One important step towards the beneficial revival of this Ordinance would be the better education of the Clergy. Considering the very defective education which English Priests receive, the licence which prevails at Universities, the absence of discipline amongst candidates for Holy Orders, it may reasonably be feared that evil would arise if the practice of Confession were indiscriminately revived, and no regulations made in respect to it. 'To be a good Priest—which is rare, very rare—a man should have lived a very regular life, apart from pleasure, ease, and bad company, given to prayer and sacraments.' While such is not the case, precautions are more than ever necessary, particularly in respect of young females; to debar whom from the privilege of Confession would be only less absurd than to debar all other classes on account of the dangers incidental to one class. Let the Confession of females take place in church, and under circumstances of solemnity. Let elderly Priests of staid character only be licensed to hear the Confession of females under a certain age. In the Greek Church only such are licensed as Confessors. Surely much of the evil complained of might be avoided by some such arrangement. There is a remarkable prejudice in the English mind against "Auricular Confession:" that is, the whispering into the ear of the Priest through a hole in the Confessional, and therefore, perhaps, such a mode of Confession is not to be recommended. No arguments would prevent uninstructed people from regarding it as Popish. What we want is

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simply to arrange the best means in which persons burdened with sins may be brought into communication with 'learned and discreet Ministers,' and so be led to true repentance, and their oppressed conscience relieved by the consolation of the Blessed Gospel.

"But such arrangements come most properly under the Episcopal department. It is for Priests to consider how they may best carry out the actual instructions which they have received from the Church."*

It is strange that Mr. Gresley did not see in the absence of such laws and regulations that the Church ignores altogether the system of auricular Confession. The 113th Canon is sometimes quoted in favour of the practice, but the allusion to Confession which it contains must not be detached from the context. We give the Canon in full:—

"Because it often cometh to pass, that the churchwardens, side-men, quest-men, and such other persons of the laity, as are to take care for the suppressing of vice and wickedness in their several parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their superiors, or through negligence, more than were fit, the licentiousness of these times considered: we ordain, that hereafter every parson and vicar, or in the lawful absence of any parson or vicar, then their curates and substitutes may join in every presentment which the said churchwardens, side-men, and the rest above mentioned at the times hereafter limited, if they, the said churchwardens and the rest, will present such enormities as are apparent in the parish; or if they will not, then every such parson and vicar, or in their absence, as aforesaid, their curates, may themselves present to their Ordinaries at such times, and when else they think it meet, all such crimes as they have in charge or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety in their parishes) shall be thought to require due reformation. Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said minister by this our constitution, but do straitly charge and admonish him, that he do not any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity."

Its meaning is obvious, ministers may present to the Ordinary those whom they know to be guilty of crimes. But lest this should destroy the confidence which ought to exist between the pastor and his people in ministerial communications, it is ordained that if any person in the unburthening of his conscience confess his secret and hidden sins, the minister is not to reveal any crime or offence so committed to his trust, unless such concealment make him in the eye of the law a *particeps criminis*. Now this Canon is inconsistent with the system of auricular confession.

1. The object of such confession is stated to be the unburdening of conscience and the reception of consolation. Not

* Ordinance of Confession, p. 45. Lond. 1852.

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one word is said of absolution as the means of restoration to the Divine favour. AURICULAR CONFESSION.

2. The secret may be divulged where the minister's own life may be called into question by concealment, and when the Canon was drawn up the criminal law was very different from what it is at present; forgery, sheep stealing, &c., were capital offences. The breach under *any* circumstances is inconsistent with the seal of auricular confession, which, according to the Church of Rome, should never be broken.

3. This applies to the curate as well as the minister, and, as it is not restricted to the priest, it is applicable to a deacon, who before 1661 could hold a benefice.

4. This subject is introduced incidentally in the Canon arising from the question of presentments, and the Canon is entitled—"Ministers may present." If the Church recognised auricular confession as the Divine tribunal for the pardon of sin, she would not make it the subject of a mere incidental allusion, but take care to legislate fully and clearly thereon, and enact Canons providing for due attendance upon and the celebration of the ordinance. In 1562, it was proposed that Convocation should adopt the following regulation that every one should present himself once a year to the minister for examination.

"At which time the said parsons and vicars shall take occasion to give some private godly admonition to the parishioners, if they knew any faults or offences in them. What priest soever under colour hereof shall practise auricular confession, shall be deprived of all his livings, and deposed from the ministry."*

This suggestion shows that auricular confession was not practised then, but it was rejected lest it should be introduced under colour thereof. The advocates of auricular confession rest very much on the authority of the service for the visitation of the sick and the absolution, but, according to the Canons of the Church of England, A PREACHER NEED NOT USE THE SERVICE AT ALL.

IV. The second book of Homilies, written before the death of Edward VI., but not published till 1562, denounces auricular confession in the plainest terms.

"And, whereas, the adversaries go about to wrest this place, for to maintain their auricular confession withal, *they are greatly deceived themselves and do shamefully deceive others*; for if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves to the lay-people as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the priests as the priests have to absolve the laity. * * *

"And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word, 'Go thy way and shew thyself unto the priest,' do they not see that

* Cardwell's Synodalia, p. 512.

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AURICULAR CONFESSION.

the leper was cleansed from his leprosy, afore he was by Christ sent unto the priest, for to show himself unto him? By the same reason we must be cleansed from our spiritual leprosy,—I mean, our sins must be forgiven us, afore that we come to confession. What need we then to tell forth our sins into the ear of the priest sith that they be already taken away? Therefore, Holy Ambrose, in his second sermon, upon the Hundred and Nineteenth Psalm, doth say full well, 'Go, show thyself unto the priest.' Who is the true priest, but he which is the priest for ever, after the order of Melchisedeck? Whereby, this holy father doth understand, that both the priesthood and law being changed, we ought to acknowledge *none other priest for deliverance from our sins, but our Saviour Jesus Christ, who being our sovereign bishop, doth, with the sacrifice of his body and blood, offered once for ever upon the altar of the cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that, with true confession of the same, do flee unto him.* * * I do not say but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; *but it is against the true Christian liberty*, that any man should be bound *to the numbering of his sins*, as it hath been used heretofore in the time of *blindness and ignorance.*"*

*Views of the Reformers.*

## V. The views of the Reformers.

Before we give quotations on this subject, it is necessary to refer to certain misrepresentations. Maskell quotes the following passage from Cranmer:—†

"But he (God) hath given the Kayes of the Kingdom of Heaven and the authority to forgyve synne to the Ministers of the Church. Wherefore let him that is a synner go to one of them; let him knowledge and confess his synne, and pray him that, according to God's commandment,

* P. 575, Second Part of Homily on Repentance. London, 1843.

† Maskell asks, "Is there no voice by which we may learn the truth? I believe that there is a voice, long neglected and forgotten, the voice of the Church of England. Let us listen to her teaching, and we shall find that now as of old, by the grace of God, she does not speak with a doubting or hesitating tongue." This, in itself, is very good, but the reader may well be astonished when he finds that it is to the *mediæval* church that he appeals, and upon the following principle:—"We declare therefore that the Church of England now holds, teaches, and insists upon all things whether of belief or practice, which she held, taught, and insisted on before the year 1540, unless she has since that time, plainly, openly, and dogmatically, asserted the contrary."‡ He then devotes a chapter to the decisions of the Church from the year 1220, to the year 1536. He might have spared himself the trouble. The Church of England has plainly, openly, and dogmatically, repudiated the mediæval system. Maskell regards the first absolution as no more than an earnest prayer, the second as similar, though it may be viewed as conveying the remission of light or venial sins; but the priest "does, using the third *form* of absolution, actually absolve the sinner" (sick or well) "from his sins, and does in consequence, restore him to the state of justification, to the state of favour and grace, from which he had fallen."§ It is rather unfortunate for this position that the said absolution is only to be used in the visitation of the *sick*, and that in exceptional cases, that it need not be used in form, *and* need not be used at all.

‡ On Absolution, p. 49. § Ibid. p. 127.

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he will give Absolution, and comforte him with the Word of Grace and forgiveness of his synnes. And when the Minister dothe so I ought steadfastly to believe that my synnes are truly forgiven me in Heaven." AURICULAR CONFESSION.

Maskell adds the following observations:—

"Of course it will be at once objected against this passage, that it is not Archbishop Cranmer's writing. And, in strictness, this objection is true, because, although Burnet and some others do not appear to have been aware of it, there is no doubt that the catechism is a translation from the Latin or German of Justus Jonas. But the Archbishop fully adopted it, and it has been said (nor do I know of any evidence to the contrary) that he professed to the very last to *adhere to the statements therein made, and repudiated the idea of his having deviated from the doctrine therein propounded.*"

Gresley also quotes the same passage but without any qualification.*

Upon this subject we observe:—

1. There is no doubt that the work in question is a translation. Cranmer himself says:—"The Catechism of Germany by me translated."†

2. Maskell says:—"But the Archbishop fully adopted it." It is certain that he did *until he changed his views.*

Archbishop Laurence says:—"The Catechism alluded to, Cranmer first published in the year 1547."‡ The Archbishop was then a Lutheran. In the end of 1548 he abandoned Lutheranism. The Dean of Chichester (Traheron) writing to Bullinger, says that "the Archbishop of Canterbury, and the other Bishops who heretofore seemed to be Lutherans, have come over to our opinion respecting the true doctrine of the eucharist."

3. Maskell refers to Dr. Hook, who says that Cranmer adhered to the statements therein made, and repudiated the idea of his having deviated from the doctrine therein propounded.§ It would have been wiser if Maskell had looked into the matter for himself. In reply to Gardiner, when taunted on the subject of the said Catechism, Cranmer says:—

"And in that catechism I teach not, as you do, that the body and blood of Christ is contained in the sacrament, being reserved, but that in the ministration thereof, we receive the body and blood of Christ; whereunto if it may please you to add or understand this word '*spiritually*,' *then* is the doctrine of my catechism sound and good in all men's ears; which know the true doctrine of the sacraments."‖

Here Cranmer says that the addition of the word "*spiritually*" to the passage, would give his view. "Then," said he, with that addition, is the catechism sound, implying that it

* Ordinance of Confession, p. 47. London, 1852. † Works of Cranmer, p. 190.

‡ Bampton Lectures, p. 201. London, 1805.

§ Visitation Sermon, p. 98. 1839.

‖ Works of Cranmer, Answer to Gardiner, p. 227. P. S.

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AURICULAR CONFESSION.

is unsound without it. Further, Cranmer says in the disputation at Oxford :—

"But this I confess that not long before I wrote the said Catechism, I was in the error of the real presence, as I was many years past in divers other errors, as of transubstantiation, of the sacrifice propitiatory of the priests in the mass, of pilgrimages, purgatory, pardons, and many other superstitions and errors, that came from Rome."*

Again Cranmer expressly repudiates the views of Jonas, with others, on this very subject.

"For although these men (Luther, Jonas, &c.,) in this and many other things have in times past, and *yet*, peradventure, some *do* (the veil of old darkness not clearly in every point removed from their eyes) agree with the Papists in part of this matter, yet they agree not in the whole."†

The writer must indeed be rash who asserts that Cranmer never deviated from the opinions of Jonas, as set forth in the said Catechism!

4. Maskell himself quotes from Cranmer the words :—"Not long before I wrote the said Catechism," but he should have gone on with the passage wherein the Archbishop refers to his "*other errors.*"‡ It is worthy of notice that Mr. Maskell having thus misrepresented Cranmer, passes at once from him to Bishop Montague, in the reign of Charles the Second. He could find no support for his views in the works of the Reformers, and next to his mis-quotation of Cranmer, refers to Montague, Morton, Crackenthorp, White, Donne, &c. What an admission that he could find no evidence in his favour, in the works of the compilers of our Service, whose opinions alone are decisive in this matter! We now, however, supply the deficiency, and the reader will at once perceive that Maskell had good reasons to pass over the Reformers *per saltum.*

The views of the Reformers on the keys are most clear. The Catechism published by Royal authority in 1553, contains the following passage :—

*The Catechism and Cranmer.*

"To this Church belong the keys wherewith heaven is locked and unlocked, for that is done by the ministration of *the word, whereunto* properly appertaineth the power to bind and loose, to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this Church, he shall be saved, but whosoever believeth not, he shall be damned."§

These are the advanced views of Cranmer and the Reformers. The accession of Mary followed the publication of this Catechism, and we turn now to the Elizabethan divines.

Bishop Jewell says :—

*Jewell.*

"The office of loosing, consisteth in this point—that the minister, either by the preaching of the Gospel, offereth the merits of Christ and full pardon to such as have lowly and contrite hearts, and do unfeignedly repent themselves, *pronouncing unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation;* or else, that the same minister, when any have offended their brother's minds with some

* Cranmer's Works, p. 374.
† Cranmer's Works, p. 21.
‡ See quotation above.
§ Liturgies of Edward, p. 513. P. S.

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great offence, or notable and open crime, whereby they have, as it were, banished and made themselves strangers from the common fellowship, and from the body of Christ; then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and restore them to the company and unity of the faithful."* AURICULAR CONFESSION.

Becon, chaplain to Cranmer, and author of one of the Homilies, says:—

"And by a metaphor Christ calleth the *preaching of his word a key*. For a key hath two properties, one to shut, another to open, so hath *the word of God*. It openeth to the faithful the treasure of the gifts of God, grace, mercy, favour, *remission of sins*, quietness of conscience and everlasting life; but to the unfaithful it shutteth all his treasures, and suffereth them to receive none of them all, so long as they persist and remain in incredulity, and unfaithfulness. These keys are given to as many as, being truly called unto the office of ministration, preach the word of God. They loosen, that is to say, they preach to the faithful remission of sin by Christ. They also bind, that is they declare to the unfaithful damnation. . . . These things have I spoken concerning the absolution or *the keys, which consisteth only in preaching God's word*."† *Becon.*

Hutchinson says:—

"As every private man forgiveth his brother so much more the ministers of God's word have power to do the same, for to them belongeth forgiving and retaining, binding and loosing of the whole congregation. To them Christ gave the keys of the kingdom of heaven. How then doth God only forgive sin? Truly, they are only ministers of the forgiveness, and preachers of his mercy, or of his wrath. Their forgiving and loosing is to declare the sweet and comfortable promises that are made through Jesus Christ in God's book to such as be penitent; and their binding and retaining is to preach the law, which causeth anger to such as be impenitent. Or, their loosing is to declare before the congregation, that God forgiveth the believing; and their binding is to show, that God will not pardon the unbelieving, because they are without purpose to amend and reform their livings. The common sort suppose, that God forgiveth them, as soon as the minister layeth his hands upon their heads, although they return to their old living. Be not deceived. Except thou repent, he hath no authority to forgive thee; for he is a minister of forgiveness only to such as repent and will amend. His commission stretcheth no further. If thou, from the bottom of thy heart, be sorry for thy trespass, if thou be without all desire to sin, if thou earnestly mind to amend, God forgiveth thee before thou come at the minister; who first cleansed the man from leprosy, and after commanded him to show him to the priest, for a witness to the congregation. So he raised Lazarus first, and afterwards bade his disciples loose his grave bonds. As the priest of the old law made the lepers clean or unclean; so bindeth or unbindeth, forgiveth and retaineth, curseth and blesseth, the ministers of the new law. They put the name of God upon the people, but he only doth bless them; they minister the sacrament of forgiveness, but he only doth forgive; as St. Paul certifieth unto the Corinthians, saying:—'Neither is he that planteth anything, neither he that watereth; but God which giveth the increase.' As an ambassador maketh peace with a strange king, to whom he is sent with a message, but they which bear witness of the peace make it not; no more do they forgive sin, but be witnesses thereof, that God pardoneth them through the ambassage of Jesus Christ, who is our high ambassador."‡ *Hutchinson.*

To these we must add Bullinger's Decades, which were in

* Apology, p. 60. P. S.

† Becon, Castle of Comfort, pp. 566, 567. P. S.

‡ Works of Hutchinson, p. 96. P. S.

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INTONING. such high esteem in the Church of England, that Convocation in 1586 issued an order that the junior ministers should provide themselves "with a Bible and Bullinger's Decades in Latin or English, to read one chapter in the Bible every day, and one sermon in the Decades every week, taking notes, which were to be examined by a person appointed by the Bishop." Bullinger says:—

*Bullinger.* "Therefore the keys of the kingdom of heaven are nothing else but the ministry of preaching the Gospel, or word of God, committed by God unto his ministers, to that end that every one may be taught which way leadeth unto heaven, and which way carrieth down unto hell . . . . But it is evident, the same day the ministry or function of preaching the Gospel was committed to the Apostles; whereby it followeth that the keys are nothing else but the ministry of preaching the Gospel among all nations."*

Again he says:—

"Moreover, the Lord alone forgiveth sins. For it is the glory of God alone to forgive sin. Therefore, whereas men are said to forgive sins, that is to be understood of their ministry and not of their power. The minister pronounceth to the people that for Christ his sake their sins are forgiven; and in so saying he deceiveth not them; for God indeed forgiveth the sin of them that believe, according to that saying, whose sins ye forgive they are forgiven them. And this is done as often as the word of the Gospel is preached, so that there be no need to feign that auricular confession and private absolution at the priest's hand is necessary for the remission of sins. For as auricular confession was not in use among the saints before the coming of Christ, so we read not that the Apostles heard private confession or used private absolution in the Church of Christ."†

## ADDENDUM, No. II.

### READING, SAYING, AND SINGING.

The rubric directs some parts of the service to be said, others to be sung. In ordinary acceptation to say does not mean to intone, but to speak in the usual style, or to read, and that it bears this meaning in the rubrics is evident from the fact that what is sometimes described as being said, is at others, as being read. Of this the following are instances:—

"Then shall be *sung* or *said* the Apostles' creed by the minister and the people standing, except only such days as the creed of St. Athanasius is appointed to be *read*."

But the rubric before the Athanasian creed directs it to "be sung or *said*." Here, in one instance, the creed is described as being said, in the other as being read, showing that *said* and *read* are used indifferently, as denoting the same thing.

This observation applies also to the rubric before the *venite*.

* Sermon IV. The fifth Decade.

† Bullinger's Decades. Sermon LX. First Decade.

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In the preceding books, the direction was given as now :— "then shall be *said* or sung this psalm following," to which was added in the rubric of 1661 :— INTONING.

"Except on Easter day, upon which another anthem is appointed; and on the nineteenth day of every month it is not to be *read* here, but in the course of the Psalms."

This last rubric refers to the reading of the Psalms as identical with the saying of them.

Another instance is found in the rubric after the third collect in the Evening service :—

"Then these five prayers following are to be *read* here except when *the Litany is read;* and then only the two last are to be read, as they are *there* placed."

This rubric was added in 1661, and unless it could be shown that while the other collects are to be intoned or given in plain song, these are to be read, this proves that the expressions reading and saying in the estimation of the last reviewers mean the same thing. In all these instances, we observe that the changes of the last review were not in the direction of mediævalism.

Until then, the rubric before the final address in the marriage service contained the following words :—"And after the Gospel shall be *said a sermon.*" This was properly changed, but who will venture to assert that the old rubric intended that the sermon should be intoned? We ask, who ever intoned a sermon?

That the Reformers and Revisers contemplated generally the reading, not the intoning of the service, is evident also from contemporary documents. The injunctions of Elizabeth contained the following paragraph :— *Injunction of Elizabeth.*

"That all ministers and *readers* of public prayers, chapters and homilies shall be charged to *read* leisurely, plainly, and distinctly."*

The visitation articles of the same year inquire :—

"Whether the curates and ministers do leisurely, plainly and distinctly *read* the public prayers, chapters and homilies as they ought to do."†

The Romish party endeavoured to retain the Romish style of saying prayers, but the Reformers set their faces against this.

Hooper describing the service in 1549, says :—

"And that Popery may not be lost, the mass Priests, although they are compelled to discontinue the use of the Latin language, *yet most carefully*

* Cardwell's Doc. An. † Ibid.



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INTONING. *observe the same tone, and manner of chanting*, to which they were heretofore accustomed in the Papacy."*

Burnet refers to this circumstance as follows, and to the way in which the difficulty was met.

"There were two things much complained of; the one was that the priests read the prayers generally *with the same tone of voice that they had used formerly in the Latin service;* so that it was said the people did not understand it much better than they had done the Latin formerly. This I have seen represented in many letters, and it was very seriously laid before Cranmer by Martin Bucer. The course taken in it was, that in all parish churches the services should be read in a plain audible voice, but that the former way should remain in cathedrals, where there were great choirs, who were well acquainted with that tone, and where it agreed better with the music that was used in the anthems: yet even then, many thought it no proper way in the litany, where the greatest gravity was more agreeable to such humble addresses, than such a modification of the voice which to those unacquainted with it, seemed light, and for others that were more accustomed to it, it seemed to be rather use that had reconciled them to it, than the natural decency of the things or any fitness in it to advance the devotion of their prayers. But this was a thing judged of less importance; it was said that those who had been accustomed to read in that voice could not easily alter it, but as those dropped off and died, others would be put in their places who would officiate in a plainer voice."†

The Elizabethan injunctions, though permissive of plain song in *certain* churches, required that it should be *no less intelligible than reading.*

*Puritan usage.*

Whatever meaning the Romanists may have attached to the saying of service, the Reformers and Revisers evidently understood by it the reading thereof. It is very remarkable that even *the Puritans* apply this expression *say* to their prayers. We give two examples from the Middleburgh Prayer Book, in the following rubrics: —

"This prayer following may also be *said* after the sermon."‡ . . . "And after the action is done, he is to give thanks, *saying*, Most merciful Father, &c."§

The Puritans surely did not mean that these prayers were to be intoned, a practice to which they were opposed.

It may then be inquired how has it happened that in some churches the services are intoned? This brings us at once to the injunctions of Elizabeth, the 49th of which is as follows:—

"XLIX.—Item. Because in divers *Collegiate* and also in some *Parish*

* Original Letters, p. 72, vol. i. P. S.

† History of his own Times, p. 162, vol. ii. Nares's Ed.

‡ p. 32, ut supra. § p. 60, ut supra.

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Churches, heretofore there have been livings appointed for the maintenance of men and children to use singing in the church; by means whereof, the laudable service of music hath been had in estimation and preserved in knowledge; the Queen's Majesty, neither meaning in anywise the decay of anything that might conveniently tend to the use and continuance of the said science; neither to have the same, in any part, so abused in the church, that thereby the common prayer should be the worse understanded of the hearers—willeth and commandeth, that, first, no alterations be made of such assignments of living, as heretofore hath been appointed to the use of singing or music, in the church, but that the same so remain: and that there be a modest and distinct song so used in all parts of the Common Prayers in the church, that the same may be as plainly understanded, as if it were read without singing.—And yet, nevertheless, for the comforting of such as delight in music, it may be permitted that, in the beginning or in the end of the Common Prayers, either at morning or evening, there *may* be sung an hymn or such like song, to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of hymn may be understanded and perceived."

The following points are evident from this:—

1. That the Royal permission was needed for the use of plain song in the service. It is clear that the Prayer Book *in itself* did not authorize the practice.

2. That the Royal permission as to this use was given to certain churches in which endowments had been provided for the maintenance of choirs. But this was made as a concession, applicable to peculiar cases.

3. The legalizing of such services in these peculiar cases implied their *non use* in others.

4. The Royal injunctions specified that, in the plain song, care was to be taken that the service was to be as "plainly understood as if it were read without singing."*

5. The same injunctions sanctioned the use of a hymn at the beginning and close of service.

From all this, it is very clear that the practice was not intended to be *general*. Full choral service in collegiate churches, now rests not upon the Prayer Book, but upon long established custom, sanctioned by Royal authority. It is remarkable that *the last Act of Uniformity* invariably refers to the *reading* of the service.

The introduction of intoning and choral services generally

* The fourteenth canon directs that:—"The Common Prayer shall be *said or sung* distinctly upon such days as are appointed, &c." The singing refers to churches in which it was sanctioned as above.



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PRAYER IN THE PULPIT.

into our parish and district churches, is very inexpedient, and calculated to drive people to dissent.

## ADDENDUM, No. III.

### PRAYER IN THE PULPIT.

The only direction given by the Church, as to prayer in the pulpit, is found in the 55th canon, which is as follows:—

"55. THE FORM OF PRAYER TO BE USED BY PREACHERS BEFORE THEIR SERMON.

"Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, *Scotland*, and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty, our sovereign lord James, King of England, Scotland, France, and Ireland, defender of the faith, supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal; ye shall also pray for our gracious Queen Anne, the noble prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the ministers of God's holy word and sacraments, as well archbishops and bishops, as other pastors and curates: ye shall also pray for the King's most honourable council, and for all the nobility and magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole commons of the realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting: always concluding with the Lord's Prayer."*

*Canon and Injunction compared.*

The title of this canon is very important, and the difference between it and the title in the Elizabethan injunction, will be seen from the following parallel:—

| *Title of Injunction of* 1559. | *Title of Canon of* 1604. |
|---|---|
| "The form of *bidding* the prayers to be used generally in this uniform sort." | "The form of *a prayer to be used* by preachers before their sermons." |

Forty-four years elapsed between the injunction and the year

* The use of a collect before sermon is sanctioned by general custom, but is not prescribed.

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1604, and evidently the title of the canon was so modified as to sanction the general practice of offering up *extempore* prayer in the pulpit; for while the Elizabethan injunction designated it as "the form of *bidding* the prayers," the canon designates it as "the form of *a prayer to be used.*" PRAYER IN THE PULPIT.

The opening of the canon, to the words "ye shall pray," was added to the injunction. It does not absolutely bind the preacher to *this form*, but to "this *effect*," evidently allowing a *latitude*. The title sanctions the use of this as *a prayer*, the opening of the canon sanctions it, as the *bidding of prayer*. This ambiguity was evidently designed to cover either the *bidding*, or *petitionary* form.*

That it was the custom to offer up extempore prayer before and after sermon is not denied. The Episcopal Commissioners at the Savoy took very high ground, and, as it might be expected, were of opinion that the use of extempore prayer is without authority. But they could not deny the fact, that the custom of the Church admitted of its use in the pulpit. They said:—

"*Nor are ministers denied the use and exercise of their gifts in praying before and after sermon.* Although such praying be but the continuance of a custom of no great antiquity, and grown into common use by sufferance only, without any other foundation in the laws or canons, and ought, therefore, to be used by all sober and godly men with the greatest inoffensiveness and moderation possible." *Extempore Prayer before Service allowed.*

We cite this for its testimony to the *fact*, that ministers were allowed to pray *extempore* in the pulpit. As to its antiquity, the practice existed since the Reformation, and as to its justi-

* Many authorities may be quoted to show that the petitionary form was common. Strype gives the testimony of Robert Wright, a Puritan, who, when charged with using prayers of his own devising, says that "he prayed *as preachers use to do in all places*, and altogether in prescript words."—An. p. 124, vol. iii. The Bishop of Rochester, in 1638, inquired:—"Whether doth your preacher *in his prayer which he maketh at his sermon*, use to pray for his Majesty . . . as by law is appointed."—Quoted by Goode in his Ceremonial, p. 104. Lon. 1851. Montague, in 1637, inquired:—"Doth your minister use in *his prayer* to pray for the King, the Queen, Clergy, Council, &c., and conclude with the Lord's Prayer, according to the 55th Canon?"—Ibid. Tenison says to the Bishops of his province, in 1695:—"It seems very fit that you require your clergy in *their prayer* before sermon to keep to the effect of the 55th Canon."—Ibid. George I., in his directions to the Archbishops and Bishops, directs them to "require your clergy in *their prayer* before sermon, that they do keep strictly to the form in the said canon contained, or to the full effect thereof."—Ibid. This was rendered necessary by the fact that certain sympathisers with the Pretender omitted prayer for the King.

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PRAYER IN THE PULPIT.

fiableness this Laudian opinion is worth but little. The sermons of many eminent divines show that the practice was observed by men of the highest name.

*Homiletic forms.*

The Homilies contain different forms of prayers used after sermon, proving that considerable latitude was allowed.*

The doxology at the end of the sermon, is not prescribed, but customary. The Homilies close with ascriptions of praise, differing from each other, showing that there is no established form, and, in some instances, without any doxology.

## ADDENDUM, No. IV.

### DIVISION OF SERVICES.

There is no doubt that the Morning Service, Litany, and Communion were originally intended to be distinct services.

The first book contained the following rubric before the Communion Service :—

"So many as intend to be partakers of the Holy Communion shall signify their names to the curate over night, or else in the morning, afore the beginning of matins, *or immediately after.*"

The direction as to the notice immediately after proves that an interval was contemplated.

At the end of the Communion Service in the same book, the following notice appears :—

"Upon *Wednesdays and Fridays the English Litany* shall be said or sung in all places, after such form as is appointed by the King's Majesty's injunctions: Or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the priest, yet these days (after the Litany ended) the priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's supper) until after the offertory. And then shall add one or two of the collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people, shall let them depart with the accustomed blessing."

From this it appears that there was to be a union of the two services on *Wednesday and Friday.*

In the 2nd book, the Litany was directed to be said on Sundays as well as on "Wednesdays and Fridays, and at other times when it shall be commanded by the ordinary."

The *Reformatio Legum,* which, however, was never formally sanctioned, directed that the three services should be united, and accordingly Grindal, in his injunctions of 1571, stated that—

"The minister was not to pause or stay between Morning Prayer, Litany, or Communion, but to continue and say Morning Prayer, Litany, and Communion (or the service appointed to be read, when there is no Communion), together *without any intermission,* to the intent that

* Homilies against wilful rebellion.

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the people might continue together in prayer, and reading the Word of God, and not depart out of the church during all the time of the whole Divine service." DIVISION OF SERVICES.

Still, the rubrics remained as they were, and in 1604, the Canons seemed to confirm the separation by directing the Litany to be said on Wednesdays and Fridays.*

At the last review, the rubrics were altered, evidently with *the design* of combining the services.

The Morning Prayers and Litany are united in the following rubric, after the third collect for Grace :—

"Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed."

At the same time, the rubric as to the notice of communion was altered from "or immediately after" to "at least some time the day before," it being impossible, in the union of the services, to give notice immediately after Morning Prayer. So also, the rubric in the commination service was brought to its present form :—

"After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the reading-pew or pulpit, say."

But notwithstanding these rubrical changes, the case is by no means clear, and it is well that it is a question of little importance. The services themselves, and "*none other*," must be read, and, whether separately or not, may well be left to the discretion of the ordinary, who should take into consideration the wishes of the people, and other circumstances of the case.

But the union of the services has led to another question. According to the prevailing practice, the service in the morning closes with the sermon; but the rubric, after the Communion service, *substantially* the same in the five books, directs :—

"Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general prayer [for the whole state of Christ's Church militant here in earth] together with one or more of these collects last before rehearsed, concluding with the Blessing."

This rubric, of course, has reference to the Communion, and not to the service, which is distinctively the Morning Service.

The Act of Uniformity directs—

"That at all and every time and times, when any sermon or lecture is to be preached, the Common Prayers and Service in and by the said book appointed to be read *for that time of the day* shall be openly, publicly, and solemnly read."

This means that in such cases a morning sermon is to follow the Morning Service; and that an evening sermon is to follow the Evening Service. But, in both instances, of course, the Service closes with the sermon, and without the offertory and

* Canon 15.

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DIVISION OF SERVICES.

prayer for the Church militant, which belong to the Communion Service. It was, therefore, quite natural that, when a combination took place of Morning Service, Litany, and a part of the Communion, the Service should close with the sermon. If it be urged that it was intended that *the Communion Service*, when there is no communion, should end according to the above rubric; it can also be urged that it is intended that *the Morning Service* should close with the sermon. If it be unrubrical to terminate the Communion Service according to the present practice, it is equally so to combine the Communion Service with the Morning.

It seems that the last reviewers designedly left the point in ambiguity :—

"And *when* there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient.

After which done, the priest shall say,

"Let us pray for the whole state of Christ's Church militant here in earth."

The paragraph, "And *when*," &c., was added in 1661. The priest is directed, when there is a communion, to say the prayer for the Church militant. Dr. Pepys, Bishop of Worcester, regarded the two rubrics as contradictory, his words are :—

"In that which immediately precedes the prayer for the Church militant, the following words occur: And when there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient; after which the priest shall say, 'Let us pray for the whole state of Christ's Church militant here on earth.' Did the rubric stand alone, there could be no doubt that the prayer for the Church militant was to be read only when the sacrament was about to be administered; but another rubric occurs, inconsistent with the above, at the conclusion of the Communion Service, where we read, that upon Sundays and holidays, if there be no Communion, shall be said," &c. (as above). * * * "It is difficult to account for these two contradictory rubrics, which appear to have been inserted at the same time, that is, at the second revision of the Prayer Book, in the reign of Edward VI.; but as they do exist, it is not extraordinary that the clergy should have felt themselves at liberty to observe which they pleased; and partly on account of the length of the Service, so distressing to those who are in advanced years, partly on account of the awkwardness of being obliged again to exchange the gown for the surplice, this prayer became gradually discontinued."*

We regard them as *ambiguous*, not contradictory, and we believe this ambiguity was designed to cover both practices. If the rubric directing the use of the Prayer for the Church militant had been removed, it would have been unlawful to use that prayer in the above case. Perhaps the reviewers did wisely

* Ordination Charge, Decem. 1844.

Archdeacon Sharp, a strict Rubrician, having compared the rubrics, says:—"From these several rubrics laid together, the sense of the Church may be gathered, viz., that alms and the sentences are intended always to accompany each other, and the obvious inference is, that where the former are wanting, the latter will seem superfluous and without warrant."

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in thus allowing a latitude. There can be no objection to the use of the above prayer and collects. It is only a question whether it is prudent unnecessarily to prolong the service, now consisting of a combination of three offices. Wheatly and others urge that the minister, in the use of the offertory, and prayer for the Church militant, intimates his readiness to go on with the Communion. We are surprised that such a plea could be made when the Church has expressly directed that *notice* of the Communion *must* be given the Sunday or Holy day before. SUMMARY.

"When the minister giveth warning for the celebration of the holy communion (*which he shall always do upon the Sunday, or some holy day immediately preceding,*) after the Sermon or Homily ended, he shall read this exhortation following."

Without such notice the Communion can not be celebrated, and the use of any part of the service *for such a motive,* would be open to the following strictures of Maskell, upon the *missa sicca,* or dry mass.

"A mere repetition, and a most objectionable one, if part only of the service, without consecration, and without communion. It was in fact, almost a *mockery,* and long before the Reformation, was abolished throughout the Christian world."

## SUMMARY.

SECT. I.

The Sarum mass contains in addition to some primitive forms of prayer and thanksgiving, which are good, a multitude of observances and devotions, which are superstitious and idolatrous.

SECT. II.—THE ORDER OF COMMUNION.

The first reformed English service, gave the cup to the laity, and was used as an addendum to the Sarum Mass.

SECT. III.—THE PROGRESS OF THE REFORMATION.

The first book superseded the above order as well as the Sarum Mass, but it retained many superstitions. The second book was satisfactory in every respect, rejecting the Romish vestments, altar, mixture of water with the wine, the sanctification of the elements, the corporal presence, the sacrifice, and prayer for the dead.

SECT. IV.—THE ORIGIN OF THE SERVICE.

The exhortations and rubrics were composed by the Reformers. The prayers were either derived from primitive times, or composed by the above.

SECT. V.—THE ALMS AND OBLATIONS.

They consist of the offerings made for the poor or for pious purposes referred to in the sentences. The Church declined at the last revision to offer the elements.

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SECT. VI.—BOWING AT THE CREED.

SUMMARY. The injunctions of Elizabeth directed the congregation to bow at the name of Jesus *whensoever* mentioned in the service. But it is evident from the testimonies of Hooker and Whitgift that this was not insisted upon, many objecting to the practice. It appears also that it became a general custom to bow at the Gospel, and at no other time. The canons of 1604, therefore, directed that persons shall bow *when* the Lord Jesus Christ shall be mentioned, as it hath been accustomed, the general custom being now to bow at the creed.

SECT. VII.

Being a synopsis of the Church's doctrine on the Lord's Supper needs no summary.

SECT. VIII.—ANGLICAN REPUDIATION OF ROMAN AND LUTHERAN VIEWS.

Ridley, on reading Bertram on the Eucharist, renounced the notion of a corporal presence. Cranmer now giving further attention to the subject, became, as Laurence says, a Zuinglian. The second book gave effect to this change of sentiment, and the ubiquitarian doctrine of Luther was repudiated in the articles and post-communion declaration.

SECT. IX.—COMMUNION SERVICE COMPARED WITH THE VIEWS OF CRANMER.

Cranmer had more influence in the Reformation of the Liturgy than any other Reformer. He says that by the presence of the body of Christ in the communicant he means that "the force, the grace, the virtue and benefit of Christ's body" "be really and effectually present with all them that duly receive the sacrament."

ADDENDUM I.—ABSOLUTION AND CONFESSION.

The Church of Rome holds that absolution conveys Divine pardon for mortal sin, and restores the soul to baptismal purity. In the primitive Church, absolution was designed for the remission of Church censures, and the Divine pardon was sought by prayer, not conveyed by a form. The indicative form was introduced in the 13th century, and designed for the remission of Church censures. Of our three forms, the first is declaratory, the second precatory, and the third ecclesiastical. The third can not be regarded as a Divine sentence; (1) it is novel; (2) it is only intended for the sick, and that in certain cases only; (3) the service need not be read at all, and, if the service, not the exact form; (4) it is followed by a prayer for pardon. The first book allowed auricular confession, the second rejected it, and introduced the Protestant principle that absolution is to be obtained "by the ministry *of the word.*" The Canons reject the seal of confession, and the Church in her Homilies preaches against auricular confession. [The other Addenda do not need a summary.]

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# CHAP. XIII.

## THE BAPTISMAL SERVICES.

### SECT. I.—COMPARISON OF BOOKS.

THE first book opened as follows:—

Comparison of Books.

*Introductory Rubrics.*

"It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered, but at two times in the year: at Easter, and Whitsuntide. At which times it was openly ministered, in the presence of all the congregation. Which custom (now being grown out of use) although it can not for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered but upon Sundays, and other holy days, when the most number of people may come together, as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also, it is expedient that baptism be ministered in the English tongue. Nevertheless (if necessity so require) children may at all times be baptized at home."

In 1661, the first part of the rubric was left out, and it now begins, "The people are to be admonished," closing with the words, "Children may be baptized upon any other day," instead of "may at all times be baptized at home."

The second rubric was added in 1661.

A comparison of the next rubric as it stood in the two books of Edward, is indicative of the advance of the Reformation.

| *First Book.* | *Second Book.* |
|---|---|
| "When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge over night or in the morning, afore the beginning of *matins* to the curate. And then the godfathers, godmothers and people, with the children must be ready at the *Church door*, either immediately after the last canticle at matins, or else immediately afore the last canticle at even song, as the curate by his dis- | "When there are children to be baptized upon the Sunday, or holy day, the parents shall give knowledge over night, or in the morning afore the beginning of *morning prayer* to the curate. And then the godfathers, godmothers, and people with the children, must be ready at *the font*, either immediately after the last lesson at morning prayer, or immediately after the last lesson at evening prayer, as the curate by |

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COMPARISON OF BOOKS.

| | |
|---|---|
| cretion shall appoint. And then, standing there, the priest shall ask whether the children be baptized or not." | his discretion shall appoint. And then, standing there, the priest shall ask whether the children be baptized or not." |

The rubric, as it now stands, is the same as that in the second book, with the exception of the direction that the font "is then to be filled with pure water," added in 1661. According to the first book, the service was to begin at the door, but according to the second, it was to be conducted altogether at the font. In this, our Reformers rejected a superstition which had been established in the Church. In former times, there was a service by which Catechumens were solemnly admitted, and which "consisted of the imposition of hands with prayer for the person."* In course of time, numerous superstitious observances were added, such as the blessing of salt which was given to Catechumens and called their Sacrament, with crossing, exorcism and anointing. "In the course of many ages," says Bingham, "this service for Catechumens was added to the baptismal, and administered to candidates whether infants or adults." It was a palpable absurdity to admit infants to the position of *Catechumens*, seeing that they were incapable of instruction, and not only so, but to receive them as Catechumens, and to baptize them in one and the same service. The manuals of York and Sarum contained an "*ordo Catechumenum faciendum*," as the beginning of the baptismal service. The trace of this appears in the rubric above which directs the service to begin at the Church *door*, where the candidate was admitted as a Catechumen. Before the address to the godfathers, he was led to the font. The second book directs the service to begin at the font, and thus sweeps away all traces of this gross superstition. The substitution of Morning Prayer for matins, and Evening Prayer for even song was significant. The first prayer in the first book was as follows:—

*The Ordo Catechumenum.*

"Almighty and everlasting God, which of thy justice didst destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the ark: and when thou didst drown in the Red Sea wicked King Pharao, with all his army, yet (at the same time) thou didst lead thy people the children of Israel safely through the midst thereof: whereby thou didst figure the washing of thy holy

* Bingham's Antiq. p. 168, vol. ii.

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baptism: and by the baptism of thy well-beloved Son Jesus Christ, thou didst sanctify the flood Jordan, and all other waters to this mystical washing away of sin: we beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy Holy Ghost, *that by this wholesome laver of regeneration, whatsoever sin is in them, may be washed clean away;* that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing: and being fervent in spirit, steadfast in faith, joyful through hope, rooted in charity, may ever serve thee: and finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake our Lord. Amen." Comparison of Books.

In the second book, the prayer was brought to its present form, with the exception of one or two verbal changes. The following parallel exhibits a significant contrast:—

| *First Book.* | *Second Book.* |
|---|---|
| "We beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with the Holy Ghost *that by this wholesome laver of regeneration*, whatsoever sin is in them may be washed clean away; that they being delivered," &c. | "We beseech thee for thy infinite mercies that thou wilt mercifully look upon these children, sanctify them and wash them with thy Holy Ghost; that they being delivered from," &c. |

*Laver of regeneration left out.*

The following rubric and address were wholly omitted in the second book, the signing being transferred.

"Here shall the priest ask what shall be the name of the child, and when the godfathers and godmothers have told the name, then he shall make a cross on the child's forehead and breast, saying,

"N. Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen."

Then followed that which was in the second book, and is now the second prayer: "Almighty and immortal God, the aid of all, &c.," which was succeeded in the first book by the exorcism as follows:—

"Then let the priest, looking upon the children, say,

"I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment,

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COMPARISON OF BOOKS.

remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels, and presume not hereafter to exercise thy tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock."

After this in the first book followed:—

"*Then shall the priest say:* The Lord be with you. *The People:* And with thy spirit. *The Minister:* Hear now the Gospel written by St. Mark." (Mark x. 13—16.)

In the second book this was brought to its present form. The exhortation in all the books is the same, with the substitution of "beloved" for "friends" as used in the two first books, and the following alteration at the conclusion and the succeeding rubrics.

| *First Book.* | *Second Book.* |
|---|---|
| "Let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself hath taught. And in declaration of our faith, let us also recite the articles contained in our creed. Here the minister, with the godfathers, godmothers, and people present, shall say, Our Father which art in heaven, hallowed be thy name," &c. | "Let us faithfully and devoutly give thanks unto him, and say, Almighty and everlasting God, heavenly Father, we," &c. |

"*And then shall say openly:*
I believe in God the Father Almighty, &c.
*The Priest shall also add this prayer:*
Almighty and everlasting God, heavenly Father," &c.

The first book contained the following rubrics and prayer left out of the second book.

"Then let the priest take one of the children by the right hand, the other being brought after him. And coming into the church toward the font, say,

"The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen."

Then followed the address to the sponsors, beginning, "Well beloved friends," now, "Dearly beloved," being the same as that now in use, with the plural as applied to the baptized, and the words "to lay his hands upon them to bless them," now omitted.

The interrogations followed, substantially the same as those

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now in use, but addressed to the child according to the following comparison :— COMPARISON OF BOOKS.

| *First Book.* | *Second Book.* |
|---|---|
| "Then shall the priest demand of the child (which shall be first baptized) these questions following, first naming the child, and saying." | "Then shall the priest demand of the godfathers and godmothers these questions following." |

It will be observed that the naming of the child took place according to the first book at the interrogations. The name was again asked at the baptism, and given as will appear from the following rubric, which retained trine immersion :—

"Then the priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side : second, the left side : the third time dipping the face toward the font : so it be discreetly and warily done, saying, I baptize," &c. *Trine immersion omitted.*

In the second book, as now, the interrogations were followed by the petition, "O merciful God, grant that the old Adam," &c. and the prayer, "Almighty everlasting God, whose most dearly beloved Son," &c. The baptism then followed according to the following rubric which is given in parallel columns with the rubric as it now stands.

| *Second Book.* | *Book of* 1661. |
|---|---|
| "Then the priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water, so it be discreetly and warily done, saying : N. I baptize, &c. And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words, I baptize," &c. | "Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, name this child, and then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying : N. I baptize, &c. But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words : N. I baptize," &c. |

It will be seen that trine immersion was completely rejected in the second and subsequent books. The dipping in the first book was more imperative than in the second. The book of 1661, requires the sponsors to name the child. The baptism was immediately followed in the first book by the chrisom, as follows :—

"Then the godfathers and godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisom ; and say :—

"Take this white vesture for a token of the innocency, which by God's

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COMPARISON OF BOOKS.

grace in this holy sacrament of baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life, thou mayest be partaker of the life everlasting. Amen.

"Then shall the priest anoint the infant on the head, saying,

"Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

All this was left out in the second book, and in its stead, the priest is directed to make a cross upon the child's forehead, saying, as at present, "we receive this child," &c., and "seeing now, dearly beloved brethren," and the Lord's Prayer, and "we yield thee hearty," &c. After the anointing in the first book the rubrics followed:—

"When there are many to be baptized, this order of demanding, baptizing, putting on the chrisom, and anointing, shall be used severally with every child; those that be first baptized departing from the font, and remaining in some convenient place within the church, until all be baptized. At the last end, the priest, calling the godfathers and godmothers together, shall say this short exhortation following."

For this the following was substituted:—

"At the last end, the priest calling the godfathers and godmothers together, shall say this short exhortation following."

Altered in 1661, as follows:—

"Then all standing up, the priest shall say to the godfathers and godmothers this exhortation following."

The exhortation to the sponsors, with the substitution of "vulgar tongue" for English, is the same. The following rubric was appended to the service in the first book:—

"The minister shall command that the chrisoms be brought to the church, and delivered to the priests after the accustomed manner, at the purification of the mother of every child; and that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism, set forth for that purpose, accordingly as it is there expressed.

"And so let the congregation depart in the name of the Lord."

"Note, that if the number of children to be baptized, and multitude of people present, be so great that they cannot conveniently stand at the church door; then let them stand within the church, in some convenient place, nigh unto the church door: and there all things be said and done at the church door."

The following was substituted for this in the second book:—

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"The minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the articles of the faith, the Lord's prayer, and the ten commandments; and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed."

This rubric is now introduced into the address to the sponsors.

A service was provided at the end of that for private baptism for the consecration of the water. The service was as follows:—

"The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.

O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

Grant that all carnal affections may die in them; and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant to all them which at this fountain forsake the devil and all his works: that they may have power and strength to have victory and to triumph against him, the world and the flesh. Amen.

Whosoever shall confess thee, O Lord: recognise him also in thy kingdom. Amen.

Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen.

Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen.

Grant that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, O Lord, which art everlasting treasure. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

The Lord be with you.

*Answer.* And with thy spirit.

Almighty everliving God, whose most dearly beloved Son Jesus Christ for the forgiveness of our sins did shed out of his most precious side both



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COMPARISON OF BOOKS.

water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, the Son, and the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children through Jesus Christ our Lord."

This is now as a service omitted. The first prayer is left out entirely, and many other passages.

The last prayer in the last paragraph was brought to its present form in 1661. The following parallel indicates the alteration :—

| *Book of* 1549. | *Book of* 1661. |
|---|---|
| "And grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament, may receive," &c. | "Sanctify this water to the mystical washing away of sin. And grant that the child now to be baptized therein may receive." |

The words "sanctify this water to the mystical washing away of sin" are objected to by some, but the Presbyterian Church of Scotland directed its ministers to use a similar form. "The observations" of that Church "methodized" having given instructions on various points, says :—

"This being done, prayer is also to be joined with the words of institution *for sanctifying the water to this spiritual use.*"*

This form, or that which amounts to it, was in use amongst the Puritans of the North. And all that is meant by it is that the water is separated from secular use to a holy purpose.

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## SECT. II.—ORIGIN OF THE BAPTISMAL SERVICE.

The first rubric was composed for the service in 1549. It was modified in 1552, the allusion to the solemn times of baptism being considered unnecessary.†

The second rubric, relating to the number of the sponsors, was added in 1661. The third rubric made in 1549 was modified in 1552, to require the service to be performed at the font, and in 1661 to require the font to be filled anew each time.

The preliminary inquiry is taken from the old manuals of

* p. 127. Edinburgh, 1709.

† See p. 443.

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York and Salisbury, and its propriety is tacitly admitted by the liturgy used by the Puritans in the reign of Elizabeth, which opens with an interrogation similar to that retained in our service. COMPARISON OF BOOKS.

"Do you present this child to be baptized?
"*The Answer.* Yea, we require the same."*

The address was composed for the first book, and is borrowed, to a great extent, from the Reformed Service of Cologne, the address of which is as follows:—

"Beloved in Christ Jesus, we hear daily out of the word of God, and learn by our own experience, that all we, from the fall of Adam, are conceived and born in sin, that we are guilty of the wrath of God, and damned through the sin of Adam, except we be delivered by the death and merits of the Son of God, Christ Jesus our only Saviour."

The addresses in Edward's book, and that of 1661, are substantially the same; some verbal alterations were made in the second book.

The first prayer is derived from a form which is attributed to Luther, and which is found in the Cologne Service, where it stood as follows:—

"Almighty God, which in old time didst destroy the wicked world with the flood, according to thy terrible judgment, and didst preserve only the family of godly Noah, eight souls, of thy unspeakable mercy; and which also didst drown in the Red Sea obstinate Pharaoh, the King of the Egyptians, with all his army and warlike power, and causedst thy people of Israel to pass over with dry feet; and wouldest shadow in them holy baptism, the laver of regeneration: furthermore, which didst consecrate Jordan with the baptism of thy Son Christ Jesu, and other waters to holy dipping and washing of sins, we pray thee for thy exceeding mercy look favourably upon this infant: give him true faith, and thy holy Spirit, that whatsoever filth he hath taken of Adam, it may be drowned, and be put away by this holy flood, that being separated from the number of the ungodly, he may be kept safe in the holy ark of thy Church, and may confess and sanctify thy name with a lusty and fervent spirit, and serve thy kingdom with constant trust and sure hope, that at length he may attain to the promises of eternal life with all the godly. Amen."

The second prayer is taken from the Sarum Service.

In the selection of the Gospel our Reformers have followed not the Sarum office which had taken its portion from St. Matthew, but the Cologne, which had chosen the corresponding portion in St. Mark.

* Middelburgh Liturgy.



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COMPARISON OF BOOKS.

The exhortation founded upon the Gospel is derived from the same source, as is obvious from the following quotation from the Cologne service:—

"Believe these words, and this deed of our Lord Jesus Christ upon them, and doubt not but that he will so receive your children also, and embrace them with the arms of his mercy, and give them the blessing of eternal life, and the everlasting communion of the kingdom of God. The same Lord, and our Saviour Jesus Christ confirm and increase this your faith. Amen."

The collect which follows, is taken from the same service in which it stood, as follows:—

"Almighty and everlasting God, heavenly Father, we give thee eternal thanks, that thou hast vouchsafed to call us to this knowledge of thy grace, and faith towards thee. Increase and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that he may be born again, and be made heir of everlasting salvation, which of thy grace and mercy thou hast promised to thy holy Church, to old men and to children, through our Lord Jesus Christ, which liveth and reigneth with thee now and for ever. Amen."

The address to the sponsors was composed for 1549, and derives some of its characteristics from the liturgy of Cologne. The demands to the sponsors are modified from that used in the service of Sarum. In the first book they were addressed to the child, but in the second, in accordance with the Cologne service, they were addressed to the sponsors. To the question, "Dost thou forsake," &c. the words were added in 1661, "in the name of this child," when also the demand as to obedience was added.

The four prayers which follow with the prayer which immemediately precedes baptism, were composed in 1549, but greatly altered in 1552. Palmer shows that there is some similarity between the four petitions and certain prayers in the Gallican liturgy. That which immediately precedes baptism is greatly altered from a similar form in the Sarum office. The words "sanctify this water to the mystical washing away of sin," were added in 1661, but a similar petition was presented in the Presbyterian Church of Scotland.*

The address to the congregation immediately after baptism, with the Lord's prayer and thanksgiving, was added in 1552. The thanksgiving and address were composed by our Reformers. The closing address appeared as a rubric prior to

* See p. 450.

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the last review. There was no thanksgiving in the first book, but the appropriateness of such a form was acknowledged by the Presbyterians in Scotland, who required thanksgiving to be offered after baptism in this sort:— PRIVATE BAPTISM.

"He is to give thanks and pray to this or the like purpose. Acknowledging with all thankfulness that the Lord is true and faithful in keeping covenant and mercy; that he is good and gracious, not only that he numbereth us among his saints, but is pleased also to bestow upon our children this singular token and pledge of his love in Christ; that in his truth and special Providence, he daily bringeth some into the bosom of his Church to be partakers of his inestimable benefits, purchased by the blood of his dear Son for the continuance and increase of his Church."*

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## SECT. III.—PRIVATE BAPTISM OF INFANTS.

The rubrics before the service stood as follow in the books of 1549, 52, and 59:—

"The Pastor and Curates shall oft admonish the people, that they defer not the Baptism of infants any longer than the Sunday, or other holy day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity they baptize not children at home in their houses. And when great need shall compel them so to do, that then they minister it on this fashion.

First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words."

In 1604, at the suggestion of the Puritans, these rubrics were modified so as to limit the performance of baptism to the minister. The words that "they baptize not children at home in their houses" were altered to "they procure not their children to be baptized at home in their houses." The words, "let the lawful minister," and "the said lawful minister" were added in 1604 in the third rubric which stood as follows:— *The lawful Minister.*

"First, let the lawful minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then the child being named by some one that is present, the said lawful minister shall dip it in water, or pour water upon it, saying these words."

In 1661, the words "any other lawful minister that can be procured" were added, with a direction as to the use of the

* "Collections," &c., p. 128, ut supra.

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PRIVATE BAPTISM.

collects. The thanksgiving prayer, "We yield thee," &c. in 1661 was appointed to be said after baptism. The succeeding rubric stood as follows until 1604:—

"And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again in the Church. But yet nevertheless, if the child which is after this sort baptized, do afterward live: it is expedient that he be brought into the church, to the intent the priest may examine and try, whether the child be lawfully baptized or no. And if those that bring any child to the church do answer that he is already baptized, then shall the priest examine them further."

It was altered in 1604, and again in 1661. Having directed as above, that the child should be brought into the church, the rubric of 1604 proceeds:—

"To the intent that if the minister of the same parish did himself baptize that child, the congregation may be certified of the true form of baptism, by him privately before used; or if the child were baptized by any other lawful minister, that then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the church, do answer that the child is already baptized; then shall the minister examine them further, saying."

Then follow the interrogations. "By whom," &c.

In 1661 this was brought to its present form, giving the certificate of the minister: "I certify you," &c. which is followed by the rubric beginning, "But if the child were baptized," and continuing as above in the latter part of above rubric.

Of the interrogations used from 1549 to 1604, the last was omitted in 1661:—"Whether think you the child to be lawfully and perfectly baptized." The thanksgiving after the Lord's Prayer was inserted in 1661, with the question and answer as to obedience after the creed, and the reception of the child, "We receive this child," &c. and the address, "Seeing now, dearly beloved," and the thanksgiving, "We yield," &c.

The first book directed the minister to put on the white vesture on the child, but this was omitted in 1552.

*Forms of certificate.*

The reader will observe that two forms of certificate are given, the one when the minister certifies *per se;* the other when his certificate is founded upon the testimony of others. The former was inserted in 1661. The variety has occasioned

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some trouble to Ritualists. Bishop Cosin had suggested the following form :— ADULT BAPTISM.

"I certify you, that according to the due and prescribed order of the Church, in cases of necessity, at such a time, and in such a place before divers witnesses, I baptize this child, who being born in original," &c.

His suggestion was not taken at the last review, and the union of the two is irregular.

The rubric before the second form, directing the minister to receive the child "as one of the flock of *true* Christian people," is manifestly hypothetical.

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## SECT. IV.—ADULT BAPTISM.

The office for the administration of "baptism to such as are of riper years and able to answer for themselves," was composed in 1661. In the third session of Convocation a committee of Bishops and clergymen was appointed to prepare a form for the baptism of adults. On the 31st of May, 1661, the form was approved by the Upper House. This was rendered necessary by the fact that infant baptism had been much neglected during the Commonwealth, under which, despite of the exertions of the Presbyterians, the Anti-Pædobaptists had made much progress. Care is to be taken, according to the first rubric, for the due instruction of candidates, who are to be exhorted to prepare themselves with fasting and prayer for the reception of this holy sacrament. The service is borrowed from that of infants, with an adaptation to the case of adults.

The affirmation of regeneration is made, as in the other services, but its *conditional* or *hypothetic* character is generally admitted. The prayer, succeeding the Lord's Prayer, differs from the corresponding prayer in the other services :— *Service hypothetical.*

"We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to these persons; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son. Who, &c."

This is equally affirmative of regeneration as the other form, and yet it is generally admitted that, when the catechumens

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do not approach according to the exhortation, "*truly repenting and coming unto him by faith,*" they are not partakers of the true blessing.

It is remarkable that when a baptismal service was to be composed, it could only be founded upon the *hypothetic* principle. Even the Church of Rome regards it as conditional in the case of adults. The following canon was passed by the Council of Trent:—

"If any one shall say that the sacraments of the new law do not contain the grace which they signify, or that they do not confer the grace itself upon those *who do not place a bar in the way* (non ponentibus obicem), as though they were only external signs of grace received through faith, or of justification, and certain marks of Christian profession, by which the faithful are discerned from unbelievers, let him be anathema."*

## SECT. V.—LEADING VIEWS OF BAPTISM AND ITS EFFECTS.

Before we proceed, it is necessary to notice some of the opinions which prevail as to the effects of baptism.

*Romish view.*

I. The Church of Rome teaches in the Council of Trent as follows:—

"If any person deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ which is conferred in baptism, or even asserts that the *whole* of that which hath the true and proper nature of sin is not taken away; but says that it is only razed, or not imputed: let him be accursed. But this Holy Synod confesses and thinks, that concupiscence, or lust, remains in the baptized. This concupiscence, which sometimes the Apostle calls sin, the Holy Synod declares that the Catholic Church never understood to be called sin, because there is truly and properly sin in the regenerate, but because it arises out of sin and leads to sin. But if any one shall think the contrary,—let him be accursed."†

The doctrine of Rome is clear and unmistakeable; not only is sin pardoned, but rooted out. Concupiscence remaining after baptism is not to be called sin. There is, according to Tridentine teaching, in the case of all infants, a complete change of nature, the soul being restored to primeval purity.‡

*Romanizing view.*

It is to be regretted that there are some Protestants who hold this view. Mr. Maskell maintained that the teaching

* Canons of Trent, p. 51. Paris, 1832. † Ibid. p. 23.

‡ *Intention*, however, is required on the part of the Priest.

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of the Churches of England and Rome on this subject are *identical.** LEADING VIEWS.

II. There are some in the Church of England who approximate closely to this, teaching that there is not only pardon of sin, but the implantation of a *new nature*, and differing only from the above by the acknowledgment of concupiscence as a sin. The Bishop of Exeter, in a charge to candidates for confirmation, thus expresses his views:—

"Those of your congregation who know and consider what baptism is —a Sacrament—a holy mystery, instituted and ordained by our Lord himself, in which He is in a special manner present and BY WHICH HE WORKETH A NEW CREATION IN THE SOUL of him who receives it, making him to be part of his own body, and so to be entitled to an inheritance in his heavenly kingdom. All, I say, who know and consider this (as all ought to know and consider it) however often baptism may recur, will witness it with awe, and reverence, and holy joy; and will join most gladly in the prayers and praises, which are offered up to God, at the working of so MIGHTY A CHANGE IN ANY ONE of those for whom our Saviour shed his blood."†

III. There is another view, according to which sin is remitted in baptism, and grace implanted in the soul without an immediate moral change. Bishop Browne describes the blessings of baptism as—(1.) Pardon of sins. (2.) The aid of the Spirit of God. (3.) If not forfeited, everlasting life. He adds:— *Bishop Browne's view.*

"But here a great practical question has arisen, which it is of the utmost importance not to disregard. Does all this merely indicate a new outward federal relation of the baptized to God, or does it imply a spiritual change in the soul itself, and a *moral change of disposition?* A federal relation it undoubtedly points out; for the soul is by baptism taken into covenant in Christ. But a covenant on God's part implies the faithfulness of the covenanter. Hence, undoubtedly, baptism guarantees a spiritual change in the condition of the recipient. *But we must not confound a spiritual change in the condition of the soul with a moral change of the disposition and tempers.* It is a great spiritual change to be received into Christ's Church, to be counted as a child of God, to obtain remission of sins, and to have the aid and presence of the Spirit of God. But a moral change can only be the result of the soul's *profiting* by the spiritual change. If the presence of the Sanctifier does not produce sanctification, *no moral change has been effected.* If the pleadings of the Spirit have been rejected, and the soul has remained unmoved by them, *it can not be said that there is a moral restoration of the character.* We

* Second Letter to the Bp. of Exeter, p. 15. Pickering.

† Charge in 1839.

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may, therefore, define the eternal grace of baptism to consist rather in the presence of the Renovator *than in the actual renovation of the heart.* The latter is indeed the natural result of the influence of the former: but it requires also *another* element, *the yielding of the will* of the recipient to the previous influences of the Sanctifier."*

Here, the Bishop distinguishes between "a *spiritual* change in the *condition* of the recipient," and a "*moral* change of the *disposition* and *tempers*," the former consisting in a reception into the Church, remission of sin, and the aid and presence of the Spirit, but the latter is the result of *the soul's profiting* by these privileges.

The Bishop makes a distinction between *spiritual* and *practical* regeneration. To the definition of the former we have already referred, being the same as that of the change in his spiritual condition. But he adds:—

"Whether then he received baptism in infancy or in maturity, if he has not profited by its blessings, he has *never received such a renovation and nature*, that he can be called *practically* regenerate. Nay! *his heart is unregenerate*, although his outward state and covenanted privileges be never so great. He *yet needs* conversion and renewal of the Spirit."†

The Bishop then refers to Hammond, Taylor and Beveridge, who speak of "the baptized as still unregenerate, although these divines hold the doctrine of baptismal regeneration." And this practical unregeneracy, he attributes not to the falling away of the baptized from grace, nor does he account for it by the hypothesis that their regeneration is in abeyance but by their resistance to baptismal grace. The Bishop also states that "the active operations" of the Spirit "are only to be expected, when *the dawning reason and rising will themselves become active* and intelligent," and that "anything like a *real* moral renovation of disposition and character *can only be looked for* where the *adolescent* will does not resist and quench the gracious influences of the Spirit of God." He goes on to state that "the aid of the Spirit has been vouchsafed even to those who have never profited by it."† It is clear from this that not only does the Bishop deny that there is a moral change of nature in every case in baptism, but teaches that we are not to expect it until the period of adolescence, or in other words that

* On the 27th Article.

† Ibid. The words, heart and practically, are in italics by the Bishop.

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the ordinance has a future aspect. He distinguishes between "the principle calculated to produce holiness, and the *actual* renewal and sanctification of the heart." LEADING VIEWS.

IV. There is another view according to which baptism is the appointed means of admission to the privileges of the Church, regeneration in this instance denoting a change of state, but not of heart. Dr. Vaughan is an able advocate of this view. In his work on Revision, he expounds the baptismal service, and says that the word regeneration may denote :— *Dr. Vaughan's view.*

"Any change important enough to bear the stress of such a comparison, any change that is from evil and towards good, any change by which a living being is transferred from a condition of disadvantage or suffering into one of benefit and of happiness."*

He shows that the word is not to be restricted to one idea :—

"When the great Roman orator alludes in a private letter, to his recent restoration from exile, to the comforts and interests of his social and political life at Rome, he calls that restoration, his παλιγγενεσία, *his regeneration.*"

And having cited proofs, Matt. xix. 28 ; Titus iii. 5 ; 1 Peter i. 3 ; John iii. 5 ; he says :—

"We have thus seen the term regeneration or its equivalent employed in four different modes in as many passages of the holy Scriptures. Denoting in itself nothing more than a great and radical change, it is applied in Scripture once to the universal effect upon the Church of Christ's resurrection, once to the universal effect upon the Church of Christ's second advent, once to the individual effect of the ordinance of baptism, as distinguished from the receiving of the Spirit, and once to the individual effect upon the soul, either of the Holy Spirit alone in his character of the cleansing water, or else of the conjoined operation upon the soul of the outward baptismal water, and the inward cleansing of the Holy Ghost."†

Alluding to the conflict of opinion between two parties in the Church, the one regarding the baptismal declaration, "as at best a charitable hope," he says :—

"The *other* gives such a sense as all must *recoil* from who remember that the Holy Spirit is not a thing but a person, not a material gift which may lie dormant in a dormant soul to germinate perhaps years afterwards in a period of consciousness and awakening reason, but a living agent exercising a mysterious but real influence upon living agents, *present*, as to

* On the Revision of the Lit. p. 24. Cambridge, 1860. † Ibid. p. 34.

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any scriptural use of that term, *only where he is operative, felt* in his *comfort* or *visible in his fruits.*"*

As to the meaning of the declaration of the regeneration of the baptized, he says:—

"Refuse to trifle with yourselves and with your convictions by saying that, when the Church says that a child is regenerate, she means that perhaps, by a separate act of which she knows nothing, he may be or may not hereafter be regenerate: or that when in her Catechism, you are taught to declare yourself to be a child of God, a member of Christ, and an inheritor of the kingdom of heaven, you only express your faith in a possibility that at some remote day you may become so. On the other hand, if you are bidden to believe that a change of heart has taken place in a heart which is incapable of *all change;* in a little infant which has as yet in exercise no affections, passions, principles, or powers of judgment, refuse there also, refuse resolutely, to be imposed upon by names and forms; adhere firmly to those dictates alike of conscience and of Scripture which teach you that the Holy Spirit is a living person, and that like the wind to which our Lord compares his operation, though thou canst not tell whence it cometh nor whither it goeth, yet at least, thou hearest the sound thereof, and *judgest of its presence* or absence by its *manifestations* and *effects.*"†

He adds:—

"What shall we say then? Say, as our Church teaches us to say, that every baptized child is regenerate; is as the following words explain the meaning, grafted into the body of Christ's Church. Regeneration is a figure, and a figure capable, as we have seen in Scripture, of various applications. *It may be applied wherever a real and important change takes place in a man's moral or spiritual condition.* It might be applied—if it were not confusing so to apply it—it might be applied with perfect propriety to *that greatest of all moral changes* by which a sinner returns from the error of his ways, and finds forgiveness and rest in Christ. But it may be applied with perfect propriety also—*and it is thus we apply it in the service for infant baptism*—to that change by which a new born infant is taken out of the world of nature and transferred by an ordinance of Christ's appointment into the world of grace; that change by which the promises made generally to mankind are sealed personally upon him; by which God in Christ takes him, as it were, aside by himself, and sets his mark upon him, promising to do for him all that he needs to keep and to save him, promising to be his Father, and to own him as his son."‡

Dr. Vaughan's view is in many respects like that of Bishop Hopkins, who teaches as follows:—

1. "*Baptism is the immediate means of our external and relative sanctification unto God.* By this holy sacrament all that are partakers of it are dedicated and separated unto him."

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* Ibid. p. 36. † Ibid. ‡ Ibid. p. 37.

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He shows at large that,

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"Those who are baptized, may, in this *ecclesiastical sense, be truly called saints*, the children of God, and members of Christ, and thereupon, inheritors of the kingdom of heaven; doubtless, so far forth baptism is a means of sanctification, as it is the *solemn admission* of persons into the visible church, as it separates them from the world, and from all false religions in it, and brings them out of the visible kingdom of the devil, into the visible kingdom of Jesus Christ. . . . . But this is only a *relative* sanctity, not a *real*; and many such saints and sanctified men there are who shall never enter into heaven but, by their wicked lives, forfeit and lose that blessed inheritance to which they were called. Many there are, who are saints by their separation from paganism and Judaism into fellowship with the visible Church, but they are not saints by their separation from wicked and ungodly men into a spiritual fellowship with Christ. And yet, to such saints as these all the ordinances of the Church are due, till for their notorious wickedness they be cut off from that body, by the due execution of the sentence of excommunication. * * * Such a baptismal regeneration as this is, must needs be acknowledged by all, that will not wilfully shut their eyes against the clear evidence of Scripture, from which I have before brought plentiful proofs to confirm it." * * *

"2. Baptism is not so the means of an internal and real sanctification, as if all to whom it is administered were thereby spiritually renewed and made partakers of the Holy Ghost in his saving graces.

"Though an external and *ecclesiastical* sanctification be effected by baptism, *ex opere operato*, by the mere administration of that holy sacrament, yet, *so is it not an internal* and habitual sanctification, and that whether we respect adult persons or infants. For adult persons we have a famous and uncontrollable instance in the baptism of Simon Magus, who believed upon the preaching of the Gospel (for so it is said Acts viii. 13), and upon the profession of faith in Jesus Christ, was admitted to the holy ordinance of baptism. Yet, verse 23, St. Peter tells him that he was still in the gall of bitterness, and in the bond of iniquity, in the same state of sin and misery, and as much a blackmoor when he came out of the laver as he was before he entered into it. And for infants, it is not easy to be conceived what inward work can in an ordinary manner pass upon them. . . . However, baptism was not instituted to any such purpose, that it should be an instrument of working a real change upon infants, for neither can it work this change by any immediate and proper efficiency, since the washing of the body cannot thus affect the soul, nor infuse any gracious habits into it, which itself hath not, neither can it work morally by way of suasion and argument, because infants have not the use of reason to apprehend any such.

"Again if this baptismal regeneration be real, by the infusion of habitual grace, how comes it to pass that the greater part of those, who have received it, lead profane and unholy lives, and too, too many perish in their sins? . . . . Therefore, I judge it unsound doctrine to affirm

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that baptism doth confer *real* sanctification upon all infants, as well as upon some adult persons, who are made partakers of it. . . . The baptismal regeneration of infants is external and ecclesiastical. They are regenerated as they are incorporated into the Church of Christ, for this is called regeneration, Matt. xix. 28. Ye which have followed me in the regeneration . . . *i.e.* in planting my Church, which is the renewing of the world. . . . To be admitted therefore by baptism into the Church of Christ, is to be admitted into the state of regeneration, or the renewing of all things. But, how then, are infants said in baptism to be regenerated by the Holy Spirit, if he doth not inwardly sanctify them in and by that ordinance? I answer, because the whole economy and dispensation of the kingdom of Christ is managed by the Spirit of Christ: so that those who are internally sanctified and regenerated by his effectual operation, and those who are only externally sanctified, are regenerated by his *public institution*. Infants, therefore, are in baptism regenerated by the Holy Ghost, because the Holy Spirit of God *appoints this ordinance to receive them into the visible Church*, which is the regenerate part and state of the world."*

V. There is another view which admits all that Dr. Vaughan and Bishop Hopkins state as to external sanctification and regeneration, but holds further that the full baptismal blessing is dependent upon circumstances, and that, consequently, the service is, in *this* respect, *hypothetical*. Scott, in his controversy with Mant, states this view:—

"In the *lower*, *external*, and *ecclesiastical* sense, therefore, we affirm, *unconditionally* the regeneration of all to whom baptism is rightly administered.

"But in the *higher* and *spiritual* sense of the term, we can predicate regeneration of baptized persons only *hypothetically*: namely, upon the supposition, in the case of adults, of their sincerity, and in the case of infants, of their possessing that disposition which shall lead them, when they become capable of it, to keep their baptismal vows."†

This view alone we hold to be consistent with the formularies of the Church. Before we pass to consider it in comparison with the others, we pause to notice regeneration and baptism as taught in Scripture.

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## SECT. VI.—THE SCRIPTURE AS TO REGENERATION.

In the discussion of this subject we have to consider the scriptural meaning and application of the word regeneration.

* Scott's Inquiry into the Effect of Baptism, p. 103. Lond. 1817.

† p. 106, ibid.

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Dr. Nichols and others observe that there is but one word which answers to it in Scripture παλιγγενεσια, and this occurs only in two places (Matt. xix. 28, and Titus iii. 5); the former relating to the renewal of the earth, the latter to the renewal of the believer. But there are other cognate expressions in holy Scripture, as Dr. Vaugham shows, which relate to the same thing, as γεννηθῆ ἄνωθεν (born again) in John iii. 3. Αναγεγεννημένοι (born again) in 1 Peter i. 23. And the same change is referred to in 1 John v. 1, born of God, born of him, &c. To limit the consideration of regenetion to the two passages which contain the word παλιγγενεσια is most unreasonable, for the same thing is spoken of in other places in cognate and similar expressions. Regeneration denotes in Scripture both an external and internal change. In Matt. xix. 28, it has the former signification. "There," says Alford, "it is the great second birth of heaven and earth in the latter days."* Introduction from Nature's darkness into the Church was designated by the Jews as a new birth. The Saviour clearly sanctions this usage in Matt. viii. 12, where he speaks of "the children of the kingdom;" but this implies in a figurative sense, *a birth*. That it was only external is evident from the awful result.

SCRIPTURE AND REGENERATION.

Moses says to the Jews, 'Ye are the children of the Lord."† They became God's children by dedication in circumcision, though multitudes of Jews had experienced no internal and saving change. The Apostle clearly teaches this distinction between the external and internal, when he says:—"For he is not a Jew, which is one *outwardly*, neither is that circumcision which is outward in the flesh. But he is a Jew which is one *inwardly*, and circumcision is that of the *heart*, in the spirit, and not in the letter; whose praise is not of men but of God."‡

*The External and Internal.*

Now, the same principle applies to baptism, which is in the Christian Church what circumcision was in the Jewish—the rite of initiation. And, accordingly, we find that expressions are applied generally to the baptized which imply a regeneration. For example, "To all that be in Rome, beloved of God, called to be saints."§ "Unto the Church of God which is at

* In loco. † Deuter. xiv. 1. ‡ Rom. ii. 28, 29.
§ Rom. i. 7.

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SCRIPTURE AND REGENERATION.

Corinth, to them that are sanctified in Christ Jesus."* "Ye are all the children of God by faith that is in Christ."† It is unnecessary to multiply quotations. These passages as applicable to all the members of the various Churches can not be indicative of true repentance or change of heart in them all, for there were many sad instances, as for example, the incestuous Corinthian, which prove that they had not all experienced a spiritual change.

The Apostle alludes to this external sanctification, "Else were your children unclean, but now are they holy."‡ The Puritan Prayer Book in Elizabeth's reign contains the following passage in reference to this text:—

"This thing is most evident by St. Paul, who pronounceth the children begotten and born, either of the parents being faithful, to be clean and holy. Also our Saviour Christ, admitteth children to his presence, embracing and blessing them. Which testimonies of the Holy Ghost assure us, that infants be of the number of God's people, and that remission of sins doth also appertain to them in Christ. Therefore, without injury, they cannot be debarred from the common sign of God's children."§

Baxter's baptismal service also refers to this:—

"In him hath God made and offered to the world a covenant of grace; and in it the pardon of sin to all true penitent believers, and power to be the sons of God, and heirs of heaven. This covenant is extended to the seed also of the faithful, to give them the benefits suitable to their age; the parents dedicating them unto God, and entering them into the covenant, and so God, in Christ, will be their God, and number them with his people."‖

"The constitutions" of the Presbyterian Church of Scotland contain the following passage:—

"The Directory for worship says, that children of professing parents are Christians, and *federally holy* before baptism, and therefore are they baptized."

Matthew Henry upon the text above says:—

"And therefore the children born to Christians, though married to unbelievers, are not to be reckoned as part of the world, but of the church, *holy*, not a common and unclean seed."

It is unnecessary to quote Anglican authorities upon this subject; they come more properly under another head.

* 1 Cor. i. 2. † Gal. iii. 26. ‡ 1 Cor. vii. 14.
§ Middelburg Book. Rev. P. Hall. P. 43. Vol. i. Bath, 1847.
‖ The Savoy Liturgy, p. 81, ut supra.

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But if we have Scriptural warrant for believing that the Church recognizes an external sanctification or regeneration, it is equally clear that the word can not be limited to this use. It denotes also a change of heart, John iii. 3, 5, 7, 8; James i. 18; Peter i. 23; 1 John v. 1—4. It is the implantation of a new nature, represented in other places as a new creation, 2 Cor. iv. 6; 2 Cor. v. 17. It "overcometh the world," and is coexistent with faith. "Whosoever believeth that Jesus is the Christ is born of God,"* and "Whatsoever is born of God overcometh the world."† In the Saviour's discourse it refers to both—the baptism of water and of the Spirit. Baxter's service acknowledges this distinction in the address to the people:—

*The Four Views.*

*Inward Regeneration.*

"Trust not the water of baptism *alone*; if you are not born again of the Spirit *also*, you cannot enter into the kingdom of God."‡

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## SECT. VII.—FOUR VIEWS STATED BEFORE CONSIDERED.

1. The Romish Church teaches not only that sin is pardoned, but a new nature implanted in baptism, in which the soul is restored to primeval purity.

This blessing of absolution and renovation is conveyed by the very act. The arguments as to the other views involve the refutation of this; we therefore pass on to notice—

2. The opinion of the Bishop of Exeter and others, that a new nature is implanted by baptism in every instance. The reasons which we shall adduce just now refute this, but meanwhile we quote the observations of Bishop Browne as to this opinion. Referring to the objection that many heartless formalists have taken shelter under the doctrine of baptismal regeneration, satisfied to believe that all the necessary change has passed upon them then, and that they need look for no more he says:—"I am fully prepared to go all lengths with those who would protest against *such mere heartless formalism as this.*"

*Dr. Phillpott's view.*

3. Bishop Browne holds that (1) pardon of sin, (2) the aid of the Spirit, (3) and eternal life "if not forfeited," are the blessings of baptism. Far from holding that there is a renovation of heart, he considers that such cannot be even looked for until the *adolescent* will cooperates with the Spirit. The

*Browne's view.*

* 1 John v. 1. † 1 John v. 4. ‡ See p. 201.



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THE FOUR VIEWS.

Bishop thus separates pardon from renovation, holding that the one is given in baptism, but not the other. He does not, however, attempt to prove, either from Scripture or the Church, that the two are separable, and we shall see presently that the Church leads her people to pray for regeneration in a much higher sense than that which he propounds. Meanwhile, we think that Dr. Vaughan sufficiently refutes this view when he says:—"Remember that the Holy Spirit is not a thing, but a person," and goes on to show that where he is present he acts, and so is known by his effects.

There is no authority for the notion that there can be pardon apart from renovation. Repentance and remission of sins are always represented as inseparable. But repentance is simply a change of mind (*μετάνοια*), and is only another expression for a new heart. Infants, though unconscious, may, by the Spirit's power, experience that change. Samuel and John the Baptist were regenerated from the womb, and there are many instances of early piety and devotedness to God.

*Dr. Vaughan's view.*

4. Dr. Vaughan's view, though not dangerous in its consequences, like the preceding, does not quite correspond with the language of the Church. If we are not to look for renovation of heart until "the adolescent will" yields to the Spirit, as Bishop Browne teaches, and if the heart of the infant be incapable of change as Dr. Vaughan holds, what mean the passages in our baptismal service quoted below.

It appears to us very clear, if language has meaning, that the Church leads her people to pray, not merely for an external change, which takes place as a matter of course, but for the very highest blessings, leading us in the exercise of faith and hope, and resting upon the Divine promises, to trust that the child will not only undergo a change of heart, but be finally saved.

The following petitions are as expressive as possible:—

"Grant that the old Adam in this child may be so buried that THE NEW MAN MAY BE RAISED UP IN HIM.

"That all carnal affections may die in him, and that ALL THINGS BELONGING TO THE SPIRIT MAY LIVE AND GROW IN HIM.

"That whosoever is here dedicated to thee by our office and ministry may also be endued *with heavenly virtues*, and everlastingly rewarded. * *

"Grant that this child now to be baptized therein may receive THE FUL-

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NESS OF THY GRACE, and ever remain in the number of thy faithful and elect children." THE TEACHING OF THE CHURCH.

If these petitions do not invoke the Divine blessing upon the child to the fullest extent, words have no meaning. If believing we pray, we ought to look for an answer, and it is, therefore, most strange that Bishop Browne should say that "anything like a real moral renovation of disposition and character can only be looked for where the *adolescent* will does not resist,"* which means, in plain words, that we are not to look for an answer when we pray that "the *new man* may be raised up" in the child, that "*all things belonging to the Spirit* may live and grow in him," that he may be "endued with *heavenly virtues*," and receive the "*fulness*" of Divine grace.

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## SECT. VIII.—THE TEACHING OF THE CHURCH.

*The teaching of the Church.*

We have already given a quotation from Mr. Scott, which, we think, truly propounds the views of the Church. In a lower external and ecclesiastical sense, we affirm, unconditionally, the regeneration of all to whom baptism is rightly administered. That such a view is Scriptural we have already proved. Even Richard Baxter held it. He says as follows :—

"All that the minister warrantably baptizeth are SACRAMENTALLY REGENERATE, and are, *in foro* ECCLESIÆ, *members* of Christ, *children* of God, and *heirs* of heaven; but it is only those that are *sincerely delivered up in covenant to God in Christ*, that are SPIRITUALLY and REALLY REGENERATE, and *are* such as shall be owned for members of Christ and children of God, *in foro* CŒLI;—therefore, it is not unfit that the minister call the baptized REGENERATE and PARDONED members of Christ, and children of God, and heirs of heaven—supposing that, *in foro Ecclesiæ*, they were the due subjects of baptism; but if the persons be such as ought not to be baptized, the sin then is, not in calling baptized persons REGENERATE, but in baptizing those that ought not to have been baptized, and to whom the seal of the covenant was not due."†

Baxter's baptismal service sets forth the privileges of baptism in similar language which we have quoted elsewhere,‡ but we now give a passage from the Middleburgh Prayer Book on the same subject:—

"Forasmuch, most holy and merciful Father, as thou dost not only bless us with common benefits, like unto the rest of mankind, but also

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* On the Articles, p. 620. † Works, p. 46, vol. v. Lon. 1830. ‡ P. 198.



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THE TEACHING OF THE CHURCH.

heapest upon us most abundantly rare and wonderful gifts; of duty we lift up our eyes and minds unto thee, and give thee most humble thanks for thine infinite goodness, which hast not only *numbered us amongst thy saints*, but also of thy free mercy dost call our children unto thee, marking them with this sacrament, as a *singular token* and *seal* of thy love. Wherefore, most loving Father, though we be not able to deserve this so great a benefit, (yea if thou wouldest handle us according to our merits, we should suffer the punishments of eternal death and damnation;) yet for Christ's sake we beseech thee, that thou wilt confirm this thy favour more and more towards us, and take this infant into thy tuition and defence, (whom we offer and present unto thee with common supplications,) and *never suffer him to fall away from thee;* but that he may know thee continually to be his merciful Father, through thine Holy Spirit working in his heart; by whose Divine power he may so prevail against Satan, that in the end, obtaining the victory, he may be exalted into thy kingdom. So be it."

We call attention to the following petition in the above prayer paralleled with our own:—

| *Middleburgh Prayer.* | *Anglican Prayer.* | *Anglican Prayer.* |
|---|---|---|
| "And never suffer him to fall away from thee." — *Baptismal Service approved by Calvin.* | "Grant that this child * * may ever remain in the number of thy faithful and elect children."—*Baptismal Service.* | "Suffer us not at our last hour for any pains of death to fall from thee." —*Burial Service.* |

*A non sequitur.*

Procter reasons in a note upon the Anglican Baptismal Prayer as follows:—

"Hence we perceive that the grace of regeneration received in baptism is directly taught to be both universal and *defectible:* com. the order of confirmation, 'Defend, O Lord, this thy child with thy heavenly grace, that he may *continue* thine for ever.' See Laurence. Bampt. Lect., p. 185."

We turn to Laurence, and find that he treats the above words from the Burial Service as follows:—

"Words which so plainly indicate *the falling from grace* even in the very hour of death, that the ingenuity neither of ancient nor modern Calvinists has ever been able to explain them away."

We would ask the reader to compare the above three passages, and he will see at a glance that they contain the same sentiment. If the conclusion of Procter and Laurence be just as to the Anglican Service, the same conclusion applies to the Middleburgh, *i.e.*, that grace is defectible. But the Middleburgh Service was APPROVED BY CALVIN, and in its *confession* sets forth unconditional and personal election to life.

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Calvin held that he who ordained the *end* ordained also *the means* to the end. Here, then, is *a simple fact* which proves the inconclusiveness of the reasoning of both Procter and Laurence. THE TEACHING OF THE CHURCH.

Dr. Vaughan expresses the privileges of baptism as follows :— *Dr. Vaughan on the privileges of baptism.*

"Is this a change too trifling to be designated by a term so emphatic? Little do we know of our own privileges, little do we honour as we ought God's greatest gifts to us: to little purpose have we studied the records either of Heathen experience, or of Christian revelation, if we allow ourselves thus to judge. Is it nothing to be the subjects of an ordinance instituted by Christ himself, and preserved to us by a Providence eloquent of Divine love?—that we have not been left even with a Bible only, to make out what we could of God's purposes towards us, and dealings with us, to frame for ourselves our convictions of him, and to settle for ourselves the relation in which we will place ourselves towards him, but have been, as it were, *prevented with the blessings of goodness;* brought when we were yet unconscious within the fold of Christ's Church; shielded and nurtured there during years of incapacity and inexperience; taught, as we were able to bear it, what it most concerned us to know; preoccupied in mind and heart for Christ; above all, so placed and so circumstanced that we might be told with truth and with confidence from the earliest dawn of reason that we were already the children of God—made so by him; already members of Christ, made so by him; already inheritors by right and title, of the very kingdom of Heaven? Place yourselves but for one moment, in imagination, *out* of the pale of these blessings; imagine yourselves destitute up to this time of the knowledge of God, of Christ, and of Heaven, left to grope your way amongst natural instincts, guesses, and sentiments; left to find out God by searching for him, or rather to live utterly without him in the world; and then surely, if you compare this condition with that which is yours, with what you are at the *worst*, you will see indeed that the figure is no exaggeration; that in comparison of Heathenism it is no fiction to speak of Christianity as *regeneration;* that much as may yet have to be wrought in you before you can enter into the kingdom; great as may be your need of increased faith and hope and love, nay, if even you need that *second regeneration, which is the conversion of the baptized sinner to his God;* still, it is something which prophets and righteous men of old would have sold all they had to purchase, to have been once brought within the promises of the covenant, when being as yet a little child, Christ, as it is written, called you to himself, took you up in his arms, put his hands upon you, and blessed you."*

Baptism is a Divine institution, with which great privileges

* Revision of the Liturgy, p. 41. Lond. 1860.

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THE TEACHING OF THE CHURCH.

are connected, and the recipient thereof, in every instance, undergoes a change of state, or an outward and ecclesiastical regeneration, but *the full blessings* of baptism are *conditional.*

*Gorham's view.*

This view is thus stated by Mr. Gorham:—

"1. In the Catechism, 'the inward and spiritual grace' is carefully distinguished from the 'outward and visible sign,' which is its token, its pledge, and its manifestation, when 'rightly received.' The conditions of 'repentance and faith' are expressly required of persons to be baptized, even of infants, who must enter into these stipulations by their representatives, and who, when they come of age, are bound to perform 'the covenants which their sponsors have made on their behalf.'

"2. In the Baptismal Services (for adults as well as infants, for we are not at liberty to sever the two in this argument) the benefits of the sacrament are, in a similar way, suspended on its worthy reception. 'Faith' and 'repentance' are declared by the adult in his own person, and are stipulated by the infant, through its sponsors, as dispositions which exist, or shall hereafter exist, in the mind of the candidate. The whole Service, therefore, is constructed on the assumption that these promises are sincere, on the hypothesis that the requirements have been, or shall be, performed. In this charitable hope the Formularies of the Church affirm, that the subject of Baptism is a member of Christ, the child of God, and an inheritor of the kingdom of Heaven. (Question V.) He was made such, by solemn dedication with the prayers of the Church—by open profession with his own lips, or by the stipulations of his sponsors (to be hereafter, possibly as soon as the infant faculties are sufficiently developed, or at all events in riper years, fulfilled by himself); and he was also made such by the covenant of God, certified by His own seal, that on His part nothing should be wanting to give His adopted child the full effect of these blessings. This interpretation of the affirmations in the Baptismal Ritual is confirmed by the language of one of the Homilies, which reminds us, that 'by holy promises, with calling the name of God to witness, we be made lively members of Christ when we profess His religion, receiving the Sacrament of Baptism.' (Homily on Swearing, Part 1.) It is in the same prospective confidence in the sincere performance by infants, of those engagements by which they were bound by their sureties (as their ripening capacities shall enable them to fulfil those pledges), that the Church declares (but always with an implied conditional reservation, if these promises be not fulfilled, that the blessing is not conferred), that 'by the laver of regeneration in Baptism they are received into the number of the children of God, and heirs of everlasting life.' (Question VI.) In the same strain of charitable hypothesis, it is affirmed that infants 'so baptized,' namely, not according to the institution of Christ, but with 'the stipulation [the answer] of a good conscience towards God,' are 'born again of water and of the Holy Ghost,' (Question VII.) it being impossible that such dispositions and fruits should exist, except when the Holy

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Ghost has imparted a new nature, which He may do *before* Baptism, *in* Baptism, or *after* Baptism, as He listeth."* THE TEACHING OF THE CHURCH.

Laurence reasons as follows against this view:— *Laurence's reasoning.*

"With Calvin's principle, therefore, that although all children are outwardly incorporated into Christ's Church, some only are inwardly regenerated by the Spirit, the following declaration in our baptismal service is utterly inconsistent: 'Seeing now, dearly beloved, that this child is regenerated and grafted into the body of Christ's Church;' words, which unequivocally convey the idea of a participation as well *in the internal* as in the external privileges of the Gospel covenant."†

He argues again:—

"Nor is this position, that an actual regeneration always take place, confined to our baptismal service, but also subsequently recognised in the order of confirmation, the first prayer of which thus commences: 'Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost,' &c.; surely it requires something more than a common share of ingenuity to pervert language like this from its plain, grammatical sense into one directly repugnant."‡

Now, before we proceed to point out the inconclusiveness of this, we would remind the reader that much of the reasoning employed by *Browne*, and especially by *Vaughan*, are at variance with this view. Archbishop Laurence contends for a universal *inward* regeneration. Bishop Browne argues that "a moral change" is "the result of the soul's profiting" by the privileges of baptism. "If a man has not profited by its blessing he has never received such a renovation of nature that he can be called practically regenerate. Nay, his heart is unregenerate." Vaughan says, in reference to the same, "Refuse resolutely to be imposed upon by names and forms; adhere firmly to those dictates alike of conscience and of Scripture which teach you that the Holy Spirit is a living person, and that like the wind to which our Lord compares his operations, though thou canst not tell whence it cometh and whither it goeth, yet at least thou hearest the sound thereof and judgest of its manifestations and effects." According to the Dr., where the Spirit is present, his fruits will appear, a test which, if admitted, refutes at once the notion of an inward and universal change. It is well to bear in mind that it is not only *one* school of theologians in the Church who

* Eccles. Judgments, p. 69. Lond. 1865.
† Bamp. Lect. p. 438. ‡ Ibid.

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THE TEACHING OF THE CHURCH.

are opposed to the dogma of a universal change of heart in and by baptism, but *other* schools, such as those represented by Vaughan and Browne.

But to revert to Laurence's reasoning as above, its fallacy is at once apparent when we consider the case of *adult* baptism, the promises of which *are admitted to be conditional.* The exhortation contains the following passage:—"Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, *truly repenting and coming unto him by faith.*"* The Bishop of Exeter says that:—

"Always to infants, and adults rightly receiving, regeneration is given in baptism, and so far as man is authorized to pronounce in baptism only."†

By the bye, the 27th Article states the case differently, "*they* that receive baptism rightly." The distinction between the infant and the adult in this particular is the creation of the Bishop, not of the Church. The advocates of the above doctrine, with only rare exceptions, hold that, where there is not repentance in the candidate, regeneration is not conveyed. It, therefore, follows that *all are not regenerated therein.* But the language of the adult service is similar to that for infants.

| | |
|---|---|
| "Seeing now, dearly beloved brethren, that this child is regenerate." | "Seeing now, dearly beloved brethren, that these persons are regenerate." |

The affirmation is *as positive* in the *one* case as the *other.* The prayer in the confirmation service applies to those also who have been baptized, *as adults,* as well as those who were baptized as infants. Upon this we may found a syllogism and dilemma.

All, of whom it is affirmed that they are regenerate, must have undergone an inward change.

But it is affirmed of all in adult baptism that they are regenerate.

Therefore all in adult baptism must have undergone an inward change.

This would prove too much for the Archbishop, and others who do not hold that all adults have experienced that inward change, and yet it is the fair result of their reasoning.

Again, either the affirmation of regeneration as to all in

* Ibid. † Charge, 1839.

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baptism, proves that all have experienced a change, or it does not. If it does, all adults have undergone that change, contrary to the opinion of Laurence, and others. If it does not, there is an end to the controversy. THE TEACHING OF THE CHURCH.

If some choose to hold that every one in adult baptism undergoes an inward change, appealing to the positive affirmation of the service, he might adopt the Archbishop's own words against himself, and say:—

"Surely it requires something more than a common share of ingenuity, to pervert language like this from its plain grammatical sense into one directly repugnant."

The Church cannot mean that *a change of heart is inseparable from baptism.* We have seen that the language of the service does not prove such a dogma, which we now proceed to show would be inconsistent with the Church's teaching.

1. The blessings of which baptism are the sign and seal are conditional. The 27th Article expressly states:—"They that receive baptism *rightly* are grafted into the Church, &c." It is said that this condition applies only to adults, but such an assertion is wholly gratuitous, the Church nowhere making such a statement. On the contrary, she has in view, *in that very Article,* infant baptism, declaring that it is to be retained. *Teaching of the Articles.*

And when the circumstances under which this Article was drawn up are considered, the case is very clear. A letter of Martyr to Bullinger, overlooked by the Parker Society, has been brought to light by the research of the Rev. William Goode. It bears date 14th of June, 1552, Oxford, and in it, the writer refers to a controversy then taking place as to the efficacy of the sacraments, some holding that they confer grace *ex opere operato,* and others asserting, as Martyr observes, "that nothing more is to be granted to the sacraments than to the external word of God."

This controversy included the question of infant baptism, and Martyr refers to the *opposite* party as "not willing to grant that *little children are justified or regenerated previous to baptism.*"

This, as Goode shows, accounts for the delay which took place in the publication of the Articles, which did not appear until the year 1553, as this point remained to be determined.

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THE TEACHING OF THE CHURCH.

At length, the Articles appeared, clearly denying the doctrine of the *opus operatum*.

"And in such only, as worthily receive the same, they have a wholesome effect and operation, and yet not that of the work wrought as some men speak, (*idque non ex opere* ut quidam loquntur, *operato*) which word as it is strange and unknown to holy Scripture; so it engendereth no godly, but a very superstitious sense."

This Article was verbally altered in the reign of Elizabeth, but, in its meaning, it has ever remained the same. It is, therefore, very clear that the Reformers decided the point in *opposition* to the views of those who inclined to the old Romish view which has since found many supporters in our Church.

*Teaching of the Catechism.*

The Catechism refers to that which is required.

"*Question.* What is required of persons to be baptized? *Answer.* Repentance whereby they forsake sin, and faith whereby they steadfastly believe the promises of God made to them in that sacrament. *Question.* Why then are infants baptized, when by reason of their tender age they cannot perform them? *Answer.* Because they promise them *both* (faith and repentance) by their sureties; which promise, when they come to age, themselves are bound to perform."

The baptism of the child has, therefore, a future aspect referring to his own fulfilment of baptismal vows when he arrives at years of discretion.

He is, therefore, viewed as a believer, and admitted into the Church upon the hypothesis that he will perform the promised conditions.

*The Service hypothetical.*

II. This service, like all the others, is manifestly hypothetical. This is evident from the first exhortation, in which the minister, referring to Christ's reception of children when on earth, says:—

*Doubt ye not*, therefore, but earnestly believe that he will likewise favourably receive this present infant, that he will embrace him with the arms of his mercy, that he will give unto him *the blessing of eternal life, and make him partaker* of his everlasting kingdom. Wherefore we being thus *persuaded* of the good will of our heavenly Father towards this infant declared by his Son Jesus Christ, and *nothing doubting* but that he favourably alloweth *this charitable* work of ours in bringing this infant to his holy baptism—let us faithfully, &c."

Then after prayer for the new birth of the infant the minister says again:—

"Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him*

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the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ *hath promised in his Gospel to grant all these things that ye have prayed for; which promise he, for his part, will most surely keep and perform.* Wherefore, after this promise made by Christ, *this infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments." THE TEACHING OF THE CHURCH.

Here then, in both exhortations the people are exhorted not to doubt, but earnestly believe the following things:—

1. That Christ will favourably receive the infant.
2. That he will embrace him with the arms of his mercy.
3. That he will give unto him the blessing of ETERNAL LIFE.
4. That he will MAKE HIM PARTAKER OF HIS EVERLASTING KINGDOM.
5. That the work of baptism is a "*charitable work*," resting upon the Divine good-will towards this infant, and believed without a doubt.
6. That Christ *has promised* to grant all these things.
7. That he, for his part, will surely fulfil his promise in answer to prayer.

The reader will at once see that this is hypothetical. *It must be so*, for how otherwise could Nos. 3 and 4 be understood? If the declarations of the service are to be received in an *absolute* sense, it follows that all the baptized will be made partakers of the everlasting kingdom!

The case is very clear.

Either this is absolute or hypothetical.

If it be absolute, then, in the estimation of the Church of England, every baptized person shall inherit the blessing of eternal life, and be made a partaker of Christ's everlasting kingdom, which no one believes.

If it be not absolute, it is hypothetical or conditional. It will not avail to say that some of the above sentences are not to be interpreted on the same principle, for the assertion is THE SAME AS TO THEM ALL—"Doubt ye not, therefore, but earnestly believe, &c." The service itself designates baptism as a "*charitable* work," which means evidently one in which it is charitably hoped that the child will fulfil what is promised for him. It is as unfair to insist upon the doctrine of universal regeneration of heart in baptism, as it would be to insist upon universal salvation as its result. We said above that this ser-

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vice is hypothetical. The Morning Prayers, the Litany, the Communion of the Lord's Supper, the Churching, and Visitation Services, the Ordinals, are all framed on the hypothesis, that those who join in them are sincere; and seeing that even the adult baptismal service is admitted to be hypothetical, it is most unwarrantable and unreasonable to make an exception in the baptismal service of infants.

If the baptismal services are conformable in this principle to all the other services they are hypothetical.

But they are conformable.

Ergo, they are hypothetical.*

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* Bishop Browne deals with some objections under five heads:—

1. As to the objection that the actual condition of the baptized is inconsistent with the notion of a universal renovation of heart, he admits its force, but suggests that the chief objections which have been made apply to "an imaginary view of the subject rather than to that stated in the foregoing pages." But when we consider that the Church of Rome holds the doctrine of an universal renovation of heart in every baptized infant, and that, as we have shown, some professing Protestants agree with her in the main, this is not, in any sense, an imaginary error. But under this head the Bishop is not quite consistent with himself. He says of baptism, that it is "*the moment* when the Spirit of God breathes into the nostrils the breath of life." But further on, he says, "there may be true spiritual life in them (the souls of men) *before* baptism. But that spiritual life she does not call the new birth, till it is manifested in the sacrament of regeneration. . . In nature we believe life to exist in the infant before it is born—life too of the same kind as its life after birth. So, the unbaptized may not be altogether destitute of spiritual life, yet the actual birth may be considered as taking place at baptism; when there is not only life, but life apparent, life proclaimed to the world; when the soul receives the seal of adoption, is counted in the family of God, and not only partakes of God's grace and mercy, but has a covenanted assurance and title to it."

The statement that baptism is '*the moment* when the Spirit of God *breathes into the nostrils the breath of life*,' does not harmonize with the figure by which baptism is compared by the Bishop to a birth; for *birth is not the moment when God breathes* into man's nostrils the breath of life. Life is *prevenient to birth*. Baptism is indeed the sign and seal; but it supposes the existence of that of which it is the sign. The Bishop says:—"Yet it is by no means meant . . . that the infant quickens into life, because God's Spirit is there to kindle it." But if it be true, as he says, that baptism is the moment when "the Spirit breathes into man's nostrils the breath of life," it is the moment of quickening; for *thus to breathe is to quicken;* and if there be *no quickening there is no life.*

2. The Bishop endeavours to meet the argument derived from the known Calvinism of the Reformers, If all who experience a change of heart are finally saved, and if our Reformers believed this, it follows that they could not regard all the baptized as having undergone a change of heart. The Bishop does not here deny that the Reformers agreed with Calvin, but says that "Calvin does not seem to have held his doctrine of

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III. The Church can not hold that regeneration of heart is inseparable from baptism, for such a doctrine would be contradictory to *the 17th Article*, and the well-known views of the

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perseverance so rigidly as to make it impossible that God should give some degree of aid to such as reject it." We answer first, this is not the question; it is, did Calvin hold that such as are truly and inwardly renewed can finally perish? The Bishop is a bold man, if he answers in the affirmative. Calvin did most decidedly hold both the doctrine of final perseverance and the irresistibility of grace. As to the views of Augustine, the Bishop describes him as teaching that 'baptism is not in itself conversion of heart.' The letter of Peter Martyr referred to above shows that our Reformers framed the Articles in *repudiation* of the *opus operatum*, and that our Reformers at length disentangled themselves from the views of Augustine on *baptismal grace*.

3. The Bishop for the most part creates an objection in order to refute it. He says:—"A third objection is, that all the promises of God are to faith, . . . and that to make baptism the means of receiving grace, is to put it in the place of faith." He observes:—"It cannot be that faith is requisite before any grace can be given, for it is quite certain that there can be no faith unless grace has first been given to generate faith." The conclusion is fair enough, but the premises are the Bishop's own. It would have been more satisfactory if he had cited his authority, and shown who they are, that hold that faith on the part of the infant is necessary. That the sponsors and parents should bring the child in faith is certain. The Church calls upon them, "Doubt ye not, therefore, but earnestly believe that he will likewise favourably receive this present infant;" and we have reason to believe that the prayer of faith will bring down a blessing upon the child.

4. Regeneration is presupposed in the case of adults, and therefore it can not be given in baptism. It would have been more satisfactory, if he had here also cited his authorities, and stated to whom he refers. Even Mr. Gorham held that regeneration may be given *in* as well as *before*, or *after* baptism. The Bishop himself maintains, that life may be given before baptism. Mr. Goode's observations on this point are very important:—

"And so with our infants. They are *all* made partakers of an interest in the Gospel Covenant in and by baptism, *so far as this*, that they have a right by promise to *all* its blessings, so soon as their state corresponds with its conditions. Their stay *may* correspond with its conditions at the moment of baptism, having been made so *in* or even *before* baptism; for who shall dare to limit the Holy One of Israel in his gifts? Or it may not so correspond with its conditions till some years after. And this is what is meant when it is said (as by Mr. Gorham) that spiritual regeneration may take place in, or before, or after baptism. There is no denial here that the gift of spiritual regeneration, even where made, in one sense, previous to baptism, is sealed and formally made over in and by baptism, and therefore may be said to be conferred sacramentally by baptism. And where regeneration takes place after baptism, there it is made over *conditionally* in and by baptism. The privilege of sonship is given sacramentally, and therefore the party is made, in the eye of the Church, a member of Christ and a child of God; but the real enjoyment of the privilege is postponed and conditional.

"That regeneration may be granted previous to baptism, and yet be

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Reformers. This argument is thus stated by the late Archbishop of York, Dr. Musgrave.

"It has been proved, we think beyond contradiction or doubt, that our

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properly said to be formally made over by baptism, we may see by comparing baptism with the required form of admission into any society or brotherhood to which the right of nomination lies with the Sovereign, and for which certain qualifications are necessary. There are certain officers appointed, whose duty it is to perform the required form of admission. Does the performance of that form make any one a member of that society? Doubtless in one sense it does. It is, in fact, the appointed mode of entry into it. The public do not recognize any one as belonging to it, until he has been, in *this* way, introduced into it. And, strictly speaking, he does not belong to it, before he has been *thus* made a member of it. But is he made a member of the society by the mere *opus operatum* of going through this form? No; in that sense the performance of the rite does *not* EVER give it to him. And in this sense (which is your Lordship's sense), Mr. Gorham most justly denies that baptism *ever* gives spiritual regeneration. There must be in the party who goes through the form the necessary qualifications and the necessary nomination by the Sovereign, or the form, of itself, the mere *operatum*, will do nothing.

"But are we to be told that those who should speak of the form in such terms would make it a thing of no value, of no efficacy—a *mere* form, bestowing nothing? No; it is of the greatest value and efficacy; it *gives* the privilege of brotherhood: but *only* where the due qualifications are present, and *only* in the way of an instrument by which a gift *previously* bestowed by the Sovereign is formally made over.

"The object for which I bring this illustration, is to show that it may be held, that spiritual regeneration has been given before baptism, and yet that in that case the party baptized is made the son of God in and by baptism; because the former words refer to God's original act, corresponding to the act of the Sovereign in the case of which we have been speaking; and the latter to the act of the Church which, as God's minister, publicly and formally makes over to the party that which God had given.

"And we must observe, that, as it respects baptism, the performance of the rite makes over the blessings of the Covenant *conditionally* to *all* who partake of it.

"All that is necessary to understand this matter aright is, to keep in view the *real nature* of the baptismal rite; that it is not a rite by the mere use of which man can absolutely give to whom he pleases, even in the case of infants, the blessings of God's covenant of mercy; but it is the rite by which the blessings of the Covenant are publicly and formally made over to man in accordance with the terms of the Covenant; in some cases absolutely and at once, and in others conditionally. Almost all the errors respecting baptism arise from its not being viewed as only the instrument by which God's gifts are bestowed in the way and upon the terms that are accordant with his promises."*

5. The objection that ordinances are the shell which we may throw away, while we retain the kernel, is imaginary, except as urged by some extreme dissenter."

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* Letter to the Bishop of Exeter, p. 31. Lond. 1850.

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Reformers, almost without exception, both in the reign of Edward VI., and especially in the reign of Queen Elizabeth, held and advocated what are now usually called the peculiar doctrines of *Calvin*, as to election and predestination, and final perseverance,—hence, they taught, that spiritual regeneration in baptism could only result in the case of those who had been, from all eternity, elected to everlasting life, by the free and sovereign grace of God." THE TEACHING OF THE CHURCH.

What is more striking is, that it would contradict the views of Bucer, who compiled the baptismal service of Cologne, from which ours is largely borrowed. Archbishop Musgrave again says:—

". . . . . Those very expressions in our Baptismal Service which have been interpreted, in modern times, as exclusively admitting the sense of THE UNIVERSAL REGENERATION *of Infants in baptism*, are borrowed from a Service (meaning the baptismal Service, drawn up by *Martin Bucer*, for the Liturgy published in 1543 by Herman, Abp. of Cologne) in which the known sentiments of the author will not allow such a meaning to be affixed to them:"—afterwards observing, "THE WORDS WERE INTENDED TO EXPRESS ONLY THE FEELINGS OF HOPE AND CHARITY!"

1. Bucer compiled the above service. He and Melancthon were invited by Herman, Archbishop of Cologne, to assist in the Reformation, in which that prelate was engaged. The part borne by each is evident from the following statement by Melancthon, in a letter to Cruciger, he says:— *Bucer compiler of the Cologne Service.*

"I wrote to you before, that the Bishop intended to follow the Nuremberg form; and the book was commenced before my arrival, the Nuremberg Litany being taken as the model. Bucer retained the greater part, and enlarged some of the Articles, as he is diffuse. After I had read over the whole, he committed to me the Articles, concerning the Hypostases, concerning the Creation, concerning Original Sin, concerning the Righteousness of Faith and of Works, concerning the Church, concerning Repentance. I have hitherto been engaged upon these, and have read what *he himself has composed concerning the ceremonies of Baptism and the Lord's Supper.*"*

It is, therefore, clear from this that Bucer was engaged upon the baptismal services.

2. The baptismal service of the Church of England was borrowed, to a great extent, from the Cologne Liturgy. Archbishop Laurence states this fact, as follows:—

"Our offices bear evident marks of having been partly taken from this work; liberally imitating, but not servilely copying it. In our

* Letters. Lond. 1642.

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Baptismal service the resemblance between the two productions is particularly striking; nor in the Cologne form is the doctrine of universal regeneration and election in Baptism less prominent than in our own."*

Laurence states a fact, and gives an opinion. In the *fact*, he is right; in the opinion he is wrong. The English baptismal service is manifestly borrowed from the Cologne, or what we shall term the Bucerian service, but it is not true that the Bucerian formula sets forth the universal regeneration, in the sense of Laurence, of the baptized.

*Bucer's views.*

3. Bucer *did not hold the inward regeneration of every infant* in baptism, and, of course, the Bucerian service is not at variance with Bucer's views. Bucer limits *the full blessing of baptism to the elect, and true members.* He says:—

"Whence, indeed, we, who cannot reject any from the grace of Christ except the deniers of it, ought not only to permit, but also to exhort, that all children indiscriminately should be brought to the Lord, that is, offered to the Church, because that which he himself commands cannot but be best? If they already belong to the Church, and theirs is the kingdom of heaven, why should we deny them the sign of baptism, to which they who belong to the Church of Christ are in the habit of being received into it?—*If there are any goats among them, they will then be to be excluded by us, when they shall have shown themselves to be so.*"†

He says, again:—

"From these things, therefore, it is readily acknowledged, that every true Church of God consists only of *the regenerate*, but nevertheless has for the most part among them *in external communion in sacred things those that are not regenerate*, but their true character concealed, if so be that Christ's discipline flourishes as it ought." . . . "Hence [*i.e.* from 1 John iii. 14] it is plain that THE TRUE MEMBERS OF THE CHURCH ARE ALONE REGENERATED."‡

Bucer held that the regenerated never perish. He says:—

"For those that are Christ's sheep cannot perish, and they have eternal life; and he cannot sin and err perseveringly and finally (for every holy person falls into sin, and prays for the pardon of sin), whosoever truly believes in Christ, and is therefore regenerate in him."§

The chain of evidence is, therefore, complete.

Our service is borrowed from the Cologne.

The Cologne service was composed by Bucer.

Bucer did not hold that all the baptized are inwardly regenerate.

* Bamp. Lect. Notes to Sermon viii.
† In Matt. xix. p. 403.
‡ In Ephes. p. 560.
§ Disputat. Cam.

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It is, therefore, clear that the language of our service, as adopted or originated by Bucer, is hypothetical or conditional. THE TEACHING OF THE CHURCH.

IV. Confirmatory of this is the fact, that Bucer and Martyr did not censure the baptismal service for its statements as to regeneration. Martyr says:— *Martyr's approval.*

"But if election and predestination concur with the administration of the sacrament, what we do is ratified; if not it is useless."*

If these divines had considered that the English baptismal service implied the necessary inward renewal of all the baptized, they would have pointed out the defect *in the censures which they so freely gave.* But this was not so; on the contrary, Martyr testified his approbation of the book, maintaining that *the sacraments do not confer grace.* He says:—

"ALL THINGS ARE REMOVED FROM IT WHICH COULD NOURISH SUPERSTITION."†

V. Another evidence of the light in which the baptismal service was viewed, is the fact that, while the Puritans in the reigns of Elizabeth and James objected to the sign of the cross in baptism, *they made no demur on the subject of regeneration.* Their views on the point are manifest from their own baptismal office, published in the Middleburgh Prayer Book, which was designed as a substitute for the Book of Common Prayer. *The older Puritans did not censure the Service.*

"Not that we think any such virtue or power to be included in the visible water, or outward action (*for many have been baptized, and yet never inwardly purged*); but that our Saviour Christ, who commanded baptism to be ministered, will, by the power of his holy Spirit, effectually work in the hearts *of his elect*, in time convenient, all that is meant and signified by the same."‡

It cannot therefore be pleaded that they held the doctrine of an inward renewal in baptism.

It was in the Savoy Conference, more than a hundred years after the Reformation, that an objection was urged, and that in a very moderate form. They desire that the thanksgiving might be otherwise expressed, alleging that it was a disputable point. Their words are:— *The Savoy Puritans.*

"We cannot in fact say that every child that is baptized is regenerated by God's Holy Spirit; at least it is a disputable point, and therefore we desire it may be otherwise expressed."§

* In Rom. ix. iv. 11, p. 260. Basil. 1559.
† Letter to Bullinger. Published by Goode.
‡ p. 45, ut supra.
§ Card. Hist. of Conf. p. 325. Oxf. 1841.



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They seem to have stumbled at the expression "regenerated by God's Holy Spirit." Baxter himself holds that all are regenerated in *foro ecclesiæ*, but not all spiritually.* It was evidently to the connexion of the Spirit with baptism, as above, that they objected, considering it a doubtful point. But Baxter's own service contained much the same thing:—

"Is it a small mercy for this child to be accepted into the covenant of God, and *washed from its original sin in the blood of Christ* (which is *signified* and *sealed* by this sacramental washing in water), to be *accepted as a member of Christ and of His Church*, where he vouchsafeth his protection and provision, *and the means and spirit of grace*, and the renewed pardon of sin upon repentance; and for you to see this happiness of your child."†

The service of the Church of England means no more, and is not stronger than this.

*The Holy Spirit and the Ordinance.*

The association of the Holy Spirit as above, even with an *external* blessing, is not unscriptural. It is written, they "did *all* drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. x. 4. And yet the Apostle adds:—"But with *many* of them God was *not well pleased*." Referring evidently to the visible Church, the Apostle says:—"For by *one spirit* we are *all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. x. Bishop Hopkins truly says that "the dispensation of the kingdom of Christ is managed by the Spirit of Christ," so that those who are "only externally sanctified are regenerated by His public institution," as those that are "internally sanctified are regenerated by His effectual operation." Trusting in the Divine promises, which are to us and to our children (Acts ii. 39), we entertain the hope that the baptized receives the fulness of grace, and we are thankful that he is incorporated into the Church, and made a partaker of its privileges, by an ordinance which the Holy Spirit appoints and honours.

It is, then, a remarkable fact that the early Puritans, who held Calvin's view of baptism, denying the inseparability of an inward from an outward regeneration, did not object to our baptismal statements as to regeneration at the very time that they were *scrupulously pointing out what they regarded as the defects of the Liturgy*, and protesting against the use of the

* See p. 467.

† See form in full, p. 198.

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cross in baptism. From which it clearly follows that the service was generally regarded as scriptural, and in accordance with Calvinistic teaching, which was predominant at that period. THE TEACHING OF THE CHURCH.

VI. The Church leads her people to pray for regeneration or change of heart. The following are examples :— *Prayer for Regeneration.*

"Almighty God, who madest thy blessed Son to be circumcised and obedient to the law for man; Grant us *the true circumcision of the spirit*, that *our hearts* and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord."*

"Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, *create and make in us new and contrite hearts*, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord."†

"God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through, &c."‡

The Homilies contain the following exhortation :—

"In the mean season, let us, (as we are most bound) give hearty thanks to God the Father, and his Son Jesus Christ, for sending down his Comforter into the world, humbly beseeching him *so to work in our hearts by the power of this Holy Spirit*, that we, *being regenerate* and *newly born again* in all goodness, righteousness, sobriety and truth, may in the end be partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord and Saviour. Amen."§

This exhortation from the Homilies harmonizes with the collect for Christmas :

"Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through, &c."

Dr. Mant, in his controversy with Scott, inquired :—

"But where are we instructed to pray after baptism for regeneration ?"‖

And many holding Dr. Mant's view maintain that it is incon-

* Collect for the Circumcision of Christ.
† Collect for Ash Wednesday.
‡ Collect for Whit Sunday.
§ 1st Homily for Whit Sunday.
‖ Tract on Regen. p. 42.



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sistent to exhort the baptized to pray for regeneration; but this very opinion serves to exhibit *their own inconsistency* with the teaching of the Church, for she leads her baptized people to pray for *circumcision of heart*, or regeneration.

Here it is said by some that the collect for Christmas is not a prayer for regeneration, but an affirmation that we are regenerate, and a prayer that "we may daily be renewed" by the Holy Spirit. But on a comparison of the collect with other collects, it is manifest that the words, "Grant that we being regenerate, &c.," are a prayer for regeneration. The following are illustrations:—

Collect for the Circumcision.—"Grant us the true circumcision of the Spirit, that our hearts and all our *members being mortified, &c., we may*."

This is not an affirmation that our hearts *are*, but that they may be mortified.

1st Sun. in Lent.—"Give us grace to use such abstinence, that our flesh *being subdued* to the spirit, we may ever," &c.

This is not an affirmation that our flesh *is*, but that it may be subdued.

Collect for the 6th Sun. after Trinity.—"Pour into our hearts such love to thee, that we, *loving thee above all things*, may obtain," &c.

This is not an affirmation that we *do* love God above all, but a prayer that we may so love him. As an affirmation it would be Pharisaical, and improper.

11th Sun. after Trinity.—"Grant unto us such a measure of thy grace, that we *running the way of thy commandments*, may obtain thy gracious promises."

This, "that we running," &c., as an affirmation, would be improper. It is a prayer that we may run.

20th Sun. after Trinity.—"Keep us we beseech thee from all things that may hurt us, that *being ready both in body and soul*."

This is a prayer that we may be, not an affirmation that we are ready in body and soul.

St. Matthew's Day.—"Grant that thy church, *being always preserved from false Apostles*, may be ordered and guided by faithful Pastors."

This, as an affirmation, "being always preserved," would be contrary to fact. It is a prayer, not an affirmation.

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"St. Mark's Day.—Give us grace that *being not like children carried away* with every blast of vain doctrine, we may be established, &c." ADDENDUM.

If the former part were an affirmation, it would be improper, and inconsistent with the petition for establishment in the truth.

St. Philip and St. James's Day.—"Grant . . . that *following the steps of thy holy Apostles, St. Philip and St. James*, we may steadfastly walk," &c.

This, "that following," &c., if an affirmation, would be most improper. Many other illustrations may be given, showing that the expression "being," &c., if affirmative, and not precative, would lead the people, like the Pharisee, to declare to God *how good they are!* And so in accordance with the analogy of the collects generally, the expression that we "being regenerate and made thy children," is a prayer for regeneration, and not a positive affirmation thereof.*

The Christian Knowledge Society viewed it in this light. In a tract entitled "Directions for a devout and decent behaviour in the public worship of God," it gives the following:—"Regeneration; *a Prayer for it.* Collect for Christmas Day." Subsequently, the Society changed regeneration to renovation! The Society, however, continued to give prayers for regeneration.

The Husbandman's Manual contains the following petition:—

"O blessed Lord, who hast been pleased in mercy to engraft me into the body of thy holy Church, grant that I may also be a *living* member thereof. *Regenerate* me by the grace of thy Holy Spirit, that I may walk worthy of the vocation wherewith I am called."

It is as clear as possible that the Church leads her people to pray for regeneration as truly when she says, "Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit," as when she leads them to pray for circumcision of spirit, in the collect for Whit Sunday.

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## ADDENDUM.

The change of views which the Reformers underwent as to the necessity of baptism for salvation appears from a comparison

* The following prayer to be used in "storms at sea" is another remarkable example of the absurdity of attaching an affirmative meaning to what is precatory:—"O, send thy word of command to rebuke the raging winds and the roaring sea, that *we being delivered from this distress*, may live to serve Thee." This surely is a prayer to be delivered from the sea raging, not an affirmation of deliverance.

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ADDENDUM.

of the earlier documents of the Reformation with those now in use. The Articles of 1536, referring to the effects of baptism, state:—

"Insomuch as infants and children dying in their infancy shall undoubtedly be saved thereby, *and else not.*"

Here was a positive affirmation that children could not be saved without baptism. The same thing was rather implied in the first book of Edward, in which the opening prayer was as follows:—

"That they being delivered from thy wrath may be received into the ark of Christ's Church, *and so saved from perishing.*"*

In 1552, the words in italics were *left out*, intimating a change of sentiment. That the Reformers *did* change their views is evident from the following categorical assertion in the *Reformatio Legum*, composed by Cranmer, Peter Martyr, A Lasco, and others:—

"We ought also to consider *as impious* the scrupulous superstition of those who so entirely confine the grace of God and the Holy Spirit to the elements of the Sacraments as openly to affirm that no infant of Christians will obtain eternal salvation who shall have died before he could be brought to baptism: which we consider to be far otherwise. For salvation is taken away from those *only who despise* this sacred font of baptism, or *through pride or contumaciousness revolt from it;* and since this unreasonableness does not fall in with the age of children, nothing can be determined against their salvation by the authority of the Scriptures; nay, on the contrary, since the general promise comprehends such children within it, we ought to entertain *the highest hope* of their salvation."

This is most clear, as showing that the compilers did not hold that children dying without baptism were lost. The rubric attached to our baptismal service is in harmony with this: "It is certain by God's word that children which are baptized dying before they commit actual sin, are undoubtedly saved." It does not state like the Articles of 1536:—

"*And else not.*"

The rubric is parallel with the words of Christ: "He that believeth and is baptized shall be saved: he that believeth not shall be damned." Christ did not say, he that believeth not *and is not baptized* shall be damned. Martyr assisted in the composition of the *Reformatio Legum*, and held that infants dying even unbaptized are saved, and yet he expresses himself in similar terms to the rubric. He says:—

* See p. 445.

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"*I hope well* concerning such infants, because I see them to be born of believing parents; * * * *that infants dying after having received baptism are saved we ought to feel assured.*"* SUMMARY.

The rubric, as it is, is more in accordance with Christ's statement, as above, than if it had positively asserted that all infants dying, whether baptized or unbaptized, are saved.

Dean Goode, who has rendered incalculable service to the cause of truth by his able works, judiciously observes on this point:—

"But the condition of Baptism is inserted in the rubric by the Church; because the Church has no right to dispense with God's appointed ordinance for being made a member of the Church of Christ. Strictly speaking, the Church can take no notice of and pronounce no judgment upon those who have not been introduced by Baptism into her fold. And hence it is, that, in the rubric to the Burial Service, it is directed that the Service is not to be read over one that dies unbaptized. No one can be treated by the Church as a member of Christ and a child of God, that is, a regenerate person, until after Baptism, the rite appointed for formally and publicly making over that character; just as no one is treated as a member of any society, until after his formal admission into it by the rite appointed for that purpose. But the question—when spiritual life is first granted by God, is not affected by this fact. And the Church is not called upon, and has not seen fit, to pronounce any judgment upon, or extend her rites to, one who has not been formally made a member of her Communion."†

## SUMMARY.

### SECT. I.—COMPARISON OF BOOKS.

The first book, directing the service to begin at the door, retained a trace of the *ordo Catechumenum faciendum*, but the second removed this, requiring the service to begin at the font.

The allusion, in the first book, to sin as washed clean away "by this wholesome laver of regeneration" was removed in 1552.

Exorcism, trine immersion, chrism and chrisom (the white garment) and the benediction of the font were also abolished.

### SECT. II.—ORIGIN OF THE BAPTISMAL SERVICE.

In its various parts it is derived either from the Sarum

* In 1 Cor. vii. 14, quoted by Goode in his letter to the Bishop of Exeter. Lond. 1850.

† Letter to the Bishop of Exeter, p. 77. Lond. 1850.

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SUMMARY. service, or the Cologne Liturgy of which Bucer was the compiler. Some of the prayers were composed in 1549. The thanksgiving and address after the baptism were composed in 1552.

SECT. III.—PRIVATE BAPTISM OF INFANTS.

The rubrics of 1549, 52, and 59 did not require baptism to be administered by a clergyman, but in 1604 they were modified at the suggestion of the Puritans to exclude lay baptism.

SECT. IV.—ADULT BAPTISM.

The office was composed in 1661. The affirmation of regeneration is similar to that in the other services, and yet it is admitted to be *hypothetical.*

SECT. V.—LEADING VIEWS OF BAPTISM.

1. The Church of Rome teaches that the soul is restored to primeval purity in baptism, all sin being taken away.

2. The Bishop of Exeter (Dr. Philpotts) and others hold that original sin is washed away, and a new heart imparted in and by baptism.

3. The Bishop of Ely (Dr. Browne) describes the blessings of baptism as being (1) pardon of sin; (2) the aid of the Spirit of God; (3) if not forfeited, everlasting life. He denies, however, that there is a change of nature, and teaches that we are only to look for a change when "the *adolescent* will does not resist and quench the gracious influences of the Spirit of God." He holds, therefore, that many of the baptized are "practically unregenerate."

4. Dr. Vaughan and others, teach that the infant is incapable of change of *heart,* but that the word regeneration is properly applied to "that change by which a new born infant is taken out of the world of nature," and transferred "into the world of grace," and which is effected by baptism, the act of incorporation into the Church of Christ.

5. The following is the view of a large school:—

"In the *lower, external,* and *ecclesiastical* sense, therefore, we affirm, *unconditionally* the regeneration of all to whom baptism is rightly administered.

"But in the *higher* and *spiritual* sense of the term, we can predicate regeneration of baptized persons only *hypothetically.*"

This is the only view which can be regarded as perfectly consistent with the formularies of the Church.

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SECT. VI.—PRECEDING VIEWS CONSIDERED. SUMMARY.

1. The Romish doctrine is refuted by reasons which follow.

2. The same observations apply to the Bishop of Exeter's doctrine, to which the opinions of Bishop Browne and Dr. Vaughan, as well as of the evangelical school, are opposed.

3. There is no authority for the opinion that there can be pardon apart from renovation. Bishop Browne states that we are not even to look for renovation until the adolescent will yields to the Holy Spirit, but the Church leads us to pray for renovation in the infant in the *strongest* terms. If we pray for renovation, we ought to look for it.

4. Dr. Vaughan's view is good so far as it goes, but it does not quite accord with the teaching of the Church. The fifth view is considered under the next head.

SECT. VII.—THE TEACHING OF THE CHURCH.

In a lower and external sense all are regenerate by baptism, as the rite of incorporation into the Church. But the full blessings of baptism are conditional, and the baptismal service is, therefore, hypothetical. Laurence reasons against this view from the affirmation of regeneration, but his argument would prove too much, viz. that adults in baptism undergo an inward regeneration, the affirmation being as positive in the one instance as the other.

The Church cannot hold that all undergo an inward change in baptism.

1. The 27th Article is directed against the doctrine of the *opus operatum*, or that grace is conferred by the mere act. This Article was the result of a long debated question.

2. The service is manifestly hypothetical. There are seven things which the Church calls on her people, resting on the promise, not to doubt as to the infant, amongst which are the following, that he will give unto him "the blessing of *eternal life*," and that he will make him "*partaker of his everlasting kingdom*." All the other services are hypothetical.

3. The deduction may be fairly drawn from the 17th Article, that those who are truly renewed cannot, in the estimation of the Church, finally perish. But many of the baptized perish; and, therefore, in the view of the Church, all are not inwardly renewed in baptism. Bucer compiled the Cologne service, from which ours is mainly borrowed, but Bucer held that the

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SUMMARY. truly renewed can never perish. He believed, also, that "the *true* members of the Church are *alone* regenerate." The chain of evidence is complete.

Our service is borrowed from the Cologne.

The Cologne service was composed by Bucer.

Bucer did not hold that all the baptized are inwardly regenerate.

4. Confirmatory of this is the fact, that Bucer and Martyr did not censure the baptismal service for its statements as to regeneration. Bucer died before the issue of the second book, but Martyr stated that "all things are removed from it which could nourish superstition."

5. The Puritans, at the Hampton Court Conference, who objected to the sign of the cross in baptism, did not object to regeneration, as set forth in the baptismal services.

6. The Church leads her people to pray for regeneration of heart.

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# CHAP. XIV.

## OCCASIONAL SERVICES.

### SECT. I.—THE CATECHISM.

THE Catechism first appeared in the confirmation service of the first book of King Edward, ending at the answer to the question, "What desirest thou of God in this prayer?" The remainder was added in 1604. Nicholls thus explains the meaning of the word Catechism:— THE CATECHISM.

"Catechism is derived from a Greek word, which signifies to inculcate, to sound with vehemence, or by frequent repetition to beat it into the head of the person to be instructed."

The first rubric appended to this formula requires the curate upon Sunday and holydays, after the second lesson in Evening Prayer, to instruct the children as he shall think fit in some part of the Catechism. The second rubric requires parents and masters to cause the children and servants to come to the church for the above purpose.

The Council of Trent, declaring it to be the best means of propagating their religion, commands all parish priests to teach children in the Catechism,* and in the preface to that Catechism alludes to the effects produced by the catechising of Protestant divines as follows:—

"Our age is sadly sensible what mischief they have done the Church, not only by their tongues, but especially by those writings which they are wont to call Catechisms."*

In 1552, a Catechism, known as Ponet's, was sanctioned by Convocation. In 1561 it was determined to improve upon it, and Dean Nowell was employed for the purpose. His work, commonly called "Nowell's Catechism," was approved by Convocation in 1562, but, says Procter, "not formally sanctioned, apparently because it was treated as part of a larger design which was not realized,"—that design being to publish in one book the Articles, Nowell's Catechism, and Jewell's Apology, with public approval. The only authorized Catechism of the Church of England, is that contained in the Prayer Book. *Ponet's Catechism.*

The composition of the latter part, relating to the sacraments, is attributed to Overall. It was, however, laid before and approved by the Bishops, who would take care that none of

* Sess. 24, c. 7.

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THE CATECHISM.

Overall's peculiar views should appear in it. The Catechism does not apply the "term Eucharist to the Lord's Supper," nor refer to it as sacrificial. Its teaching that the body of Christ is received by *faith*, is destructive of the notion of a corporal presence, for faith can not receive a body. The addition was suggested by the Puritans, in the Hampton Court Conference. It is remarkable that while some, of late years, have censured the doctrine of the Catechism, especially as to the sacraments, the Savoy Puritans find no fault with the doctrine but suggest additions. They refer approvingly to the sacramental portion. The following are their remarks :—

*The teaching of the Catechism.*

"In the general we observe that the doctrine of the sacraments which was added upon the conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers *fitted* to the memories of children, and thereupon we offer it to be considered."

They suggest further explanations of the Creed, the Lord's Prayer, and Ten Commandments, and additions on justification, &c.

*The Rubrics.*

The first rubric at the end of the Catechism, was as follows, in the first book, after the confirmation service :—

"The curate of every parish once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this catechism. And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentices (which are not yet confirmed), to come to the church at the day appointed, and obediently hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn."

In the second book it was :—

"The curate of every parish, or some other at his appointment, shall diligently upon Sundays, and holy days, half an hour before evensong, openly in the church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentices (which have not learned their Catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn."

The second book allows of a deputy. This rubric was brought to its present form in 1661, when the above option was removed, probably as being unnecessary, and "after the second lesson" fixed as the time.

The first book, after the Catechism, contained the following rubric :—

"So soon as the children can say in their mother tongue, the Articles of the faith, the Lord's Prayer, and the X Commandments : and also can answer to such questions of this short Catechism, as the Bishop (or such

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as he shall appoint) shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be his godfather, or godmother, that every child may have a witness of his confirmation." CONFIRMATION.

This was brought to its present form in 1661, the words "are come to a competent age," being added, with the substitution of the "creed" for "articles of the faith." The competency of age was a concession to the Puritans, who wished to add to the responsibilities of the service.

The next rubric stood as follows at the end of the confirmation service, in 1549:—

"And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their confirmation; then shall the curate of every parish either bring or send in writing the names of all those children of his parish, which can say the Articles of their faith, the Lord's Prayer, and the X Commandments; and also how many of them can answer to the other questions contained in this Catechism."

This was brought to its present form in 1661, when the matter was placed more than formerly at the discretion of the Minister, in the words, "*he* shall think fit." This was also a concession to the Puritans. The last rubric, at the same date, gave also a greater discretion to the Bishop, it being, "if the Bishop approve of them," not as before, "the Bishop *shall* confirm them."

## SECT. II.—CONFIRMATION.

The following is a translation of the Sarum service:—

"*First, let the Bishop say:*
*Vers.* Our help is in the name of the Lord.
*Resp.* Who made heaven and earth.
*Vers.* Blessed be the name of the Lord.
*Resp.* From this time forth and for evermore.
*Vers.* The Lord be with you.
*Resp.* And with thy spirit. Let us pray. *Prayer.* Almighty eternal God, who hast vouchsafed to regenerate this thy servant, *or* these thy servants, from water and the Holy Spirit, and who hast given to them remission of all their sins: send into them the septiform Spirit, the holy Paraclete, from heaven. Amen. The spirit of wisdom and understanding. Amen. The spirit of knowledge and piety. Amen. The spirit of counsel and fortitude. + Amen. And fill them with the spirit of the fear of the Lord. + Amen. And sign them with the sign of the holy cross. + Propitiated, confirm them with the chrism of salvation to eternal life. Amen.

*Then the name of each being asked, and the thumb being anointed with chrism, let the Pontiff make the cross on the forehead of each, saying,* I sign thee N with the sign of the cross, + and confirm thee with the chrism of salvation. In the name of the Father, and of the Son, + and of the Holy Ghost. Amen.

*Let the Psalm follow.* Lo, thus shall the man be blessed who feareth the Lord. The Lord from out of Sion bless thee, that thou mayest see the prosperity of Jerusalem all the days of thy life. The Gloria Patri. As it was. *Vers.* Send thy Spirit, and they shall be created. *Resp.*

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CONFIRMATION. And thou shalt renew the face of the earth. Peace to thee. Let us pray.

*Prayer.* O God, who didst give the Holy Ghost to thy Apostles, and didst will that by them and their successors it should be delivered to the rest of the faithful, look propitiously upon the service of our humility; and grant that the same Holy Ghost coming down upon those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the cross, may make the hearts of the same a perfect temple of thine own glory, by vouchsafing to dwell therein, Who with the Father and the same Holy Ghost livest, &c. The Omnipotent God bless thee: The Fa+ther, and the So+n, and the Spirit+Holy. Amen.

*And if his age demand it, let the Bishop communicate him,* saying: The body of our Lord Jesus Christ, preserve thy body and soul unto eternal life. Amen.

*This being done, let it be enjoined by some priest that the godfathers and godmothers pray something fixed for the state of the Lord Bishop, and for the souls of father and mother, and for the souls of all the faithful departed, and that they go on the third day with the boys to the church, to lay aside the chrismalia, and thus depart in the name of the Lord."*

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## SECT. III.—THE REFORMED SERVICE OF CONFIRMATION.

The books of 1549, 52, 59, and 1604 opened with the words "Our help is in the name," &c. The book of 1549, after the versicles, "the Lord be with you," &c., contained the prayer commencing "Almighty and everlasting God, who hast vouchsafed," &c., the petition of which was:—

"Send down from heaven, we beseech thee, (O Lord,) upon them thy Holy Ghost, the Comforter, with the manifold gifts of grace."

This was modified in 1552 to its present form:—

"Strengthen them, we beseech thee, (O Lord), with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace."

*Superstitions omitted.* The book of 1549 contained the following prayers and ceremonies, which were left out in 1552, and never restored:—

"Sign them (O Lord), and make them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen.

"Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying, N. I sign thee with the sign of the cross and lay my hand upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say, The peace of the Lord abide with you. *Answer.* And with thy spirit."

The prayer:—"Defend, O Lord," &c., with the laying on of hands was introduced in 1552, and the service closed as at present, with the addition in 1661, after the above prayer, "Defend," &c., of the versicles, and the Lord's prayer.

The rubrics followed given before:—"The curate of every parish," &c. "And all fathers," &c. "And whensoever the

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Bishop," &c. with the rubric as it now stands relating to the admission of the confirmed to the Communion. CONFIRMATION.

## SECT. IV.—ORIGIN OF THE SERVICE OF CONFIRMATION.

The introductory address and question were composed in 1661. It is mainly derived from the rubrics which were prefixed to "Confirmation, wherein is contained a Catechism for children," in 1552. These rubrics were as follow:—

"To the end that confirmation may be ministered to the more edifying of such as shall receive it (according unto Saint Paul's doctrine, who teacheth that all things should be done in the church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lord's prayer, and the x. commandments: and can also answer to such questions of this short Catechism, as the bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

"First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same: and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

"Secondly, forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world, and the devil: it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

"Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordered that Confirmation should be ministered to them that were of perfect age, that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

"And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by God's word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved."*

Palmer observes that these are probably *peculiar* to the English office of confirmation.†

The versicles which follow are taken from the Sarum service. The first prayer is derived from the Sacramentary of Gelasius, but it was modified in 1661. The prayer "Defend," &c., was composed in 1552, with the rubric prefixed as to the laying on of hands, which, as Palmer observes:

"Does not seem in early times to have been given to every distinct individual in the Roman Church, but the rituals of Chaldea and Alexandria both direct the priest or bishop to give the imposition of hands to every separate person."‡

* The last paragraph intended to supersede the Romish Sacraments was added as a note to the Public Baptism of Infants.

† Orig. Lit. p. 202, vol. ii. ‡ Ut supra.

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THE MARRIAGE SERVICE.

Palmer observes that the use of the Lord's prayer in this place finds no example in the Western Church, adding that "no orthodox Christian can object to it."

The collect following: "Almighty and everlasting God, who makest us," &c., was composed in 1549. Palmer endeavours to trace it to the Sarum Missal, but how little ground he had for his opinion will appear from a comparison of the two prayers. In truth, it is derived in its leading conceptions from the Cologne service.

The collect, "O Almighty Lord," &c., which succeeds was introduced in 1661. Palmer observes that it can not be traced "in the primitive formularies of the English Church, or of any other."

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## SECT. V.—THE MARRIAGE SERVICE.

The addresses at the beginning and also at the close of the service were composed in 1549. Some verbal alterations were made in 1661.

The charge and the rubric following are partly borrowed from the Sarum service, in which they were as follow:—

"But if any one should wish to propose some impediment, and hath put in a caution to the proving of the same, let the espousals be deferred until the truth of the matter be known."

The questions are derived from the same source.

The rubric was added in 1661, "Then shall they give their troth," &c.

*The Consents.*

The consents and prayer are borrowed from the Sarum service, which was as follows:—

"'I, N. take thee to my wedded wyf, to have and to holde, fro this day forwarde, for bettere, for wors, for richere, for poorer: in sykenesse and in hele: tyl dethe us departe: if thy holy Chyrche it wol ordeyne: and therto I plight thee my trouthe.' The hand being loosed, then let the woman say, the Priest teaching, 'I, N. take thee to my wedded husbande, to have and to holde, fro this day forwarde, for better for wors: for richer, for poorere: in sykenesse and in hele: to be bonere and buxum, in bedde and at the borde, tyll dethe us departe: if holy Chyrche it wol ordeyne: and thereto I plight thee my trouthe.'"

*The Ring.*

The Sarum service had a form similar to that now in use in the Roman ritual for the blessing of the ring. The following prayers were offered:—

"Creator and Preserver of the human race, giver of spiritual grace, the bestower of eternal salvation. Do thou, O Lord, send thy blessing upon *this ring*, that whoever shall bear it may be armed with the virtue of celestial defence, and it may avail him to eternal salvation. Through Christ." "Bless, O Lord, *this ring*, which we bless in thy holy name, that whosoever shall bear it may continue in thy peace, and remain in thy will, and live, and advance, and grow old, and attain to length of days. Through the Lord."

The ring was then sprinkled with holy water, and the bridegroom saying—

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"With this rynge I the wed, and this gold and silver I the give, and with my body I the worshipe, and with all my wordely cathel I the endowe," THE MARRIAGE SERVICE.

—places it upon the four first fingers, saying at the first in the name of the Father, at the second in the name of the Son, and at the third in the name of the Holy Ghost, and at the fourth Amen.

This benediction of the ring was totally omitted at the Reformation, but the book of 1549 directed that the man should "give unto the woman a ring and other tokens of spousage, as gold and silver." The other tokens were omitted in 1552.

The prayer, "O eternal God, &c." was composed in 1549; some of the expressions are borrowed from the two prayers quoted above, used in the benediction of the ring, with this important difference, that the blessing is ***not*** invoked upon the *ring*, but the *wearer*.

The joining of hands and the pronouncing of the parties to be man and wife were composed in 1549. Palmer observes, that these are "perhaps peculiar to the Church of England." They are borrowed from the Cologne service. *The joining of hands, &c.*

The blessing, in 1549, was simply a translation of that used in the Sarum service, as follows:—

"God the Father bless you. + God the Son keep you. God the Holy Ghost lighten your understanding. The Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that you may have remission of your sins in this life, and in the world to come life everlasting. Amen."

The book of 1549 then directed the married to go into the quire, the service, so far, being performed in the body of the church. This was a trace of the old distinction between the espousals, which were performed at a different time and place from the rest of the service.* The rubric, as it now stands, directs the priest and the clerks to go to the table after the benediction, the former part of the service having been performed in the body of the church.

The remainder of the service is mainly derived from that of Sarum, the only notable difference consisting in the change of the following passage:—"And as thou didst send thy holy Angel Raphael to Tobias and Sarah, the daughter of Raguel," to "And as thou didst send thy blessing upon Abraham and

* "This first part of the office was anciently termed the *espousals*, which took place some time before the actual celebration of the marriage. The espousals consisted in a mutual promise of marriage, which was made by the man and woman before the bishop or presbyter and several witnesses; after which the articles of agreement of marriage (called tabulæ matrimoniales), which are mentioned by Augustine, were signed by both persons. After this the man delivered to the woman the ring and other gifts, an action which was termed subarrhation. In the latter ages the espousals have always been performed at the same time as the office of matrimony, both in the Western and Eastern churches; and it has long been customary for the ring to be delivered to the woman after the contract has been made, which has always been in the actual office of matrimony."—Palmer.



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THE VISITATION OF THE SICK.

Sarah, to their great comfort." This change was effected in 1552.

*The celebration of the Lord's Supper.*

In the Sarum office,* the mass was celebrated before the benediction, and the books of 1549, 52, 59, and 1604, contained the following rubric:—

"The new married persons (the same day of their marriage) *must* receive the holy communion."

The Puritans, in the Savoy Conference, objected to the compulsory use of the Lord's Supper, and although the Episcopal Commissioners defended the usage, and would make no concession, Convocation made a very material alteration, bringing the rubric to its present form:—

"It is *convenient* that the newly-married persons should receive the holy Communion at the time of their marriage, *or* at the first opportunity after their marriage."

The closing address was composed by the Reformers in 1549.

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## SECT. VI.—THE VISITATION OF THE SICK.

The Sarum missal directed the seven penitential psalms to be sung, while the priest was on his way to the sick man's house.† This was omitted by our Reformers, and the service begins with the salutation, "Peace be, &c." taken from the Sarum office. The preceding rubric, until 1661, was:—

"The priest, entering into the sick person's house, shall say."

This was changed at the last review into the present rubric, directing notice to be given

"To the minister of the parish, who, coming into the sick man's house, shall say."

*The Romish service.*

The Romish service directs the priest to sprinkle the patient and his bed with holy water, saying the antiphon "Asperges, &c." This was omitted, but the first book directed the priest to say the 143rd Psalm with the anthem. This also was omitted in 1552. The prayer, "Remember not, Lord, &c." called an anthem in the first book, is derived from the Sarum office. The answer, "Spare us, good Lord," was added in 1661, with the rubric: "Then the minister shall say, Let us pray." Until 1661, the Lord's Prayer, following the petitions, called the lesser litany, was given in the Romish style:—

*The Lord's Prayer.*

"Our Father, which art in heaven, &c.
And lead us not into temptation.
*Answer.* But deliver us from evil. Amen."

In 1661, it was brought to its present form as an unbroken

* The Roman Ritual directs the Priest to celebrate Mass for the married.

† The Roman Ritual directs the Priest to take care that he "place before the eyes of the sick *the sacred images of Christ crucified and the blessed and holy Mary, which he should especially venerate.*"—Roman Ritual, p. 146. Mech. 1845.

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prayer. The versicles are taken almost verbatim from Scripture. THE VISITATION OF THE SICK.

The prayer, "O Lord, look down, &c." is derived from the Sarum office, in which it stood as follows :—

"Respice, &c. Look, O Lord, from heaven, and see and visit this thy servant N, and bless him as thou didst vouchsafe to bless Abraham, Isaac, and Jacob. Look upon him, O Lord, with the eyes of thy mercy, and fill him with all joy and gladness and thy fear. Drive from him all snares of the enemy: and send an angel of peace who may guard him even to that home in perpetual peace. Amen."

The prayer, "Hear us, O Almighty and merciful, &c." stood as follows in the Sarum office :—

"Exaudi, &c. Hear us, O Almighty and merciful God, and vouchsafe to visit with thy favour thy servant N, afflicted with disease. Visit him, O Lord, as thou didst vouchsafe to visit Peter's wife's mother, and the Centurion's servant, and Tobias and Sarah, through thy holy angel Raphael. Restore in him, O Lord, his former health, that he may deserve in thy house to say the Lord hath chastened me, and the Saviour of the world hath not delivered me to death. Who, &c."

It was modified in 1549, and brought to its present form in 1661.

The 1st book permitted anointing to take place as follows :—

"If the sick person desire to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus—

As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength, to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.

*Usque quo, Domine?* Psalm xiii."

The exhortation composed in 1549, with some verbal alterations, remains the same. The rubric directing the sick person to answer after the creed, "All this I steadfastly believe," was added in 1661. In the rubrics which relate to the examination of the sick, the words were added in 1661, whether "he repent him truly of his sins." The rubric relating to confession in 1549, was :—

"Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession, *Rubric as to Confession.*



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COMMUNION OF THE SICK.

the priest shall absolve him after this form: and the same form of absolution shall be used in all private confessions."

"*Shall* make" was altered in 1661 to "shall be moved to make," which is less imperative. "After this *form*," was altered in 1552, to "after this *sort*." The words, "if he humbly and heartily desire it," were added in 1661, and the closing words directing the same form to be used in all private confessions, were left out in 1552. On the absolution and the prayer which follows, see Chap. XII. Addendum 1.

*Contrast with Romish forms.*

The prayer, "O Saviour of the world," &c., called an anthem in the first book, is derived from the Sarum office. The benediction, "The Almighty Lord, who is a most strong tower," was composed in 1549, and that which follows is founded upon the Scriptural formula of Numb. vi. 23—25. These contrast favourably with the Romish forms:—

*Anointing of the Sick.*

"They shall lay hands on the sick, and restore them. Jesus, son of Mary, salvation and Lord of the world, *by the merits and intercessions of thy holy Apostles, Peter and Paul, and of all the saints*, be clement and propitious to thee. The blessing of the Omnipotent God, Father,+ Son, and Holy Ghost descend upon and remain always with thee."

"Then let him sprinkle him with holy water."

## SECT. VII.—COMMUNION OF THE SICK.

The first book of King Edward allowed the elements to be reserved for the use of the sick as follows, notice having been given "over night, or else early in the morning:"—

"Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: Therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the curates shall diligently from time to time, but specially in the plague time, exhort their parishoners to the oft receiving (in the church) of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause, in their sudden visitation, to be unquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning to the curate, signifying also how many be appointed to communicate with him. And if the same day there be a celebration of the holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any); and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distribute the holy Communion, the appointed *general confession* must be made in the name of the communicants, the curate adding the *absolution with the comfortable sentences of scripture* following in the open Communion: and after the communion ended, the Collect."

But consecration in the house of the sick was allowed, according to the following rubric:—

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"But if the day be not appointed for the open communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house (where he may reverently celebrate) with all things necessary for the same, and not being otherwise letted with the public service or any other just impediment; he shall there celebrate the holy communion after such form and sort as hereafter is appointed." COMMUNION OF THE SICK.

Another rubric directed the elements thus consecrated to be reserved for other sick if required.

Peter Martyr expressed his surprise that Bucer had not censured this *reservation*, and took care to express his own opinion to the Bishops upon the subject. Accordingly, the rubrics as to reservation were wholly omitted in 1552, when the following was adopted:—

"And having a convenient place in the sick man's house, where the curate may reverently minister, and a good number to receive the communion with the sick person, with all things necessary for the same, he shall then minister the holy communion."

In the case of administration with the reserved elements, it seems that it was only necessary to say the confession, absolution, and comfortable sentences before communion, and after the communion the collect: "Almighty and everlasting God, we most heartily thank thee," &c. In the case of consecration in the house of the sick, the service began as follows:—

"O praise the Lord, all ye nations, laud him, all ye people: for his merciful kindness is confirmed toward us, and the truth of the Lord endureth for ever.

"Glory be to the Father, and to the Son, &c.

"Lord, have mercy upon us.

"Christ, have mercy upon us.

"Lord, have mercy upon us.

"*The Priest.* The Lord be with you.

"*Answer.* And with thy Spirit.

"Let us pray.

"Almighty everliving God, maker of mankind, which dost correct those whom thou dost love, and chastisest every one whom thou dost receive: we beseech thee to have mercy upon this thy servant visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will), and whensoever his soul shall depart from the body, it may without spot be presented unto thee: through Jesus Christ our Lord. Amen."

Then followed the collect, epistle, and gospel, as now used, with the following:—

"The Preface. The Lord be with you. *Answer.* And with thy spirit. Lift up your hearts," unto the end of the canon.

The rubric of the first book permitted private communion, but directed that "the sick person shall always desire some other of his own house, or else of his neighbours, to receive with him." The book of 1552 abolished private celebration, requiring "a good number to receive the communion with the sick person." The revision of 1661 wisely fixed the number as "three, or two at the least." An important addition was made at the last review. The book of 1552 had expunged the *Private celebration abolished.*

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BURIAL OF THE DEAD.

rubric as to the reservation of the elements, but in 1661 the following rubric was inserted after the gospel:—

*Reservation of elements forbidden.*

"After which the Priest shall proceed according to the form before prescribed for the holy communion, beginning at these words [ye that do truly, &c.]"

If it had not been for this, some, maintaining that the omission is not a prohibition, would have ventured to make a reservation of the elements for the sick; but the above requiring the act of consecration to be performed in the house of the sick is an absolute bar to such a practice.

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## SECT. VIII.—THE SERVICE OF 1549 FOR THE BURIAL OF THE DEAD.

### THE ORDER FOR THE BURIAL OF THE DEAD.

*Order of the first book.*

"The priest meeting the corpse at the church style, shall say: Or else the priests and clerks shall sing, and so go either into the church, or towards the grave.

I am the resurrection and the life (saith the Lord): he that believeth in me, yea though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall not die for ever. John xi.

I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh: yea and I myself shall behold him, not with other but with these same eyes. Job xix.

We brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to pass: blessed be the name of the Lord. 1 Tim. vi., Job i.

When they come at the grave, whiles the corpse is made ready to be laid into the earth, the priest shall say, or else the priest and clerks shall sing.

Man that is born of a woman, hath but a short time to live, and is full of misery: he cometh up and is cut down like a flower; he flieth as it were a shadow, and never continueth in one stay. Job ix. [xiv.]

In the midst of life we be in death: of whom may we seek for succour, but of thee, O Lord, which for our sins justly art moved? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts: shut not up thy merciful eyes to our prayers: But spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the priest casting earth upon the corpse, shall say,

I commend thy soul to God the Father Almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung,

I heard a voice from heaven, saying unto me: Write, blessed are the dead which die in the Lord. Even so, saith the Spirit, that they rest from their labours. *Apoc.* xiv.

Let us pray.

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We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed, *N.* And his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come which thou hast committed to thy well beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father: Receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesu Christ our only Saviour, Mediator, and Advocate. Amen.

This prayer shall also be added.

Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord.

These psalms with other suffrages following are to be said in the Church either before or after the burial of the corpse.

*Dilexi quoniam.* Psalm cxvi.
*Domine probasti.* Psalm cxxxix.
*Lauda anima mea.* Psalm cxlvi.

Then shall follow this lesson, taken out of the fifteenth chapter to the Corinthians, the first Epistle. [v. 20 to end.]

The lesson ended, then shall the Priest say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
¶ Our Father, which art in heaven, &c.
And lead us not into temptation.
*Answer.* But deliver us from evil. Amen.

*Priest.* Enter not (O Lord) into judgment with thy servant.
*Answer.* For in thy sight no living creature shall be justified.
*Priest.* From the gates of hell.
*Answer.* Deliver their souls, O Lord.
*Priest.* I believe to see the goodness of the Lord.
*Answer.* In the land of the living.
*Priest.* O Lord, graciously hear my prayer.
*Answer.* And let my cry come unto thee.

Let us pray.

O Lord, with whom do live the spirits of them that be dead: and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible; set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen."

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BURIAL OF THE DEAD.

The following are the leading differences between the above and the service as it now stands.

1. A rubric was prefixed in 1661, in consequence of the objections of the Savoy Puritans, directing that the service should not be used "for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves."

2. After the opening sentences, the following directions were added:—

"After they are come into the church, shall be read one or both of these Psalms following:—

Psalm xxxix; Psalm xc. Then shall follow the lesson taken out of the 15th chapter of the former epistle of St. Paul to the Corinthians (1 Cor. xv. 20.)"

Before this, no direction was given as to the reading of any part of the service in the church, and the whole might be read at the grave. Wheatly assigns as the reason for this change, the objection of the Presbyterians that "this exposed both ministers and people to many inconveniences by standing in the air."

3. The prayers *for the dead*, "We commend, &c.," "Almighty God, we give thee, &c.," were altogether removed.

4. "The celebration of the holy communion, when there is a burial of the dead," was left out in 1552.

## SECT. IX.—SOURCES OF THE BURIAL SERVICE.

In 1549, the first three anthems were appointed to be said or sung at the opening of the service. The two first had been used in the Sarum office, but after the Psalms. The third was introduced at the above date. The Psalms xxxix. and xc. were first used in 1661.

The four anthems, "Man that is born, &c.," "In the midst of life we, &c.," "Yet, O Lord, most holy, &c.," "Thou knowest, Lord, &c.," were introduced in 1549, to be used while the corpse was being made ready to be laid in the earth. The first is from Job xiv., and the remainder are taken from a Lenten Antiphon in the Sarum office. The form of committal of the body to the ground thus stood at different times:—

| 1552. | 1549. | *In the Middle Ages.* |
|---|---|---|
| Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certain hope of resurrection, &c. | *I commend thy soul to God the Father Almighty*, and thy body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of resurrection to eternal life, &c. | Commendo, &c.—I commend thy soul to God the Father Almighty, earth to earth, ashes to ashes, dust to dust, in the name of the Father, &c. |

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The article was prefixed to resurrection in 1661. THE CHURCHING OF WOMEN.

The comparison of the above shews how completely the original form was altered TO EXCLUDE PRAYERS FOR THE DEAD.

The concluding prayer and collect were composed in 1552. The opening words only of the prayer are found in the Sarum office.

## SECT. X.—THE CHURCHING OF WOMEN.

In the book of 1549, the title of this service was thus given: —"*The order of the purification of women.*" but this was altered in 1552 to its present form:—The thanksgiving of women after child birth, commonly called the churching of women. By this change, it was disassociated from the Jewish service of purification, and made purely a Christian thanksgiving for the mercy received. The first rubric stood as follows in 1549:— *Original title changed.*

"The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire door: and the priest standing by her shall say these words, or such like, as the case shall require."

This was altered in 1552 as follows:—

"The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the place where the table standeth: and the priest standing by her, shall say these words, or such like as the case shall require."

The rubric now stands as follows:—

"The woman at the usual time of delivery, shall come into church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the ordinary shall direct, and then the priest shall say unto her."

In "the Particulars to be considered," ascribed to Cosin, &c., laid before Convocation, we find the following suggestion:—

"The woman is not appointed in what habit she shall come to church, for this purpose; nor in what after her recovery, which for the avoiding of questions, and too much liberty herein taken, requires here to be duly ordered."

It was the custom in Romish times for women to be purified in "a white covering or veil," and the Puritans complained that this custom in some instances existed in the reign of Elizabeth. Cosin, no doubt, pointed to this in the above, and wished it to be determined in the rubric, but his suggestion was not taken, the reviewers wisely considering the introduction of the words "*decently apparelled,*" as sufficient. This is another instance of the fact, that Convocation was not guided in its revision by a Laudian or anti-Puritan spirit. *White apparel.*

The Sarum service opened with the *Kyrie Eleison.* Our Reformers composed the address, "Forasmuch, &c." in explanation of the meaning of the service. In 1661, the 121st was superseded by the 116th and the 127th. The Savoy Puritans objected to the first mentioned as unsuitable. The lesser

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THE COMMINATION SERVICE.

litany and versicles follow the Psalms, and the service closes with the prayer of thanksgiving, which until 1661 stood as follows :—

*Puritan suggestion.*

"O Almighty God, which hast delivered this woman thy servant from the great pain and peril of childbirth : Grant, we beseech thee (most merciful Father), that she through thy help may both faithfully live, and walk in her vocation according to thy will in this life present; and also may be partaker of everlasting glory in the life to come : through Jesus Christ our Lord. Amen."

*Thanksgiving Prayer.*

In 1661, this was properly altered to its present form, so as to express thanksgiving :—

"O Almighty God, we give thee humble thanks for, &c., that thou hast vouchsafed to deliver this woman, &c."

The following is the prayer offered in the Roman ritual :—

*Romish Prayer.*

"Omnipotens, &c., O Almighty and eternal God, who through the childbirth of the blessed Virgin Mary hast turned the pains of the faithful in child birth to joy, look favourably upon this thy servant joyfully coming to thy holy temple to render thanks, and grant that after this life, *by the merits and intercession of the same blessed virgin*, she may *deserve* to come, with her offspring, to the joys of eternal blessedness. Through, &c."

## SECT. XI.—THE COMMINATION SERVICE.

In the book of 1549, it was thus entitled with the following rubric :—

"The first day of lent commonly called ASH WEDNESDAY. After matins ended, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner : which ended, the Priest shall go into the pulpit, and say thus."

*Title altered.*

In 1552, the title and rubric were altered as follows :—

"A commination against sinners, with certain prayers to be used divers times in the year. After morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said, after the accustomed manner : which ended, the priest shall go into the pulpit and say thus."

*Bucer's influence.*

The additional notes attributed to Cosin and Andrews upon the above in "*divers times*," referring to Bucer's opinion that the service should not be confined to one day, adds :—

"Hereupon was the rubric altered; and the bishop in this article of visitation appointed to have it used for several times in the year. So ready were they to observe Bucer's directions in almost every thing that he said."*

In 1661, the title and rubric were altered again :—

"A COMMINATION

or denouncing of God's anger and judgments against sinners, with certain prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint."

"After morning Prayer, the litany ended according to the accustomed manner the Priest shall, in *the Reading Pew* or Pulpit, say."

* Nicholls on the Com. Prayer, p. 66.

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Here Ash Wednesday is mentioned with the divers times, and the service is to be read "in the Reading Pew or Pulpit." This is a rubrical recognition of the reading Pew, added at the last review. *Orders Non-Episcopal not Invalid.*

The address was composed by our Reformers. The curses are taken from Scripture, and God speaks in them. The first is directed against image worship. The 51st Psalm is said kneeling, with the lesser Litany, the Lord's Prayer, and the Versicles. The prayer, "O Lord, we beseech thee," is derived from the Sacramentary of Gelasius; as also is the prayer, "O most mighty God, &c." The prayer, "Turn thou us, &c." was composed in 1549, many of its expressions being borrowed from ancient forms. The service closes with the benediction from Numb. vi. 24—26, in the form of a prayer. *The Reading Pew.*

## CHAP. XV.

### THE ORDINAL.

#### SECT. I.—THE PREFACE.

The Ordinal was composed in 1550, as a companion to the first book.

No new principle was admitted into the Preface in subsequent revisions. Some alterations were effected, but they were confirmatory of the service as it stood before. The words "lawful authority" were added in 1661, but the same principle appeared in the original form, as it is evident from the following comparison:— *The Preface.*

| *Original form.* | *Present form.* |
|---|---|
| "Which offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities, as were requisite for the same; and also by public prayer, with imposition of hands, approved, and admitted thereunto." | "Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved thereunto by lawful authority." |

The words "lawful authority" were added as a substitute for the statement which contained the same sentiment, that no man was to exercise the office by his "*private* authority."

Some hold that Episcopal ordination is essential to the ministry, and appeal to this preface to prove that no one can exercise the ministry without ordination as herein prescribed, and that in the estimation of the Church there have been three orders from "the Apostles' time." We answer, the Church of England requires episcopal ordination for the administration of

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ORDERS NON-EPISCOPAL NOT INVALID.

*her own* ordinances, but in so doing she does not deny the validity of the ordinances of other Churches, though non-episcopal. Secondly, it does not follow that because there have been three orders in the Church from the Apostles' time, that no ordination is valid unless it be episcopal.

*The Church of Scotland recognised.*

The Church of England does not insist upon the necessity of Episcopal ordination, but recognizes other Churches as branches of the Catholic Church, though non-Episcopal. In proof of this we appeal to the 55th Canon:—

"Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's *holy Catholic Church*, that is, for the whole congregation of Christian people dispersed throughout the whole world, and *especially* for the Churches of England, *Scotland*, and Ireland."—*55th Canon.*

Here, special mention is made of *the Church of Scotland* as a portion of the Catholic Church. But when the Canon was drawn up, *episcopal government was not exercised in the Church of Scotland.* Dr. Hook, in his Church Dictionary,* says:—

"At the period of the Reformation, it (the Church) was annihilated; it was entirely subverted; not a vestige of the ancient Christian Church of that kingdom remained. . . . In 1610, King James attempted to *re-introduce* the Catholic Church into Scotland."

For political reasons, persons were permitted to bear the name of bishops, but in some instances they were mere *laymen*, and in no instance were they permitted to *ordain*, or to exercise *episcopal jurisdiction.* Lawson, who was himself of Laudian views, says:—

"The objection to it which must occur to the sound Churchman is, that it was altogether a vain and futile system—that it was no Episcopacy at all, or so only in name—that the 'consecration' of Douglas and others by unauthorized men, one of whom was a layman, was disgraceful, outrageous, and most sinful—and that the whole was a political arrangement to serve particular purposes, and introduce a set of men into the Parliaments to represent the defunct and absent prelates of the fallen hierarchy, assuming their ecclesiastical titles, and pretending to be invested with the functions which it was impossible to obtain without consecration from bishops regularly and canonically consecrated. . . . Even the people ridiculed the persons 'inaugurated by such men as the lay bishops of Caithness, Winram, and Lindsay. They were long known by the very appropriate and significant *soubriquet* of *Tulchan Bishops*, derived from a practice then prevalent of stuffing a calf skin with straw, and placing it before a cow, to induce the animal to give milk, which figure was called a *tulchan*—a term derived from a word signifying a model or a close resemblance. The tulchan hierarchy was *a complete deception*, and was merely one of *titles* connected with personal arrangements and political expediency, to say nothing of its gross perversion of the real Episcopate, and its schismatical profanity. The men who figured in it as titulars or *tulchans* ought never to have been recognized by Keith in his enumeration of the Scottish bishops."—*Spottiswood's Hist.* bk. vi. a. 1598, pp. 111, 112. "The truth is, that in Scotland THE

* Edition of 1846.

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CHURCH CATHOLIC BECAME EXTINCT FROM THE REFORMATION TO 1610; for neither can the ill-digested Superintendent System, with its array of ministers, exhorters, and readers, nor the miserable titular Episcopacy incorporated with it, nor the human inventions introduced by Andrew Melville, under the name of Presbyterianism, nor all three put together, be considered as entitled to any connection with the true and Apostolic Church."—*Ib.* 133. "The titulars were merely nominal bishops for political or party purposes, unconsecrated, and of no higher authority than their lay preachers."—*Ib.* 144. "The titular Episcopate was a matter of mere indifference—a worldly arrangement for political purposes, the loss of which involved nothing of importance, and utterly indefensible by any arguments—opposed to scriptural authority, apostolical practice, and primitive antiquity."—*Ib.* 242.* ORDERS NON-EPISCOPAL NOT INVALID.

It is, then, a matter of fact that the Church of England gives canonical recognition to the Church of Scotland, Presbyterian as it is.

The sentiments of the English Reformers, and of the Elizabethan clergy are manifest. Cranmer held fraternal intercourse with Calvin, and other Reformers who were connected with Presbyterian Churches, under the sheltering wings of which the Episcopal exiles found a home during the reign of Mary. Cranmer was most desirous of bringing together in council all the leaders of the Reformation, for the purposes of evangelical union. *Sentiments of the Reformers.*

In the reign of Elizabeth, the Decades of Bullinger, pastor of Zurich, were sanctioned by Convocation, and every clergyman was required to make them a subject of special study. In the same reign, public recognition was given in State services to the Reformed Church of France and others. The following is an extract from the order of prayer published by the Queen in Council in 1580:—

"And herein (good Lord) by special name we beseech thee for *the Churches* of France, Flanders, and of such other places; help them after their long troubles, as thou shalt see to be best for them in the advancing of thine own glory."†

In fact, no one of the Church of England in those days thought of calling into question the validity of the orders and sacraments of the Reformed Churches.

*All the Bishops in the reign of Elizabeth, headed by Parker,* presented an address to the Queen against altars, in which they REFER TO THE FOREIGN CHURCHES AS AN EXAMPLE in reference to altars, which they could not have done if they held that they were not Churches at all.

Even the opponents of the Puritans at first were not led in the heat of discussion to deny the validity of Presbyterian orders. Whitgift was the Champion of the Church against Cartwright, but in his defence of Episcopacy he says:—

"So much we must esteem the word of God and his sacraments, that wheresoever we find them to be, there we may certainly know the Church of God to be, although, in the common life of men, many faults and errors

* Lawson's Episcopal Church of Scotland.

† Liturgies of Elizabeth, p. 578. Parker Society.

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ORDERS NON-EPISCOPAL NOT INVALID.

be found. The same is the opinion of other godly and learned writers, and the judgment of the Reformed Churches, as appeareth by their confessions, so that notwithstanding government, or some kind of government may be a part of the Church, touching the outward form and perfection of it, yet it is not such a part of the essence and being, but that it may be the Church of Christ without this or that kind of government, and therefore *the kind* of government of the Church is *not necessary* unto salvation."*

The Presbyterians asserted the *jus divinum* of Presbytery; Bancroft was the first who met this with the *jus divinum* of Episcopacy; but Bancroft did not deny the validity of non-episcopal orders and sacraments; nor did Cosin, at a later period. Cosin says:—

"Therefore if at any time, a minister so ordained in these French Churches, came to incorporate himself in ours, and to receive a public charge or cure of souls among us, in the Church of England (as I have known some of them to have so done of late, and can instance in many others before my time), our bishops did not re-ordain him before they admitted him to his charge, as they must have done, if his former ordination here in France had been void. Nor did our laws require more of him, than to declare his public consent to the religion received amongst us, and to subscribe the articles established."†

It was reserved for Laud to make the startling and novel assertion that episcopal regime was essential, and to raise the cry, *nullus episcopus, nulla ecclesia.*

The Church of England, since the year 1661, requires episcopal ordination in her *own* ministry, and this certainly is conformable to the Preface, but the canonical recognition of the Church of Scotland remains intact, and the late Archbishop of Canterbury (Dr. Sumner) says:—

"I hardly imagine that there are two Bishops on the Bench, or one Clergyman in fifty throughout our Church, who would deny the validity of the ordination of those Pastors, solely on account of their wanting the imposition of Episcopal hands."‡

The Church of England, though requiring episcopal ordination for herself, indirectly sanctions Presbyterian orders, by the position of her Bishop at Jerusalem.

The Queen's license for the consecration of the first Bishop of Jerusalem provides for the exercise of his jurisdiction over Anglican Ministers in the diocese, and "*other Protestant congregations* desirous of placing themselves under his authority." The Archbishop of Canterbury in his letter to the King of Prussia (June 18th, 1842) states that the Bishop would "consider it his duty to take under his pastoral care all the congregations of the *German Protestant faith*" who may desire it."

*The reception of Romish Priests.*

The practice of receiving Romish Priests without re-ordination arose from the fact that the great body of the clergy adopted the Reformation, and it was not thought necessary to

* P. 81. Def. of Ans. Lond. 1574.

† Letter to Mr. Cordel, in Basire's account of Bishop Cosin, annexed to his Funeral Sermon; and also in Bishop Fleetwood's Judgment of the Church of England, in the case of Lay Baptism.—P. 52, 2nd Ed., London, 1712.

‡ Correspondence with Gawthorne.

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re-ordain them. But there is *no* law requiring a bishop to receive such priests without re-imposition of hands.

Ordination of Deacons and Priests.

SECT. II.—THE REFORMED SERVICES—THE ORDINATION OF DEACONS.

The commencement of the service to the end of the answer of the Archdeacon is taken from that of Sarum.

The following address to the people is modified from the *si quis* in the ordinal before used, "Our Lord God and Saviour helping, &c." After the commendation of the candidates to the prayers of the people, the litany follows, containing after the petition for "bishops, priests, and deacons," a special supplication for "the order of deacons (or priests.") This in 1549 was as follows:—

"That it may please thee to bless these men, and send thy grace upon them, that they may duly execute the office now to be committed unto them, to the edifying of thy church, and to thy honour, praise, and glory."

The succeeding questions and answers were composed by the Reformers, and are peculiar, as Palmer observes, to our service. The words, "Take thou authority to execute the office of a deacon, &c." were also composed by them, but the address which follows is founded upon the Sarum service. The first of the collects succeeding the communion was composed in 1550, this, with "Preventus, &c." and the peace, closes the service.

SECT. III.—ORDINATION OF PRIESTS.

The observations made upon the opening of the service for the ordination of deacons, are applicable to this service as far as the address to the candidates for priesthood. This address, the questions and the prayers following, were composed in 1550.

The hymn, *Veni Creator*, is of great antiquity, and is attributed to Ambrose as its author. "However," says Palmer, "the Benedictine editors of Ambrose's works, do not think there is sufficient evidence for the fact."

The ordaining words are, "Receive ye, &c." The difference between this and the Roman form, appears in the following parallel:—

"Receive ye, &c."

| *The English Form.* | *The Romish Form.* |
|---|---|
| "Receive the Holy Ghost, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God and of his holy sacraments. In the name of the Father, of the Son, and of the Holy Ghost. Amen." | "Receive thou the Holy Ghost, whosesoever sins thou shalt remit, they are remitted unto them, and whose sins thou shalt retain, they are retained." |

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ORDINATION OF PRIESTS.

The Bible is given to each candidate with the address, "Take thou authority to preach the word of God, and to minister the holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto."

*Three Roman forms.*

In the Church of Rome, there are three forms which pertain particularly to ordination, the anointing prayer, "Vouchsafe, O Lord;" the address, "Receive thou power;" and the address, "Receive ye the Holy Ghost, &c."

(1.) The anointing prayer accompanies the anointing of the hands of the candidates, and is as follows:—

"Vouchsafe, O Lord, to consecrate and sanctify these hands, through this unction and our benediction. R. Amen. [The sign of the cross is made upon the hands of the candidate, and the Pontiff proceeds.] That whatsoever they hallow may be hallowed; and whatsoever they consecrate may be consecrated and sanctified in the name of our Lord Jesus Christ."

(2.) With the delivery of the vessels to the candidate, the pontiff says:—

"Receive thou power to offer sacrifice to God, and to celebrate masses for the living and for the dead. In the name of the Lord. R. Amen."

The candidates are now termed *ordinati*, but the form follows:—

(3.) "Receive thou the Holy Ghost, &c."

This last-mentioned form is not regarded as essential.

All these forms are novel. The anointing, the oldest of the three, is not of an early antiquity. It is not mentioned in the 4th Council of Carthage, in which the rites of ordination are described; nor was it practised *even in Rome* in the time of Nicholas I. in the ninth century, who says that—

"Neither priests nor deacons are anointed at their ordination."*

The delivery of the vessels, and the accompanying form, are more novel than even the anointing.

Morinus proves that there is no trace of such a ceremony in any ritual *for a thousand years after Christ.* What is still more conclusive is the fact, that this novelty is admitted by the Maynooth text-book. And yet it appears that this is the ordaining act, for the Council of Florence declares, that the matter or visible sign of priesthood is the delivery of a chalice with wine in it, and that the form is the above!

*The third form.*

The third form, "Receive ye the Holy Ghost," is also novel in its use. Here again the Maynooth text-book makes the following admission:—

"I answer, 3rdly, that this last (imposition of hands) is not *essential*—1st. Because it has never been used in the Greek Church. 2nd. Because neither has it been always in use in the Latin Church. For neither in rituals nor councils, nor in the writings of those who have discussed upon divine offices and ordinations, is any trace of it to be found."†

* Gibson's Preservative, p. 199, vol. ii. Lond. 1848. † De Ordine.

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There is, however, nothing objectionable in these words, as used in the English ordinal, when properly received. It consists of a *prayer, an address*, and a *charge*. "Receive ye the Holy Ghost, for the office of a priest in the Church of God now committed unto thee by the imposition of our hands," *is a prayer*. Such was the description given of it by Whitgift, who must have known well the views of Archbishop Parker and the other Bishops. He says:— CONSECRATION OF BISHOPS. *Whitgift on "Receive ye," &c.*

"To use these words, 'Receive the Holy Ghost,' in ordering of ministers, which Christ himself used in appointing his Apostles, is no more ridiculous and blasphemous, than that it is to use the words that he used in the supper; but it is blasphemy thus outrageously to speak of the words of Christ. The Bishop, by speaking these words, *doth not take upon him to give the Holy Ghost*, no more than he doth to remit sins, when he pronounceth the remission of sins; but by speaking these words of Christ, 'Receive the Holy Ghost;' 'whose sins soever ye remit, they are remitted,' &c., he doth show the principal duty of a minister, and assureth him of the assistance of God's holy Spirit, if he labour in the same accordingly."*

When we consider that Whitgift, in the answer from which the above passage is quoted, was regarded as the champion of the Church against Cartwright and her assailants, and that he was subsequently promoted to the primacy; we must admit the high authority which belongs to that disclaimer, made as it was in the very age of the Reformation.

The address consists of the words of Christ to his Apostles, to which, of course, no churchman can properly object. The Reformers understood that the Apostles and all ministers to the end of time absolve by the word.

The charge was composed in 1550, and no objection can be urged against it. Our Church thus *rejected* the notion that *Priests offer sacrifice*, and regards them as dispensers of *the word and sacraments*. *The charge.*

But a special form was provided in 1550, by which the Bible was to be delivered to the priest with the address "Take thou authority, &c." The succeeding prayer was composed in 1550. How favourably it contrasts with the Romish benediction, which is as follows:—

"The blessing of God Almighty, the Father, the S+on, and the Holy+Ghost, descend upon you; that you may be blessed in the priestly order, and *offer propitiatory sacrifices* for the sins and offences of the people to Almighty God, to whom be honour and glory for ever and ever. R. Amen."

SECT. IV.—CONSECRATION OF BISHOPS.

The collect in the communion service was composed in 1661. The first epistle is found in the Sacramentary of Leofric, Bishop of Exeter. Palmer observes that he has not found the Gospels

* Works of Whitgift, p. 489, vol. i. P. S. † See p. 430.



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THE CONSECRATION OF BISHOPS.

in any very ancient lectionaries, but there is no need of apology for the use of the word of God.

The address of the Bishops to the Archbishop, is contrasted with the Romish, as follows:—

| *The English.* | *The Romish.* |
|---|---|
| "Most Reverend Father in God, we present unto you this godly and well learned man, to be ordained and consecrated Bishop." | "Most Reverend Father, our *holy mother the Catholic Church*, demands+that you elevate this present Presbyter to the burden of the Episcopate." |

In the English service the oath is then administered, but the Romish proceeds:—

"Consecrator. Have you the Apostolic mandate? Senior Assistant. We have. Con. Let it be read.—Which being read by a notary, the consecrator says, Thanks be to God. Then the elect kneeling before the consecrator reads the oath as follows:—"*

The interrogations were composed by the Reformers, and contrast favourably with some of the Romish forms, of which the following are the first six:—

"Dearest brother, we ask thee with unfeigned charity, if thou wilt accommodate all thy skill to the utmost of thy natural abilities, to the sense of the Divine Scriptures? The elect answers. So I will with all my heart consent thereto in all things, and obey the same. *Question.* Wilt thou both by word and example teach the people for whom thou art to be ordained, those things which thou dost understand out of the Divine Scriptures? *Answer.* I will. *Question.* Wilt thou receive with veneration *the traditions of the orthodox Fathers and the decretal Constitutions of the holy and apostolic see, and teach and keep the same? Answer.* I will. *Question.* Wilt thou in all things render *faith, subjection,* and *obedience,* according to canonical authority, to the blessed Peter, to whom God has given the power of binding and loosing, and to our Lord, *his Vicar Lord,* N. Pope. N. and *the Roman Pontiff,* and his successors? *Answer.* I will."

The first two interrogations are excellent, but the latter two are subversive of them, and can not be traced higher than the 11th century. Burnet observes, in reference to the first:—"This alone were there no more, may serve to justify those Bishops who got orders in the Church of Rome, and afterwards received the Reformation, since by the very sponsions given in their ordination, they had engaged themselves to instruct their flocks according to the Scriptures."†

The prayer which follows the hymn "Come, Holy Ghost," was composed in 1550. Palmer compares it with a prayer in the Pontifical of Egbert. The comparison proves a similarity, but not an identity.

The consecrating act in the Church of England is very simple. The Bishops lay their hands upon the head of the elect, and say:—"Receive the Holy Ghost, &c."

* See the Romish oath in full, in Foye's Romish Rites. Miller, 17, Berners St. Lond. † Gibson's Preservative, p. 207, vol. i.

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The exhortation at the delivery of the Bible, was composed in 1550, as was also the prayer "Most Merciful Father," &c.

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## NOTE TO PAGE 384.

The Post-Communion rubric, restored as a declaration in 1661, renders it impossible for any minister of the Church of England honestly to hold the notion of a bodily presence of Christ in the Eucharist. The rubric had been removed in the Elizabethan revision, but our Reformers still retained all their repugnance to Romish or Lutheran views on the subject (see p. 408). Laud and his party, however, introduced an opinion which closely approximated to that of the Church of Rome. Indeed, it appears that before the last review some of this party held that there was no difference between the Eucharistic teaching of the Church of England and that of the Roman Church, as expounded by Maldonatus and others. In proof of this, we give the following passage from the additional notes, attributed to Cosin, appended to Nicholls on the Prayer Book :—

"'The body and blood of Christ, which are verily and indeed taken,' etc. Neither need there any fault be found with our Church, for thus distinguishing the outward sign from the thing signified, the bread from the body of Christ; for Maldonate affirms that the Church of Rome never said otherwise, de Sacram. p. 125. Respondendum est, nos numquam dicere idem esse Sacramentum et rem significatam, nam Sacramentum vocamus signum quod videtur, rem significatam, corpus Christi quod non videtur; which approves our doctrine, and condemns that gross conceit of the ignorant Papists, that think they see, and taste, and chew, the very body of Christ corporally, which every man abhors to conceive, even the best learned among the Papists as well as we. *I cannot see where any real difference is betwixt us about this real presence* if we would give over the study of contradiction, and understand one another aright. Maldonate de Sac. p. 143, after a long examination of the matter, concludes thus at last with us all: So the words be not taken *exclusive*, as the Puritans will take them, corpus Christi sumitur à nobis Sacramentaliter, spiritualiter, et realiter, sed non corporaliter; and so I have heard my Lord Overall preach it an hundred times."

Such were the sentiments expressed by a leading divine before the last review; sentiments which it is now impossible for members of the Church of England honestly to hold.

The alteration which was effected in the declaration in 1661 does not in the least diminish its anti-Roman and anti-Lutheran effect. The words, "We do declare that it is not meant thereby that any adoration is done or ought to be done, either unto the sacramental bread or wine there bodily received, or to any real or essential presence there being of Christ's natural flesh and blood," were changed to the present form: "It is thereby declared, that thereby no adoration is intended or ought to be done, either unto the sacramental bread or wine

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there bodily received, or unto any corporal presence of Christ's flesh and blood." We think that the change of the expression "*any real or essential presence,*" to "*any corporal presence,*" was wisely made. Cranmer says that, "*the force, the grace, the virtue, and benefit* of Christ's body be *really* and *effectually* present with all them that duly receive the sacraments." This view is not denied even by the Zuinglians. It was, therefore, perhaps, wise to make the above change, lest ground should be given for the Romish misrepresentation that Protestants deny the presence of *real blessing* even to the worthy recipient in the ordinance. The declaration as it stands is as forcible as it can be:—

1. It rejects a corporal, a bodily presence.
2. It rejects "ANY corporal" presence.
3. It declares that the bread and wine remain in their natural substance.
4. It affirms that Christ's body is in heaven.
5. It affirms that Christ's body *can not be in heaven and on earth at the same time.*
6. And lest a distinction might be drawn between Christ's body before death and as it is now in glory, it refers to the body of Christ which is in heaven, declaring that IT CANNOT BE ON EARTH.

A more thorough repudiation of a corporal presence in *any* sense could not have been written by Zuinglius.

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THE END.

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# CORRIGENDA ET ADDENDA.

| Page. | Line. | |
|---|---|---|
| 49. | 4 | (from foot of page) *read* describe *for* "describing." |
| 79. | 10 | (ibid) *read* 24th *for* "25th." |
| 85. | 6 | (note) *read* cogites *for* "cogiter." |
| 92. | 1 | (from top) *read* hac *for* "hæc." |
| 101. | 6 | (ibid) *omit* "not." |
| 101. | 8 | (ibid) *read* he *for* "they." |
| 118 | 15 | (ibid) *read* Overall *for* "Overal." |
| 125-128. | | Heading, *read* authorities *for* "Views of Martyrs," &c. |
| 131. | 1 | (note) *read* uniformity *for* "nonconformity." |
| 133. | 4 | (from bottom) *read* benedicite *for* "benedicete." |
| 187. | 9 | (from top) *read* afterwards *for* "before," and *for* "addendum," &c. at foot of page *read* p. 509. |
| 218. | 10 | (ibid) *read* Wheatly *for* "Wheatley." |
| 250. | 3 | (notes) *read* 246 *for* "250." |
| 251. | 22 | (from top) *read* Philpotts *for* "Philpott." |
| 271. | 2 | (ibid) *read* even *for* "where." |
| 275. | 11 | (from bottom) *read* Injunction *for* "Institution." |
| 287. | 3 | (from top) *read* was *for* "were." |
| 288. | 4 | (from bottom) The quotation from Wheatly has been omitted, in which he states the opinion that the Amen in italics is not to be repeated by the Minister but by the people, and the Amen in Roman letters is to be repeated both by Minister and people. Wheatly's statement in the passage quoted as to "the appointed Intercessor" is most unscriptural. |
| 298. | 16 | (ibid) *read* the Lord's name be praised, *for* "Praise ye," &c. |
| 336. | 1 | (from top) Before Gelasius *read* "Leo." |
| 336. | 8 | (ibid) ibid ibid. |
| 341. | 15 | (from bottom) *read* A.D. 1549 *for* "Gregory." |
| 343. | 5 | (ibid) *add* A.D. 1549. |
| 343. | 6 | (ibid) ibid. |
| 343. | 10 | (ibid) *read* A.D. 1549 *for* "Gregory." |
| 343. | | (note) *read* 1661 *for* "1549." |
| 437. | | (side note) *read* sermon *for* "service." |

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